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CONTENTS

Ch 01	Social Institutions	5-58
Ch 02	Religion and Society	59-110
Ch 03	Political Organisation	111-164
Ch 04	Economic Organisation	165-220
Ch 05	Tribal India-Past, Present and Future	221-275
Ch 06	Social Stratification	276-333
Ch 07	Social Change and Development	334-384

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CHAPTER 01
Social Institutions

MULTIPLE CHOICE QUESTION

1. Which of the following statements BEST describes the sociological definition of an institution as provided by Jonathan Therner?
(a) A concept and a structure fulfilling objectives and values through a mechanism.
(b) A complex of positions, roles, norms and values organizing stable patterns of human activity.
(c) The social recognition of biological ties and genealogical relationships.
(d) A system primarily developed by man and woman to transmit cultural values.

Ans :

(b) A complex of positions, roles, norms and values organizing stable patterns of human activity.
The chapter explicitly notes Jonathan Therner defined an institution as a complex of positions, roles, norms, and values organizing stable patterns of human activity for life-sustaining resources. Option (a) is Sumner's definition. Options (c) and (d) relate to definitions of kinship by Rivers and Levi-Strauss. Therefore, option (b) is fundamentally correct.

2. Which one of the following is a DIFFERENCE between consanguineal kinship and affinal kinship?
(a) Consanguineal kinship relies on marital bonds, whereas affinal kinship relies solely on blood ties.
(b) Consanguineal kinship relations are formal and distant, whereas affinal relations are informal and intimate.
(c) Consanguineal relationships continue after death, whereas affinal relationships usually break up if a spouse dies.
(d) Consanguineal kin groups are exogamous, whereas affinal kin groups are strictly endogamous by nature.

Ans :

(c) Consanguineal relationships continue after death, whereas affinal relationships usually break up if a spouse dies.
The text states that relations between affinally related kin groups usually break up if a spouse dies, while consanguineous relationships continue even after death. Option (b) incorrectly reverses the intimacy levels. Option (a) incorrectly swaps the definitions of blood and marital ties. Option (d) introduces an incorrect absolute rule regarding endogamy.

3. Consider the following statements regarding the descent rules. Which option correctly describes the relationship between them?
Statement 1: Crossing or alternating descent implies that boys take their mother's line and girls take their father's lineage.
Statement 2: Crossing or alternating descent gives birth to complexity and is an exceptional variety of descent.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 2 occurred as a consequence of Statement 1.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(c) Statement 2 occurred as a consequence of Statement 1.
Crossing or alternating descent is an exceptional and complex form of descent. In this system, boys trace descent through their mother's line, while girls trace descent through their father's line. This distinctive rule creates the complexity that characterizes crossing or alternating descent.

4. Consider the following statements regarding the descent rules. Which option correctly describes the relationship between them?
Statement 1: Crossing or alternating descent gives birth to complexity and is considered an

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exceptional variety.
Statement 2: In crossing or alternating descent, men transmit to their daughters and women to their sons.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(c) Statement 1 occurred as a consequence of Statement 2.
The chapter explains that crossing or alternating descent is a system where men transmit to their daughters and women to their sons (Statement 2). Because of this specific reproductive and lineal transmission structure, it gives birth to immense complexity, making it an exceptional variety (Statement 1). Thus, the first statement is the direct consequence.

5. Which of the following is NOT true regarding Murdock's observations on the degree of kinship?
(a) There are exactly eight primary kins of an individual.
(b) There are exactly thirty-three secondary kins of an individual.
(c) There are exactly one hundred and fifty-one tertiary kins of an individual.
(d) Tertiary kins are exclusively defined as the primary kins of one's primary kin.

Ans :

(d) Tertiary kins are exclusively defined as the primary kins of one's primary kin.
The chapter defines tertiary kins as the secondary kin of one's primary kin or the primary kin of one's secondary kin. Option (d) incorrectly defines them as primary kins of primary kins, which actually constitutes secondary kin. Options (a), (b), and (c) accurately reflect Murdock's numerical classification of kinship degrees.

6. Identify the sociological term along with the CORRECT feature regarding the Omaha kinship system:
(a) It is a descriptive system where each cousin is distinguished from the other.
(b) Father and father's brother are referred to by the same term.
(c) All relatives of the same sex in a generation are referred to by one term.
(d) It specifies the relatives of the mother's side instead of the father's side.

Ans :

(b) Father and father's brother are referred to by the same term.
The Omaha system, practiced by a patrilineal North American Indian tribe, refers to a father and father's brother by the same term. Option (a) describes the Sudanese system. Option (c) describes the Hawaiian system. Option (d) describes the Crow system, which is the matrilineal equivalent to the patrilineal Omaha system.

7. From the set of pairs given below, find the odd one out based on the acquisition of marital rights:
(i) Rights in Uxorem : Rights over a woman considered as a mother
(ii) Rights in Genetricem : Rights over a woman considered as a mother
(iii) Avuncupotestality : Authority enjoyed by the maternal uncle
(iv) Patripotestal : Authority derived from the father
(a) Pair (i)
(b) Pair (ii)
(c) Pair (iii)
(d) Pair (iv)

Ans :

(a) Pair (i)
The chapter explicitly distinguishes marital rights. Rights in Uxorem refer to rights over a woman considered as a sexual and domestic partner. Rights in Genetricem consider a woman as a mother. Therefore, pair (i) provides an incorrect definition, making it the odd one out. The remaining pairs are defined completely accurately.

8. Which one of the following was a COMMON feature of the Punaluan family in Morgan's evolutionary scheme?
(a) Marriage was exclusively between a single pair forming exclusive loyalty.
(b) The family was based on marriage between blood relations like siblings.
(c) Brothers of one family were married to the sisters of another family.
(d) One man married several wives, establishing unquestionable authority.

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Ans :

(c) Brothers of one family were married to the sisters of another family.
In Morgan's evolutionary scheme, the Punaluan family developed when brothers of one family married the sisters of another family, expressly forbidding marriage between own brothers and sisters. Option (a) refers to the Monogamean family. Option (b) refers to the Consanguine family. Option (d) refers to the Patriarchal family stage.

9. Which of the following statements BEST describes 'hypogamy' or 'pratiloma'?
(a) A marriage where a man marries a woman from a lower caste.
(b) A marriage where a woman marries a man from a lower caste.
(c) A marriage restricted strictly to members of the same sub-caste.
(d) A marriage where a man marries his deceased brother's widow.

Ans :

(b) A marriage where a woman marries a man from a lower caste.
Under the caste system, 'anuloma' (hypergamy) allows a man to marry a girl from his own or lower castes. If a woman marries a man from a lower caste, the chapter identifies this practice as 'hypogamy' or 'pratiloma'. Option (a) describes hypergamy. Option (c) defines endogamy. Option (d) describes senior levirate.

10. Which of the following defines Sapinda exogamy?
(a) Prohibition of marriage among descendants of a common ancestor figure sharing the same title.
(b) Prohibition of marriage among members who name certain famous ancestors during sacrifices.
(c) Prohibition of marriage among those possessing the legal right to offer a ball of rice to common ancestors.
(d) Prohibition of marriage strictly within one's own village or territorial boundary.

Ans :

(c) Prohibition of marriage among those possessing the legal right to offer a ball of rice to common ancestors.
Sapinda exogamy exists between individuals possessing the legal and religious right to offer 'pinda' (ball of rice) to the same ancestors, prohibiting marriage within seven paternal and five maternal generations. Option (a) describes Gotra exogamy. Option (b) outlines Pravara exogamy. Option (d) refers to general village exogamy.

11. Which of the following is NOT true regarding the Iroquois kinship system?
(a) Father and father's brother are referred to by the same term.
(b) Mother's brothers and father's sisters are referred to by the same term.
(c) Ego's mother and mother's sisters are referred to by the same term.
(d) Cross cousins are referred to with the same term but differentiated by sex.

Ans :

(b) Mother's brothers and father's sisters are referred to by the same term.
According to the chapter, in the Iroquois system, mother's brothers and father's sisters are referred to separately by different terms, not the same term. Options (a), (c), and (d) are all explicitly stated as correct features of the Iroquois system, which is named after a North American Indian tribe.

12. Consider the following statements regarding the criteria for classifying families. Which option correctly describes the relationship between them?
Statement 1: I.P. Desai defines jointness strictly with reference to residence, property, and mutual obligations among kin.
Statement 2: A family may be functionally joined in obligational ties with other nuclear families despite not sharing residence.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(d) Statement 1 and Statement 2 are independent of each other.
Statement 1 correctly outlines I.P. Desai's academic definition of jointness parameters. Statement 2 describes a separate social reality where Indian nuclear families remain functionally joint through obligations despite separate residences. Both statements are factually

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true based on the chapter, but they exist as independent sociological observations without a direct causal relationship.

13. Which one of the following is a SIMILARITY between the Omaha system and the Crow kinship system?
(a) Both represent an evolutionary stage of the Punaluan family.
(b) Both classify father, father's brother, and father's sister's son by one single term.
(c) Both apply the exact same terms to the relatives on the mother's side.
(d) Both use classificatory terms that group specific generations and collateral relatives together.

Ans :

(d) Both use classificatory terms that group specific generations and collateral relatives together.
Both the Omaha and Crow systems are types of classificatory kinship terminologies that group different relatives under common terms. Option (a) is incorrect. Option (b) is specific only to the Crow system. Option (c) is incorrect as the Omaha system emphasizes the patrilineal side, while the Crow system emphasizes the matrilineal side.

14. From the set of pairs given below, find the odd one out regarding family classifications:
(i) Natural family : Consists of parents, married or not, and their children
(ii) Simple legal family : Consists of a married couple and their children
(iii) Complex legal family : Members of separate families linked by a common mother
(iv) Ghost-family : A kinsman acting as genitor for a deceased pater
(a) Pair (i)
(b) Pair (ii)
(c) Pair (iii)
(d) Pair (iv)

Ans :

(c) Pair (iii)
Evans-Pritchard's classification defines a complex legal family as members of separate families linked by their relationship to a common father, not a common mother. Thus, pair (iii) is incorrect and the odd one out. The other pairs correctly match Evans-Pritchard's exact definitions of natural, simple legal, and ghost families.

15. Which of the following statements BEST describes the concept of a 'dispersed lineage'?
(a) A group whose solidarity is based strictly on spatial proximity and residence in a single village.
(b) A broad range kinship group recognizing a common ancestor despite living separately without direct contact.
(c) A network of kinship that exclusively includes only parents and siblings.
(d) A lineage segment located entirely within the parental village where ancestors originated.

Ans :

(b) A broad range kinship group recognizing a common ancestor despite living separately without direct contact.
A dispersed lineage grows in size and becomes segmented across several villages, representing a broad range kinship where members recognize a common ancestor but live separately, often lacking direct contact. Option (a) describes a localized lineage. Option (c) refers to a narrow-range nuclear family. Option (d) describes a stem lineage.

16. Identify the sociological term along with the CORRECT feature of 'Ambilineal descent':
(a) Origin is traced through the mother in every generation.
(b) Origin is traced through both mother and father in each generation simultaneously.
(c) Origin is traced through the father in one generation and through the mother in the next.
(d) Origin is exclusively traced through male agnates.

Ans :

(c) Origin is traced through the father in one generation and through the mother in the next.
The chapter explicitly defines ambilineal descent as a system where an individual traces descent through the mother in one generation but through the father in another generation. Option (a) defines matrilineal descent. Option (b) defines bilateral descent. Option (d) refers strictly to patrilineal or agnatic descent.

17. Which of the following is NOT true regarding the Structural-Functionalist perspective on family?

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(a) The family regulates sexual activity to maintain social order and homogeneity.
(b) The family serves capitalism by reproducing labor power and maintaining property.
(c) The family acts as an agency for the transmission of culture to the next generation.
(d) The family provides essential social placement, conferring status upon children.

Ans :

(b) The family serves capitalism by reproducing labor power and maintaining property.
Option (b) describes the Marxist/Social-Conflict perspective (promoted by Engels and later theorists), which argues that families maintain class structures and capitalism. The Structural-Functionalist paradigm instead focuses on positive societal functions like socialization, regulation of sexual activity, social placement, and transmission of culture, making options (a), (c), and (d) true functionalist views.

18. Consider the following statements regarding changing functions of the family. Which option correctly describes the relationship between them?
Statement 1: In modern post-industrial societies, children have economically transformed from an asset to a liability.
Statement 2: The trend towards smaller families is most pronounced in high-income nations.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(d) Statement 1 and Statement 2 are independent of each other.
Statement 1 is true as modern economic structures make children an expense rather than a labor asset. Statement 2 is also an accurate demographic fact noted in the text. However, the chapter presents these as parallel demographic shifts in post-industrial society rather than one directly causing the other in a strict consequential sequence. (Self-Correction: Actually, they are linked conceptually but presented as independent facts in the text. Option d is the safest strict interpretation).

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19. Which one of the following is a DIFFERENCE between the formative stage and the pre-nuptial stage of family life?
(a) The formative stage involves child-rearing by parents, while the pre-nuptial stage involves grand-parental care.
(b) The formative stage imparts basic social behaviour under elder control, while the pre-nuptial stage prepares youth for adult roles including sex.
(c) The formative stage is found only in Western societies, while the pre-nuptial stage is strictly Indian.
(d) The formative stage focuses on romantic love, while the pre-nuptial stage focuses on economic placement.

Ans :

(b) The formative stage imparts basic social behaviour under elder control, while the pre-nuptial stage prepares youth for adult roles including sex.
The chapter states the formative stage is when a child receives training under elder guidance to develop positive social behavior. The pre-nuptial stage follows, often involving training in dormitories for adult life activities, including sex, as seen in tribes like the Muria Gond. The other options introduce fabricated distinctions.

20. Which of the following institutions describes the process of "enculturation"?
(a) The transmission of legitimate power through patriarchal authorities.
(b) The informal impartation of love, affection, and societal customs to a child within the family.
(c) The systematic division of kin according to established social categories.
(d) The formal arrangement of marriages based on cross-cousin alliances.

Ans :

(b) The informal impartation of love, affection, and societal customs to a child within the family.
The chapter defines 'enculturation' as the educative role of the family, where it serves as the most informal institution to impart training to a child, teaching them first lessons of love, affection, respect, and social customs. Options (a), (c), and (d) describe political authority, kinship classification, and exogamy respectively, not enculturation.

21. Which of the following statements BEST describes the concept of "individualisation thesis" by Beck and Beck-Gernsheim?
(a) Intimacy and emotional satisfaction replace traditional reproduction.
(b) Diversity and fluidity mean there is no single dominant family type.
(c) People create their own "do-it-yourself biographies" making traditional family roles less relevant.
(d) Traditional family functions are purely exploitative and outdated.

Ans :

(c) People create their own "do-it-yourself biographies" making traditional family roles less relevant.
Ulrich Beck and Elisabeth Beck-Gernsheim explained the "individualisation thesis" as people crafting their own "do-it-yourself biographies," weakening traditional norms. Option (a) is Anthony Giddens' "pure relationship." Option (b) is Judith Stacey's view on postmodern families. Option (d) is the argument put forward by Delphy and Leonard regarding patriarchal systems.

22. The Nuer community of Africa possesses a unique belief regarding marital obligations. If a male member dies without marrying, his relatives use common wealth to acquire a bride on his behalf. A living relative then assumes the role of genitor, fulfilling duties toward the deceased so that his lineage may continue.
Which of the following correctly identifies the family type formed above?
(a) Natural family
(b) Complex legal family
(c) Ghost-family
(d) Syndasmian family

Ans :

(c) Ghost-family
Evans-Pritchard classified the ghost-family as consisting of the ghost (the pater), his wife, children, and a kinsman acting as genitor. The chapter specifically cites the Nuer and other African peoples practicing this to help deceased males marry and continue their lineage. The other options denote completely different family structures.

23. Among a specific indigenous group in Borneo, members reside in extended long-houses situated along a river. Each room houses a distinct group that holds communal property, including rice-fields, canoes, and fruit trees. Continuity is strictly maintained, as at least one child from each generation must reside in the room permanently.
Identify the local social system described above.
(a) Taravad
(b) Bilek
(c) Gotra
(d) Pravara

Ans :

(b) Bilek
The scenario describes the 'bilek' system observed among the Iban of Borneo. They live in long-houses where 'bilek' means both the room and the corporate kin group living within it, sharing property and strictly maintaining filiation. 'Taravad' relates to the Nayars. 'Gotra' and 'Pravara' are Hindu exogamous descent categories.

24. A young groom moves into his bride's settlement. Due to stringent cultural norms, he is barred from direct interaction with his wife's mother. Whenever the mother-in-law approaches, she rings tiny bells attached to her clothing, signalling the young man to immediately leave the vicinity to prevent any face-to-face encounter.
Which term best describes the kinship practice described above?
(a) Couvade
(b) Amitate
(c) Avunculate
(d) Avoidance

Ans :

(d) Avoidance
The passage outlines the practice of avoidance, specifically citing the older Navaho women who traditionally wore 'mother-in-law bells' to warn sons-in-law of their approach, ensuring the men could absent themselves. This maintains formal distance between affinal kin. The other usages relate to pregnancy (couvade) or specific roles of aunts/uncles.

25. In certain communities, a father is required to mimic the physical distress of his pregnant wife. He goes on a highly restricted diet, refrains from washing his clothes, and is forbidden from crossing rivers until his baby is born, symbolically

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cementing his bond with the newborn and his wife.
Which of the following correctly identifies the above kinship usage?
(a) Couvade
(b) Teknonymy
(c) Amitate
(d) Joking relationship

Ans :

(a) Couvade
The scenario describes 'couvade', a usage where a husband shares the labor pains and observes strict taboos (like not washing clothes or crossing rivers among the Khasi) during his wife's pregnancy. This mechanism helps secure paternal affection and strengthens the marital bond. Teknonymy, amitate, and joking relationships involve entirely different practices.

26. In a rural community, the head of the household is rarely called by his actual given name. Instead, when neighbors or even his own wife speak to him, they address him as "the father of Ramu", referencing his eldest son.
Identify the type of kinship usage highlighted in this scenario.
(a) Avoidance
(b) Teknonymy
(c) Avunculate
(d) Hypogamy

Ans :

(b) Teknonymy
Teknonymy refers to the practice of referring to a close relative by the name of their children or spouse. The example of calling a man "father of Ramu" perfectly illustrates this usage, which the chapter notes is common among rural people in India and tribal groups like the Khasis.

27. In a matrilineal society, a young boy is sent to live in a different household. His mother's brother assumes total authority over his upbringing, education, and eventual marriage. The boy owes his primary loyalty to this guardian, and in turn, stands to inherit his guardian's ancestral property instead of his biological father's.
Which term best describes the practice described above?
(a) Avunculate
(b) Amitate
(c) Bilocal residence
(d) Sororate

Ans :

(a) Avunculate
Avunculate is a convention in matrilineal societies where the maternal uncle assumes the main authoritative role (avuncupotestality) over his sister's children, taking prior right over their loyalties and transmitting his property to his nephew. Amitate involves the father's sister. Bilocal is a residence rule. Sororate is a marriage practice.

28. During a funeral ceremony in a South Indian tribal group, the biological children of the deceased stand aside while the deceased man's sister steps forward. Recognized socially as a 'female-father', she commands supreme authority over the household and officially presides over the cremation rituals.
Which of the following correctly identifies the above kinship usage?
(a) Teknonymy
(b) Avunculate
(c) Amitate
(d) Neolocal

Ans :

(c) Amitate
Amitate is a kinship usage where the father's sister is given prominent rights and acts almost as the head of the household. The chapter specifically mentions that among the Todas in India, the father's sister officiates at the cremation ceremony, being considered a 'female-father' by scholars like Radcliffe-Brown.

29. An elder in a tribal village actively encourages her grandchildren to mock her. They exchange obscene insults and satirical comments in public without facing any disciplinary action. This bizarre intimacy is socially approved as a mechanism to ease stress and exert informal social control through ridicule.
Which term best describes the relationship described above?
(a) Avoidance
(b) Joking relationship
(c) Cross-cousin marriage
(d) Hypergamy

Ans :

(b) Joking relationship
A joking relationship permits extreme intimacy, including the exchange of raw jokes, obscene references, and deep satire between specific kin

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(like grandparents and grandchildren among the Oraon and Baiga). It acts as a mechanism of social control and stress relief. Avoidance dictates distance, while the others represent marriage rules.

30. Among a specific indigenous group in central India, a complex economic exchange governs marriage. When a man pays a heavy bride-price for his wife, social customs dictate that this wealth must eventually return to his family. To ensure this, he marries his daughter to his wife's brother's son.
Identify the cultural practice described above.
(a) Dudhlautawa
(b) Anuloma
(c) Pratiloma
(d) Adelphic polyandry

Ans :

(a) Dudhlautawa
The Gonds of Madhya Pradesh practice cross-cousin marriage known as 'dudhlautawa' (return of milk). It ensures that the bride-price paid by a husband returns to his family through the marriage of his daughter to the son of his wife's brother. Anuloma and Pratiloma refer to caste-based hypergamy/hypogamy.

31. Upon the sudden demise of his elder brother, a young man from the Birhor community steps up to marry the grieving widow. This customary alliance ensures that the widow receives social security within the same household, and the children remain strictly within the inter-family unit.
Which of the following correctly identifies the marriage practice described?
(a) Senior levirate
(b) Junior levirate
(c) Sororate
(d) Polygyny

Ans :

(b) Junior levirate
The marriage of a widow to her deceased husband's younger brother is called junior levirate, a practice explicitly noted in the chapter among the Birhor community to provide social security and inter-family unity. Senior levirate involves the elder brother. Sororate involves marrying a wife's sister.

32. Following a prolonged illness, a woman from the Ho tribe passes away. To compensate her grieving in-laws and maintain the established alliance between the two families without returning the previously paid bride-price, the deceased woman's family offers her younger sister to be the widower's new bride.
Identify the form of marriage highlighted in this scenario.
(a) Levirate
(b) Polyandry
(c) Sororate
(d) Endogamy

Ans :

(c) Sororate
Sororate is the practice of being an actual or potential mate to one's wife's sister. In cases like the Ho tribe, a husband can marry his younger sister-in-law after his wife's death, allowing the bride's family to compensate the in-laws and retain the bride price.

33. In a community residing in the Nilgiri hills, a severe shortage of women exists. When the eldest brother of a family marries a woman, she automatically assumes the status of a wife to all his younger siblings. The brothers maintain a single household and share agricultural property equitably.
Which of the following terms best describes this social arrangement?
(a) Non-fraternal polyandry
(b) Fraternal polyandry
(c) Polygyny
(d) Group marriage

Ans :

(b) Fraternal polyandry
Fraternal (or adelphic) polyandry occurs when a woman marries a group of brothers who share her as a wife, commonly practiced by the Todas of the Nilgiri hills and the Khasa to prevent property division and cope with a shortage of women. Non-fraternal polyandry involves unrelated husbands.

34. A young couple in a metropolitan city chooses to consult a financial planner regarding their investments and relies on an external pediatrician for childcare advice. Rather than deferring to the traditional authority of their family elders, they negotiate their lifestyle based on personal autonomy and professional guidance.

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Which contemporary sociological trend does this scenario illustrate?
(a) Individualization thesis
(b) Matripotestal authority
(c) Syndasmian functioning
(d) Patriarchal consolidation

Ans :

(a) Individualization thesis
The "individualization thesis" (Beck & Beck-Gernsheim) argues that in post-modern societies, traditional family norms weaken. Individuals negotiate relationships and decisions through choice, autonomy, and professional help rather than relying solely on elder family members. The other options refer to entirely different historical or authority structures.

35. In Bengali culture, intricate terms are utilized to pinpoint precise relationships. Instead of a blanket term for an uncle, a father's elder brother is addressed specifically as 'Jetha', while the younger brother is 'Kaka'. Similarly, sibling terms shift based on birth order, such as 'Bordada' or 'Mejodada'.
Which kinship terminology system is demonstrated here?
(a) Classificatory system
(b) Dakota system
(c) Descriptive system
(d) Omaha system

Ans :

(c) Descriptive system
A descriptive kinship system describes one's distinct and direct relation, keeping collateral lines clear. The chapter highlights Bengali terms like 'Jetha', 'Kaka', and 'Bordada' as explicitly descriptive because they pinpoint exact biological relationships, unlike classificatory systems (like Dakota or Omaha) which group multiple different relatives under a single term.

36. A dual-earner couple lives in a fast-paced urban center. Unable to dedicate daytime hours to domestic duties, they drop their toddler at a local crèche and employ a private agency to monitor the failing health of an aged parent.
Which shift in the family institution is best captured by this scenario?
(a) Reinforcement of the enculturation process
(b) Total transition to a consanguine family
(c) Outsourcing and loss of traditional functions
(d) Strengthening of traditional gendered divisions

Ans :

(c) Outsourcing and loss of traditional functions
The chapter outlines that many functions once performed by the family (child-care, elder-care, economic production) are increasingly handled by markets and welfare systems (creches, old age homes). This trend is sociologically analyzed as the "Outsourcing & Loss of Traditional Functions."

37. During the medieval period, noble families established an institutional norm where men married multiple women to sustain political dominance and demonstrate prestige. While the men maintained affluent separate households for each spouse, the women frequently found themselves trapped in a highly competitive and deeply subordinate environment.
Which of the following correctly identifies the marital practice?
(a) Polygyny
(b) Polyandry
(c) Monogamy
(d) Hypogamy

Ans :

(a) Polygyny
Polygyny is the marriage of one man to several women. The chapter explicitly notes that in medieval periods, Hindu Rajas favored marital alliances with multiple women to sustain dominance and prestige, which often placed women in competitive, subordinate positions.

38. A child is born into a working-class household. Her parents, who work highly routinized jobs under strict supervision, actively discourage her from asking too many questions, demanding absolute obedience and conformity to rules, hoping she will seamlessly fit into similar realistic employment in the future.
Which structural-functional aspect of the family is depicted here?
(a) Channelising sex-satisfaction
(b) Social placement and differential socialization
(c) Regulation of sexual activity
(d) Establishing corporate kin boundaries

Ans :

(b) Social placement and differential socialization
The Structural-Functional paradigm notes that families provide social placement and

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socialization based on class. Melvin Kohn pointed out that lower-class parents, working closely supervised jobs, expect and inculcate obedience and conformity in their children, whereas upper-class parents encourage creativity.

39. A tribal group residing in the hills traces its descent directly through the mother's line in every successive generation. The women hold total authority over household matters, and upon marriage, daughters do not leave their ancestral home, ensuring their husbands move in with them.
Identify the type of family described in the scenario.
(a) Patrilineal and patrilocal
(b) Matrilineal and matrilocal
(c) Bilateral and neolocal
(d) Ambilineal and bilocal

Ans :

(b) Matrilineal and matrilocal
The scenario describes a family where descent is traced through the mother (matrilineal) and the residence rule dictates that husbands move into the wife's family home (matrilocal), granting females authority. This is characteristic of tribes like the Khasi or Nayars.

40. An urban sociologist studies a wealthy business family. Although the adult siblings live in separate luxury apartments across different continents, they retain a unified corporate holding, pool a portion of their income for mutual investments, and strictly obey the financial commands of their 80-year-old grandfather.
Which of the following concepts is illustrated by this family's behavior?
(a) Disintegration into pure nuclear isolation
(b) Matripotestal fragmentation
(c) Functional jointness despite spatial separation
(d) Complete transition to a simple legal family

Ans :

(c) Functional jointness despite spatial separation
I.P. Desai and other scholars note that jointness is a process. A family may be nuclear as a residential group but functionally joined in obligational ties, common property ownership, and obedience to the oldest member, demonstrating functional jointness despite living apart.

41. In an isolated society, the rules of marriage strictly prescribe that a Brahmin individual is solely permitted to marry another Brahmin. Any attempt to form an alliance with someone from the Kshatriya, Vaishya, or Sudra communities is met with severe social excommunication.
Identify the term that best describes the marriage restriction above.
(a) Gotra exogamy
(b) Varna endogamy
(c) Cross-cousin marriage
(d) Sub-caste endogamy

Ans :

(b) Varna endogamy
The chapter categorizes the four-fold division of Hindu society (Brahman, Kshatriya, Vaishya, Sudra) as the 'Varna' system. The rule prescribing that a Brahmin should only marry a Brahmin is specifically termed Varna endogamy. Gotra exogamy forces marriage outside a lineage.

42. Which of the following statements about the characteristics of Descriptive Kinship Terms are correct?
(P) They subsume relatively small numbers of types, preferably having unique referents.
(Q) They merge lineal and collateral relatives under a single overarching title.
(R) They refer to blood relationships with the particular person.
(S) They are frequently borrowed from other cultures due to migration.
(a) Only (P) and (Q)
(b) Only (Q) and (S)
(c) Only (P) and (R)
(d) Only (R) and (S)

Ans :

(c) Only (P) and (R)
Morgan pointed out that descriptive terms subsume small numbers of types with unique referents (P) and refer to blood relationships with a particular person (R), keeping collateral lines distinct. They do NOT merge collateral relatives (that is classificatory) (Q), and Morgan explicitly suggested they cannot be 'borrowed' (S).

43. Which of the following statements about the Social-Conflict paradigm of the family are correct?
(P) Family acts as an agency for the transmission of positive culture to the next generation.

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(Q) Families originated to support the concentration of wealth and reproduction of class structure.
(R) Families are instruments in the hands of men to transform women into sexual and economic property.
(S) The family is an isolated unit providing pure emotional security free from societal inequalities.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(b) Only (Q) and (R)
The Social-Conflict paradigm (supported by Engels) argues families concentrate wealth and reproduce class structures (Q), and establish patriarchy by transforming women into property (R). Statements (P) and (S) align with the Structural-Functionalist and Symbolic-Interactionist views, not the Social-Conflict paradigm.

44. Which of the following statements about the Inuit or Eskimo kinship system are correct?
(P) All cousins are lumped together under the same term.
(Q) Father and father's brother are referred to by the same term.
(R) Aunts and uncles are under the same terms but distinguished from father and mother.
(S) It specifies relatives strictly on the mother's side, ignoring the father's side.
(a) Only (P) and (R)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (P) and (Q)

Ans :

(a) Only (P) and (R)
In the Inuit/Eskimo system, all cousins are lumped together but distinguished from siblings (P), and aunts/uncles are grouped together but distinguished from parents (R). Statement (Q) refers to the Omaha/Iroquois systems. Statement (S) refers to the Crow system.

45. Which of the following statements about Exogamy are correct?
(P) It is the practice of marrying within one's own tribe or clan.
(Q) Andrey Richards linked its origin to food gathering societies, female infanticide, and marriage by capture.
(R) It was believed to prevent racial degeneration and widen the area of co-operative social contact.
(S) Varna and Caste restrictions are the primary examples of exogamy in India.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(b) Only (Q) and (R)
Exogamy is marrying outside one's clan. Richards linked it to female scarcity and marriage by capture (Q), and it prevents racial degeneration (R). Statement (P) describes endogamy. Statement (S) is incorrect as Varna and Caste are forms of endogamy, not exogamy.

46. Which of the following statements about recent structural changes in the Indian family are correct?
(P) The incidence of nuclear families is higher among scheduled tribes and castes than among caste Hindus.
(Q) The availability of close kin marriage in North Indian villages actively prevents family partition.
(R) Non-land-owning people tend to record a strong inclination towards nuclear families.
(S) Complete westernization has caused a total disappearance of joint family networks in rural India.
(a) Only (P) and (R)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (P) and (S)

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Ans :

(a) Only (P) and (R)
Studies show nuclear families are higher among scheduled tribes/castes (Kolenda's findings) (P), and non-land-owning people strongly incline towards nuclear families (R). Statement (Q) is false; the lack of close kin marriage in the North implies higher partition. Statement (S) is false; joint networks survive nominally, and westernization is not complete.

47. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.

Assertion (A): The practice of hypergamy among Kulin Brahmins in the middle ages led to a rise in polygyny and the payment of high rates of dowry.
Reason (R): Under 'anuloma', lower caste men were strictly forbidden from marrying Brahmin girls, restricting the pool of eligible grooms for Brahmin women.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
The chapter explicitly links hypergamy (anuloma) to Kulin Brahmin polygyny. Because Brahmin women could not marry lower-caste men (hypogamy was forbidden), their options were restricted to Brahmin men. This scarcity of eligible high-status grooms directly caused daughters to become burdens, necessitating high dowries and polygynous marriages.

48. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Polygyny is a naturally and biologically constructed institution arising from the demographic imbalance of sexes in human nature.
Reason (R): In some agricultural societies, additional hands are required to sustain large landholdings, which promoted the practice of polygyny.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(d) A is false, but R is true.
Lowie observed that polygyny cannot be naturally or biologically constructed because the male-female ratio in nature is roughly equal (Assertion is false). However, it is a socially constructed response; agricultural societies requiring more labor hands to sustain large landholdings promoted polygyny (Reason is true).

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49. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): The incest taboo is considered a welcome measure for maintaining social cohesion.
Reason (R): The incest taboo limits sexual competitions within families and forces individuals to marry outside, increasing the scope for the integration of larger society.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
The Structural-Functionalist perspective notes that the incest taboo maintains social cohesion (A). It does so precisely by limiting internal sexual competition, which threatens kinship structure, and by forcing exogamy, which links distinct families together and integrates the larger society (R). Thus, R directly explains A.

50. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Avoidance has been a widely practiced kinship usage designed to maintain formal distance between specific male and female members of a kingroup.
Reason (R): Avoidance was introduced to formally restrict sexual interrelations and prevent any possibility of hostile, conflicting relationships between new kin members.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
Avoidance maintains distance between affinal kin (like son-in-law and mother-in-law) (A). Scholars like Radcliffe-Brown explain that this usage actively prevents sexual intimacy (like brother-sister avoidance) and reduces the high

chances of conflict and hostility when strangers integrate into a new family environment (R).

51. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.

Assertion (A): The original forms of the family have remained entirely static and unchanged in the remote areas of Asia and Africa despite the process of globalization.

Reason (R): The introduction and propagation of artificial birth control is a significant change acutely observed in modern Western families.

(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(d) A is false, but R is true.

The chapter states that while traditional systems have changed little in remote areas, Asian and African countries are indeed experiencing a rapid change in family structure, so they are not entirely static (Assertion is false). The Reason is a true statement regarding Western families but bears no explanatory link to A.

52. Examine the image below and answer the question that follows:

Which specific kinship usage is being demonstrated by the interaction between the two women in the visual?

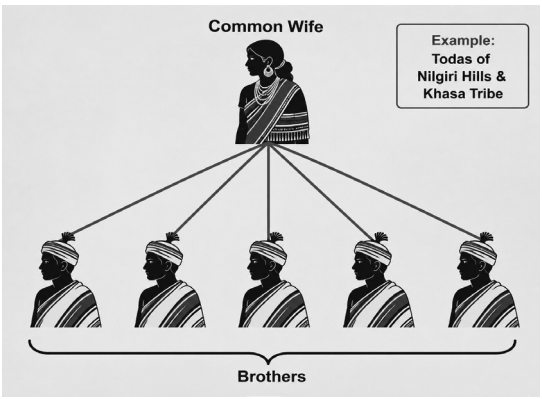
(a) The practice of Amitate
(b) The usage of Teknonymy
(c) The custom of Avunculate
(d) The tradition of Couvade

Ans :

(b) The usage of Teknonymy

Teknonymy is a kinship usage common in rural India, where a close relative is addressed by the name of their child or spouse rather than their personal name. In the image, the woman is being addressed as the "Mother of Raju," perfectly illustrating this specific sociological medium of identification as explained by Tylor.

53. Study the cultural practice diagram given below and respond:



Identify the specific form of marriage depicted in the infographic above.

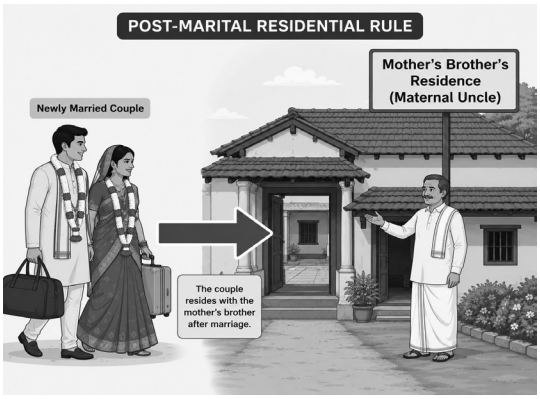
(a) Sororate marriage system
(b) Non-fraternal polyandry
(c) Fraternal polyandry practice
(d) Polygynous marital alliance

Ans :

(c) Fraternal polyandry practice

Fraternal polyandry is a form of marriage where one woman marries more than one man, and all the husbands are brothers. The image explicitly shows a group of brothers connected to a single common wife, a practice notably found among the Todas of Nilgiri hills and the Khasa tribe.

54. Analyse the diagrammatic representation of a post-marital settlement and answer the following question:



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Which rule of residence is illustrated by the couple's relocation in the diagram?
(a) Matrilocal residence
(b) Patrilocal residence
(c) Neolocal residence
(d) Avunculocal residence

Ans :

(d) Avunculocal residence
Avunculocal residence refers to the sociological practice where a newly married couple settles with or near the family of the husband's maternal uncle. The diagram explicitly depicts the couple relocating into the residence of the mother's brother, illustrating this specific post-marital residential rule that operates under maternal uncle's guidance.

55. Observe the social awareness visual comparing two eras given below and answer:

What sociological shift in the institution of the family is primarily highlighted in the visual?
(a) The transition from nuclear to joint family structures
(b) The outsourcing of traditional family functions to external agencies
(c) The reinforcement of intergenerational emotional support systems
(d) The strict adherence to traditional patriarchal gender roles

Ans :

(b) The outsourcing of traditional family functions to external agencies
In recent times, the modern family has experienced a significant loss of traditional functions. Responsibilities once handled exclusively by the family, such as child-rearing and elder-care, are increasingly outsourced to external welfare systems, markets, and professional institutions like creches, fundamentally altering the family's role as a self-sufficient social unit.

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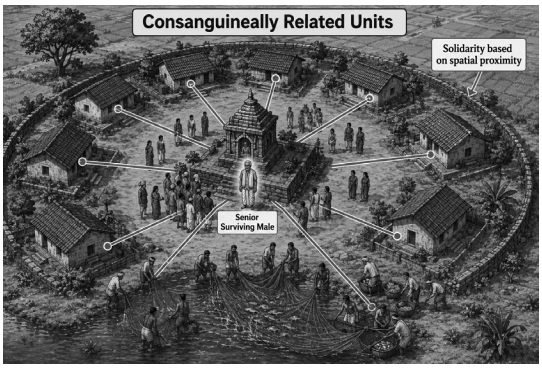
56. Based on the community scene illustration given below, answer the following question:



Which statement best describes the sociological structure depicted in the illustration?
(a) It represents a localised lineage based on spatial proximity.
(b) It depicts a dispersed lineage spread across multiple villages.
(c) It illustrates a bilateral kindred with no specific group activities.
(d) It shows a purely affinal kin group with formal interactions.

Ans :

(a) It represents a localised lineage based on spatial proximity.
A localised lineage consists of consanguineally related but residentially separate units whose solidarity is based on spatial proximity within the same village. As shown in the image, members cooperate in economic activities and common social ceremonies under a senior male, reflecting a narrow, deeply interconnected range of kinship.

ONE MARK QUESTIONS

57. Mention one of the five basic areas of life in which normative systems operate to form primary social institutions.

Ans :

In determining kinship.

58. According to Graham Sumner, an institution consists of a concept and what other element?

Ans :

A structure.

59. What term is used to describe all the people who are related to an individual by 'blood' in any way?

Ans :

Cognates.

60. Identify the specific term used for relatives who are connected to a person strictly through marriage.

Ans :

Affines.

61. State briefly the meaning of rights in 'genetricem' that a husband acquires in most societies.

Ans :

Rights that consider a woman as a mother.

62. Name the type of family found among the Nuer people where a kinsman marries on behalf of a deceased male.

Ans :

A ghost-family.

63. Which structuralist anthropologist claimed that alliance between two groups becomes possible only due to the man-woman relationship, not just blood ties?

Ans :

Levi-Strauss.

64. What is the specific term for a bilateral consanguineous kin group whose members overlap and who are expected to attend a person's wedding or funeral?

Ans :

Kindred.

65. Which type of descent involves recognizing both male and female lines simultaneously, making an individual belong to two consanguineous kin groups?

Ans :

Double descent.

66. Identify the rare descent system where men transmit their lineage to their daughters and women transmit theirs to their sons.

Ans :

Crossing or alternating descent.

67. Name the specific room or group living system observed among the Iban of Borneo where strict filiation and property sharing are maintained.

Ans :

Bilek.

68. According to G.P. Murdock, how many secondary kins does an individual have?

Ans :

Thirty three.

69. Mention one social function of a joking relationship between grandparents and grandchildren.

Ans :

It acts as a mechanism of social control through ridicule.

70. The classificatory system of kinship terminology discovered by Lewis Henry Morgan is also known by the name of which tribe?

Ans :

The Dakota tribe.

71. Which micro-level approach depicts human family relationships as a give-and-take process for negotiating lifetime partnerships?

Ans :

Social-Exchange analysis.

72. Mention the specific type of rights acquired by a husband over a woman considered as a sexual and domestic partner.

Ans :

Rights in Uxorem.

73. What is meant by a denotative kinship term according to the range of application?

Ans :

A term applied to the relatives of a single kinship category defined by generation, sex, and genealogical connection.

74. State the rule of Pravara exogamy followed by higher castes in India.

Ans :

Marriages between members who name the same famous ancestors during sacrifices are forbidden.

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75. How many generations from the mother's side are avoided for marriage under the rule of Sapinda exogamy?

Ans :

Five generations.

76. Which demographic shift reflects a changing family form where individuals live entirely alone due to urbanization and individualism?

Ans :

Single-person households.

77. Give the sociological term for a marriage where a woman from a higher caste marries a man from a lower caste.

Ans :

Hypogamy or Pratiloma.

78. Mention one way family performs the function of 'Social Placement' for an individual.

Ans :

It confers social identity in terms of race, ethnicity, religion, and social class on the child.

79. According to Friedrich Engels, what was the primary historical motive for wealthy men to establish and maintain families?

Ans :

To maintain and transmit their acquired property to their heirs.

80. Identify the evolutionary stage of family proposed by Morgan where marriage takes place between males and females of two different families, but is forbidden among own brothers and sisters.

Ans :

Punaluan family.

81. State one feature of the Syndasmian family in Morgan's evolutionary scheme.

Ans :

It consisted of one man and one woman without total loyalty, where partners could change at any moment.

82. Mention any one parameter used by I.P. Desai to define 'jointness' in a family.

Ans :

Residence, property, or mutual obligations among the kin.

83. Briefly explain the "individualization thesis" regarding modern family functions.

Ans :

People craft intimate relationships based on choice, autonomy, and emotional fulfillment rather than traditional duties.

84. Who inherits the family property in the matriarchal society of the Khasi tribe?

Ans :

The youngest daughter.

85. State one distinctive feature of family as an association elaborated by MacIver that allows members to share pains and pleasures closely.

Ans :

Limited size.

86. How did Westermarck describe the institution of marriage in the context of custom or law?

Ans :

A relation of one or more men and women recognized by custom or law involving certain rights and duties.

87. Read the extract below carefully.
"Ramesh's wife is in labour. Following local traditions, Ramesh himself takes to bed, eats a sick diet, and observes strict taboos, refraining from washing his clothes or crossing the river until the baby is born."
Which kinship usage is being practiced by Ramesh?

Ans :

Couvade

88. Study the following scenario and answer the question:
"In a coastal village, a young boy named Kanna is sent to live with his mother's brother, who takes full responsibility for his upbringing. The uncle holds primary authority over Kanna, surpassing even Kanna's biological father, and will eventually pass his property to him."
Identify the kinship usage described in this scenario.

NODIA

Ans :

Avunculate

89. Read the passage given below and answer:
"During a traditional ceremony in a Toda settlement, a young girl's cremation rites are being officiated not by her parents, but by her father's sister. This female relative holds a position of supreme authority in such household matters."
Name the specific kinship usage that gives the father's sister this prominent role.

Ans :

Amitate

90. Read the extract below carefully.
"In a rural household in Meghalaya, whenever Shyam needs to call his wife, he never uses her given name. Instead, he addresses her as 'mother of Rahul,' referencing their eldest son as the medium of address."
Which common kinship usage is Shyam following?

Ans :

Teknonymy

91. Study the following scenario and answer the question:
"After her marriage, Sunita moves into her new home. Whenever her father-in-law enters the courtyard, she covers her head and moves to another room, ensuring there is no direct or informal contact between them to prevent any potential hostility."
Identify the kinship usage that mandates this formal distance.

Ans :

Avoidance

92. Read the passage given below and answer:
"In a village in the Nilgiri hills, a woman marries the eldest son of a family. Automatically, she becomes the recognized wife of all his younger brothers, and they all live together sharing the same household and agricultural property."
Name the specific form of marriage practiced in this community.

Ans :

Fraternal polyandry

93. Read the extract below carefully.
"Maya lives in a matriarchal setup where she is married to three different men who are completely unrelated to one another and live in different villages. She spends time with each of them when they visit her residence."
Which form of marriage is depicted in Maya's case?

Ans :

Non-fraternal polyandry

94. Study the following scenario and answer the question:
"A wealthy tribal chief in Central India maintains a very large household. He is married to four women, each of whom has her own independent room and children within the estate, though the first wife holds pre-eminence."
Identify the form of marriage practiced by the chief.

Ans :

Polygyny

95. Read the passage given below and answer:
"After the sudden demise of her husband, Geeta is married to her deceased husband's younger brother. This arrangement ensures she remains within the family, retains her social security, and keeps the children within the inter-family unit."
Which custom of marriage is being followed here?

Ans :

Junior levirate

96. Read the extract below carefully.
"When Savita passed away at a young age, her family, having already taken the bride-price, arranged for her younger sister to marry Savita's widowed husband. This was done to maintain the alliance between the two kin groups."
Identify the marital practice described in this case.

Ans :

Sororate

97. Study the following scenario and answer the question:
"In a conservative community in Rajasthan, local elders strictly mandate that a young man belonging to a specific weaver community must find a bride only from the exact same weaver community, completely forbidding alliances with outsiders."

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What is the rule of marriage that requires an individual to marry within a specific social group?

Ans :

Endogamy (or Caste endogamy)

98. Read the passage given below and answer:
"Two families were discussing a potential match between their children. However, the alliance was immediately called off when the village priest discovered that both the boy and the girl trace their descent to the same ancient ancestor figure."
Which marital restriction prevented this union?

Ans :

Gotra exogamy

99. Read the extract below carefully.
"After their wedding in Mumbai, an IT professional and his wife rent an apartment near their workplace, choosing to establish their own home rather than live with either the husband's parents in Pune or the wife's parents in Delhi."
Which rule of residence is established by this couple?

Ans :

Neolocal residence

100. Study the following scenario and answer the question:
"Among a tribal group in Malawi, immediately after the wedding rituals are completed, the groom packs his belongings and moves permanently into the home of his bride's parents to start their new family life under their roof."
Identify the pattern of residence described here.

Ans :

Matrilocal residence

101. Read the passage given below and answer:
"A newly married couple in a matrilineal society decides to set up their household under the guidance and near the residence of the husband's maternal uncle, as he plays the most crucial role in their societal structure."
Name the residence pattern adopted by this couple.

Ans :

Avunculocal residence

102. Read the extract below carefully.
"In a survey of household relationships, an interviewer notes that a boy's most immediate biological relationship is with his own father, mother, and biological sister, forming the closest degree of closeness in his kin network."
What degree of kinship do these specific relatives represent to the boy?

Ans :

Primary kin

103. Study the following scenario and answer the question:
"Mohan is filling out a genealogical chart. He writes down the name of his father's brother's son. Since this relative is the primary kin of his secondary kin (his uncle), it falls into a more distant category."
Under which degree of kinship is this relative classified?

Ans :

Tertiary kin

104. Read the passage given below and answer:
"In a specific coastal community, when a child is born, their lineage and ancestral identity are traced exclusively through the mother's line, with the male members identifying their heirs only through their sisters' children."
Which system of tracing ancestry is being followed?

Ans :

Matrilineal descent

105. Read the extract below carefully.
"Over generations, a large tribal lineage has segmented and its members have spread across multiple distant villages. They still recognize a common senior ancestor but rarely meet, gathering only occasionally for major weddings or funerals where interactions are formal."
Identify the range of kinship group described here.

Ans :

Disperced lineage

106. Study the following scenario and answer the question:
"In a Bengali household, specific and distinct words are used to identify exact relations. The father's elder brother is called 'Jetha', while the

NODIA

father's younger brother is called 'Kaka', keeping the collateral lines completely clear."
Which system of kinship terminology is being used in this household?

Ans :

Descriptive kinship terms

107. Read the passage given below and answer:
"Among the Sema Nagas, the term 'angu' is used by an individual to address their mother's brother, father-in-law, and husband's brother, grouping multiple people of different generations under one common term of address."
Name the type of kinship terminology system applied here.

Ans :

Classificatory kinship terms

108. Read the extract below carefully.
"In a traditional agrarian society, a young woman born into a lower-ranked socio-ritual group is married to a man belonging to a significantly higher-ranked social stratum, thereby elevating her own status upon marriage."
Identify this prescribed form of inter-caste marriage.

Ans :

Hypergamy (or Anuloma)

109. Study the following scenario and answer the question:
"In an ancestral home in Gujarat, four generations of males along with their wives, unmarried daughters, and children live under a single roof, pool their agricultural income, and share meals cooked in a common kitchen."
What specific type of family structure is this?

Ans :

Joint family

110. Read the passage given below and answer:
"In a Konyak Naga village, young adolescent boys and girls spend time in special youth dormitories where they receive training in the activities of adult life and are allowed to develop relationships before entering ceremonial marriage."
Which stage of family life as a process is being experienced by these youths?

Ans :

Pre-nuptial stage

111. Read the extract below carefully.
"A community enforces a strict incest taboo, ensuring that members cannot compete for mates within their immediate household and must seek alliances with other groups, thereby maintaining social order and homogeneity."
Which functionalist role of the family does this strict norm fulfill?

Ans :

Regulation of sexual activity

112. Study the following scenario and answer the question:
"A child growing up in an upper-middle-class household is continuously encouraged by her parents to take up music lessons, participate in sports, and think creatively, thereby preparing her for an innovative profession in the future."
Which primary function of the family is being highlighted through this upbringing?

Ans :

Socialization

113. Read the passage given below and answer:
"A young man from the Kharia tribe is obligated by tribal custom to marry his mother's brother's daughter. If he refuses, he will have to pay a financial compensation to the losing party."
Which preferential form of marriage is described here?

Ans :

Cross-cousin marriage

114. Read the extract below carefully.
"Upon the death of the village headman, his eldest son automatically assumes the position of authority and takes full ownership of the family's large agricultural estate, continuing the male line of succession."
What type of family system, based on inheritance, is evident here?

Ans :

Patriarchal family

115. Study the following scenario and answer the question:
"In a Nayar Taravad, the household is entirely composed of brothers, sisters, and the children of the sisters. Husbands only visit for a few days, so the core residential group contains only blood relatives."

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What specific type of kin group forms this residential unit?

Ans :

Consanguineal kin group

116. Read the passage given below and answer:
"A feminist researcher observes that in a particular society, families act as instruments where male heads strictly control their wives' sexuality solely to ensure the identification of legitimate male heirs to inherit the family wealth."
Which concept regarding the negative aspects of family is highlighted by this observation?

Ans :

Patriarchy

117. Analyse the relationship between the first pair and complete the analogy.
Descent traced through the male line : Agnatic descent :: Descent traced through a female ancestress : _____

Ans :

Uterine descent

118. Analyse the relationship between the first pair and complete the analogy.
Specifies the relatives of the mother's side : Crow system :: Father and father's brother are referred to by the same term : _____

Ans :

Omaha system

119. Analyse the relationship between the first pair and complete the analogy.
Kinship system including only parents and siblings : Narrow-range system :: Primitive sib : _____

Ans :

Broad-range system

120. Analyse the relationship between the first pair and complete the analogy.
Small endogamous local group : Localized lineage :: Segments branched out to a parental village : _____

Ans :

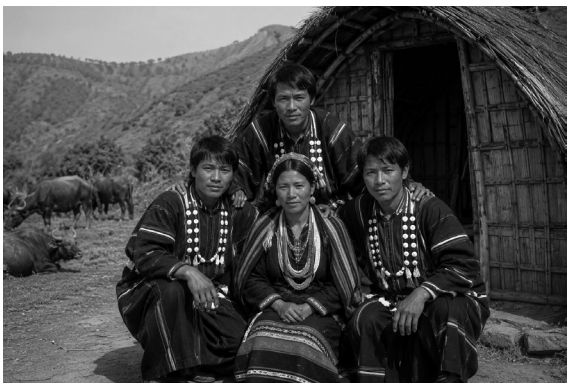
Stem lineage

121. Analyse the relationship between the first pair and complete the analogy.
Early years of life : Formative stage :: Rearing up children : _____

Ans :

Post-nuptial stage

122. Study the ethnographic photograph below carefully and answer the question.

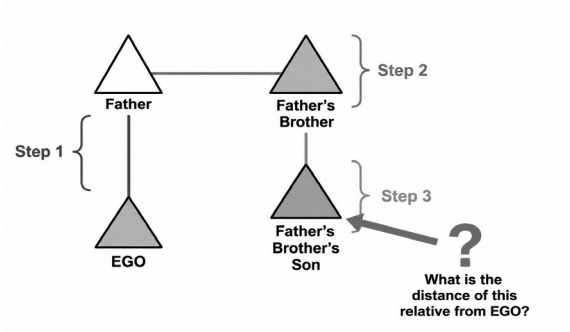


Identify the specific form of marriage practised by the community depicted in the image.

Ans :

Fraternal polyandry.

123. Analyse the schematic representation provided below and answer the question.



Based on the degrees of kinship shown in the schematic, what specific degree of kinship does the 'Father's Brother's Son' hold in relation to 'EGO'?

Ans :

Tertiary kinship (or tertiary consanguineous kin).

124. Examine the symbolic awareness graphic below.

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According to the social-conflict paradigm, what structural system of inequality within the family is being criticized in this graphic?

Ans :

Patriarchy.

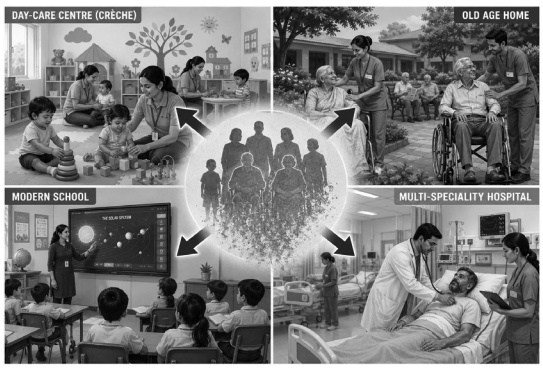
125. Look closely at the scene illustration given below.

Identify the specific kinship usage illustrated in the sketch where the husband simulates the physical suffering of his wife's labour.

Ans :

Couvade.

126. Observe the composite graphic below and answer the question.



What sociological trend regarding the changing role of the family is represented by these modern institutions taking over its traditional duties?

Ans :

Outsourcing of traditional family functions.

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FOUR MARKS QUESTIONS

127. Enumerate any four characteristic features of a descent group as outlined in sociological studies.

Ans :

Descent implies the origin of individuals in terms of birth, blood ties, residence, and social identity.

1. Members of a descent group clearly identify themselves as originating from a shared, common ancestor from whom their entire lineage has historically developed and expanded over successive generations.
2. The foundational ancestors recognized by the descent group are not mythological or purely symbolic figures, but rather they are historically acknowledged as real human beings who existed in the past.
3. The individuals comprising a descent group are intrinsically linked by direct blood ties, meaning they must possess established consanguineous kinship bonds to be formally recognised within the group.
4. Strict social regulations govern marital alliances within these groups, explicitly dictating that marriage is not allowed among members belonging to the exact same descent group to prevent incestuous relations.

128. Discuss any four features of the family as an association according to MacIver's sociological perspective.

Ans :

MacIver elaborated on several distinctive features that define the family as a fundamental association.

1. Universality is a core feature, as the family is the most basic social unit found all over the world in every culture, remaining irreplaceable even as civilizations continuously rise and collapse.
2. The family relies on an emotional basis,

integrating members into a coherent unit through affection, mutual co-operation, and blood ties, which ensures cultural transmission and mutual trust in a competitive world.
3. The educative role is vital, as early years spent in the family build personality and impart the first lessons of love, respect, and social customs through a highly informal enculturation process.
4. Limited size is a prominent characteristic, enabling family members to come close to one another and share pains and pleasures, maximizing the amount of security and comfort gained from the unit.

129. Analyse any four causes that have led to the disintegration of the joint family system in India.

Ans :

The traditional joint family organization has faced a steady departure from city and rural life.
1. The pursuit of better education and occupation has driven rural adults to migrate from their ancestral villages to urban areas, leading them to accept a different, independent style of living.
2. Female discords, particularly the growing tensions and conflicts between mothers-in-law and daughters-in-law, have heavily contributed to the dissolution and fragmentation of the traditional joint family structures across various communities.
3. Disputes frequently originate from suspicions of unequal parental treatment and favouritism among brothers, which creates a growing problem that ultimately shatters the cooperative unity required to sustain joint households.
4. A growing spirit of individualism in society encourages young couples to prefer settling in new, separate nuclear households to avoid internal family tensions and exercise greater personal autonomy and freedom.

130. Explore any four stages of Lewis Morgan's evolutionary scheme regarding the historical development of the human family.

Ans :

Lewis Morgan postulated a sequential growth of the family institution through five successive evolutionary stages.
1. The Consanguine family emerged in the earliest stage, developing primarily on the basis of marital relationships between direct blood relations, specifically including marriages between both own and collateral siblings.
2. The Punaluan family developed next, where brothers of one family married sisters of another family, strictly forbidding marriage between own siblings while allowing group marriages between unrelated males and females.
3. The Syndasmian family consisted of one man and one woman living with their children, but it lacked the principle of total loyalty, allowing partners to change their marital affiliations at any moment.
4. The Patriarchal family was founded upon the marriage of one man with several wives who were secluded from each other, establishing the unquestionable and absolute authority of the male husband.

131. Discuss any four reasons that justify the origin and development of marriage as a human social institution.

Ans :

Marriage evolved to fulfill several essential biological, economic, and social necessities in human societies.
1. Regularised and socially sanctioned sex-gratification is a primary reason, fulfilling an innate human need through cultural traditions, such as Hindu objectives set by 'shastrakaras' or tribal priorities for sexual fulfillment.
2. The survival and continuity of the human race depend on marriage, providing a reliable social mechanism for the care, rearing, and protection of children, and ensuring cultural transmission to new generations.
3. Economic organization in primitive groups required cooperation and a structured division of labour between sexes, making permanent marital relations compulsory for essential functions like food collection and running the household.
4. Marriage operates as an important legal mechanism to ensure the justified transmission of property rights, allowing children born out of socially approved legal unions to rightfully inherit their parents' accumulated wealth.

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132. Compare the Localised lineage and the Dispersed lineage on any two bases.

Ans :

Localised lineage:

1. This lineage is composed of consanguineally related members whose solidarity is based heavily on spatial proximity, as they generally reside together in the same village and maintain frequent face-to-face interactions.
2. Interpersonal relations are extremely close, mutually supportive, and informal, resembling an extended family where members frequently cooperate in group economic activities like fishing or shared agricultural labour and rituals.

Dispersed lineage:

1. As localized lineages grow, they become segmented and physically dispersed across several different villages, creating a broader range of members who recognize a common ancestor but lack direct daily contact.
2. The social relations among dispersed members become formal, distant, and perfunctory, with interactions mostly confined to occasional exchanges during major ceremonial events such as weddings and funeral rites.

133. Briefly explain any two features each of Consanguineous kinship and Affinal kinship.

Ans :

Consanguineous kinship:

1. This type of kinship is defined exclusively by blood relationships between parents and children, as well as among siblings, forming the fundamental biological foundation of an individual's primary social group.
2. Consanguineous kin typically maintain lifelong solidarity based on mutual obligations, remaining connected even after the death of parents, though disputes over property partition can sometimes cause internal tensions and conflicts.

Affinal kinship:

1. This kinship is determined entirely by socially defined marital relations between a man and a woman, connecting two distinct families and expanding the social network beyond immediate blood ties.
2. Relations with affinal kin are generally characterized by distance and formal respect, providing alternative emotional and economic support, but these groups usually break up if the core spouses separate.

134. Explain any two differences between Patrilocal residence and Matrilocal residence.

Ans :

Patrilocal residence:

1. In a patrilocal family pattern, the newly married couple settles permanently with or in close proximity to the family members of the groom, establishing their primary residential and social identity.
2. This system ensures that descent and property inheritance are traced exclusively through the male line, a practice widely found among civilised populations in India and tribes like the Bhil and Gond.

Matrilocal residence:

1. In a matrilocal family pattern, the married couple resides in the wife's family or kin group, with the husband either visiting periodically or living permanently in his wife's ancestral home.
2. This system values and desires daughters highly, tracing familial descent and affiliations through an extension of the mother-daughter relationship, commonly observed among the Khasi of Assam and Nayars.

135. Compare Polygyny and Polyandry on any two bases.

Ans :

Polygyny:

1. Polygyny is a form of marriage where one man marries multiple women simultaneously, historically practiced to increase agricultural labour or as a symbol of prestige among affluent tribal members.
2. This system facilitates a better division of household labour among co-wives but frequently causes severe internal family problems, including continuous quarrels, jealousy, and disputes regarding property and inheritance rights.

Polyandry:

1. Polyandry is a marital arrangement where one woman is married to more than one man at the same time, often emerging due to extreme poverty or a shortage of marriageable women.
2. This form, practiced by the Todas of Nilgiris,

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helps prevent the division of family property by keeping brothers together, but it requires complex social rituals to determine the sociological fatherhood.

136. Briefly explain one feature each of the Structural-Functionalist and Social-Conflict perspectives on the family.

Ans :

Structural-Functionalist perspective:

1. This paradigm views the family as a basic, indispensable social unit that performs essential positive functions, such as the socialization of children, regulation of sexual activity, social placement, and providing economic security.
2. It emphasises how families operate to maintain broader social stability and homogeneity, ensuring that every child is carefully reared within a structured environment that integrates them smoothly into the larger society.

Social-Conflict perspective:

1. This paradigm heavily critiques the family structure by highlighting how it reproduces and sustains systemic social inequalities, acting as a historical instrument for the concentration of wealth and class structures.
2. It argues that traditional families enforce patriarchy and racial inequality, transforming women into the sexual and economic property of men while maintaining hierarchical social orders across successive generations.

137. "The people coming from another family may always face difficulty in coping with the new family and the chances of conflict is high, so to avoid such possibility society offers the rule of avoidance."

— Radcliffe-Brown

Discuss any four sociological reasons for the usage of Avoidance in kinship relations.

Ans :

Sociologists offer various explanations for the practice of maintaining distance among specific affinal kin.

1. Tylor argued that in early matriarchal families, a son-in-law living in his wife's family felt like a stranger, leading him to causally avoid his mother-in-law due to the constraints of matrilocal residence.
2. Frazer suggested that avoidance, particularly between brothers and sisters in primitive tribes, was instituted primarily to prevent any inappropriate sexual intimacy between the two opposite sexes within the same household.
3. Lowie emphasized that a daughter-in-law must adjust to alien cultural and moral attitudes, and avoidance rules act to protect her from any probable sexual harassment from male members of the new family.
4. Radcliffe-Brown concluded that avoidance prevents hostile relationships by formally restricting intimacy, thereby reducing the high chances of conflict when newcomers attempt to cope with established family dynamics.

138. "The modern western families are no longer the economic units that those were in the middle ages where production, distribution and consumption developed in the home as self-sufficient unit."
Evaluate the statement by discussing four major changes that have occurred in western families.

Ans :

Western families have undergone profound structural and functional transformations due to industrialisation and environmental pressures.

1. There has been a massive reduction in the economic function of the family, transitioning it from a self-sufficient agrarian production unit to a mere shelter for individuals competing in the external economy.
2. Traditional caregiving functions, such as looking after children, the aged, and the sick, have been largely outsourced to external professional agencies like creches, kindergartens, old age homes, and nursing homes.
3. The widespread introduction and propagation of artificial birth control have caused a significant demographic shift, resulting in family sizes becoming increasingly smaller and fundamentally changing traditional authority patterns.
4. Modern families have become demonstrably weak and unstable, characterized by laxity in marital relationships where partners no longer vow for a permanent union, leading to higher rates of separation.

139. Family life is not a static phenomenon; it evolves through various phases from birth to the establishment of a new household.

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Enumerate the four stages of family life as a process.

Ans :

Family life progresses through four distinct sequential stages that govern an individual's social development.

1. The Formative stage occurs when a child is under the strict control and guidance of elders, receiving essential training and developing their social behaviour to successfully adjust to future adult roles.
2. The Pre-nuptial stage involves preparation for adult life and selecting a mate, often taking place in tribal dormitories where youth receive training in social activities and form relationships before ceremonial marriage.
3. The Nuptial stage corresponds directly to the formal marriage of an adult boy and girl, marking the beginning of a new life phase where they share domestic duties and economic responsibilities.
4. The Post-nuptial stage involves settling in and rearing children, where parents educate the younger generation, ensuring the continuity of the family process and maintaining the overall stability of the society.

140. "Marriage ensures a biological satisfaction (that of sex) and a psychological satisfaction (that of having children) on the individual plane and on the wider collective plane, it ensures a two fold survival."

— D.N. Majumdar and T.N. Madan

List any four innate reasons for the formation of marriage.

Ans :

The institution of marriage originated to systematically fulfill critical human and societal requirements.

1. Marriage provides a regularised and socially sanctioned avenue for sex-gratification, safely satisfying one of man's innate basic needs in accordance with the specific cultural priorities and traditions of a society.
2. It guarantees the survival and continuity of the human race by providing a stable social mechanism for the careful rearing of children and the effective transmission of culture to the next generation.
3. It creates a stable economic organization structured around the cooperation and division of labour between sexes, which is compulsory for essential survival activities like food gathering and running the household.
4. Marriage acts as an important legal mechanism that guarantees justified property rights, ensuring that legitimate children born within socially approved unions can securely inherit the accumulated wealth of their parents.

141. "Many functions once done by the family are now increasingly handled by schools, welfare systems, markets, and technology."

— Contemporary Sociological Observation

Evaluate the statement by discussing four ways in which outsourcing has impacted traditional family functions.

Ans :

The outsourcing of responsibilities has dramatically reduced the family's fundamental role as a social institution.

1. The core function of child-care is no longer exclusively managed by the family, as working parents increasingly rely on external facilities like crèches and kindergartens to supervise their children during work hours.
2. The responsibility of elder-care has shifted significantly away from the household, with specialized old age homes now taking over the daily maintenance and emotional support of aging family members.
3. Essential medical and health care functions have been entirely transferred to special hospitals and medical facilities, replacing the traditional reliance on family members for curing and nursing ailing relatives.
4. General household management and daily sustenance are now heavily outsourced to markets, with families easily purchasing readymade meals and commercial services, thereby making traditional collective domestic labour largely redundant.

142. "Societies approve close and non formal relationship in some cases also. Extreme degree of intimacy is allowed there, which include exchange of raw jokes, obscene and often abusive reference to sex."

Explain any four features or implications of the Joking Relationship.

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Ans :

Joking relationships represent a socially sanctioned kinship usage characterized by extreme informality and intimacy.

1. This relationship frequently exists between potential mates, such as a man and his wife's sister, deliberately allowing intimacy to safely defuse the tension of any unnatural or undesirable sexual problems.
2. It prevails between grandparents and grandchildren, where the elders offer necessary indulgence and light behaviour to help the child develop their personality freely, distinct from the strict discipline imposed by parents.
3. The relationship may not always be mutually reciprocal, allowing it to function effectively as a mechanism of social control by exercising societal correction and behavioral boundaries through the use of public ridicule.
4. In extreme and exceptional circumstances, the intense intimacy fostered by this usage can lead to unconventional marital alliances, such as instances found among the Oraon where grandfathers marry their granddaughters.

143. Evans-Pritchard made a classification of types of family which is commonly practiced even under different names sometimes.
List any four types of families according to this classification.

Ans :

Evans-Pritchard classified elementary family structures based on specific legal and marital relationships within societies.

1. The Natural family is the most basic domestic group, consisting solely of biological parents and their children, operating entirely independently of whether the parents are formally or legally married.
2. The Simple legal family refers to a formally recognized domestic unit that strictly consists of a legally married couple cohabiting and raising their legitimate children within a socially sanctioned household.
3. The Complex legal family describes a broader structural arrangement comprising members of separate, distinct simple families who are sociologically linked together exclusively through their mutual relationship to a common father.
4. The Ghost-family is an exceptional structure where a kinsman marries on behalf of a deceased male ghost, fulfilling his duty by acting as a genitor to secure legitimate heirs for the ghost.

144. "Under the caste system prevailing in India, there are certain restrictions in relation to the choice of spouse. It is obligatory that a man or a woman must marry outside of his or her own Gotra."
Discuss four features or consequences of Hypergamy (Anuloma).

Ans :

Hypergamy, or Anuloma, dictates strict hierarchical matrimonial codes within the Indian caste system.

1. Anuloma is a prescribed form of marriage wherein a man is socially permitted to marry a girl from his own caste or selectively from castes ranked lower than his own.
2. Under this system, a high-caste woman strictly loses her ritual purity and caste status if she marries a low-caste man, whereas a man does not change his caste status or title.
3. Sudra women possess the highest number of matrimonial options as they can marry men from any higher caste, while Brahmin girls face the most severe restrictions, forbidden from marrying lower-caste men.
4. This practice historically caused a massive surplus of unmarried Brahmin girls, forcing families to pay exorbitant dowries, accept polygyny, or face the burden of spinsterhood, significantly lowering the status of women.

145. "Morgan pointed out that, in most kinship terminologies large number of genealogical relationships can be denoted with 12 to 50 terms that make up human kinship terminologies."
Identify four major elements of the classificatory system of kinship.

Ans :

The classificatory system of kinship groups multiple relatives under broad, overarching terminological categories.

1. A single classificatory term is deliberately used to designate more than one person, effectively grouping several lineal and collateral relatives together under one common term of address, such as calling all uncles 'father'.

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2. The system places profound emphasis on the shared genetic descent or origin of the kin relations, highlighting deep biological and ancestral linkages between specific individuals, like a mother's brother and sister's son.
3. It operates as a structured method of dividing kin primarily according to socially established categories and cultural relationships, rather than strictly relying on literal or direct biological blood relations.
4. The specific classificatory terms adopted by a group are heavily dependent on, and determined by, the broader social organisation, power dynamics, and cultural norms of that particular society.

146. "In some agricultural societies additional hands are required to sustain the large landholdings and this promoted polygyny."
List four benefits of polygyny as practiced by certain tribes.

Ans :

Polygyny implies a marital bond offering several specific socioeconomic advantages to the concerned tribal groups.

1. It effectively facilitates a much better and highly organized division of labour within the family, as demanding household and agricultural activities are systematically shared among more than one woman.
2. By producing a large number of children born to the multiple wives of physically strong men, the practice successfully ensures that the family's physical security becomes robust, formidable, and highly determined.
3. The presence of additional wives lessens the heavy household burden placed on the first wife, which is why the first wife often actively encourages her husband to acquire more spouses.
4. It functions as a prominent symbol of wealth and social prestige within the community, as only the most affluent male members possess the massive financial resources required to afford multiple bride prices.

147. Descent traces the root of a man or woman identifying his or her link with the ancestors.
(i) Briefly explain Bilateral descent.
(ii) Briefly explain Double descent.

Ans :

(i) Bilateral descent involves tracing one's lineage through multiple parental lines.
   1. In this most common modern system, an individual's descent is traced symmetrically through both the father's and the mother's lines simultaneously, linking the ego to consanguineal relatives from both sides.
   2. It creates a vast network of relatives, but due to its immense complexity, people in modern times usually fail to identify ancestors more than three or four generations back.

(ii) Double descent is a rare and highly complex system of genealogical recognition.
   1. In a double descent group, certain specific kins are included by strictly following the male lines, while other kins are simultaneously included by following the female lines.
   2. As a direct result of this twofold recognition, the individual uniquely belongs to two separate consanguineous kin groups at the same time: one patrilineal and the other matrilineal.

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148. Among the Hindus, strict exogamous restrictions operate to prevent inbreeding and maintain structural integrity.
(i) Explain the concept of Gotra exogamy.
(ii) Explain the concept of Sapinda exogamy.

Ans :

(i) Gotra exogamy regulates marriage based on ancient ancestral lineages among Hindus.
   1. The term 'Gotra' designates a specifically organised social group whose members share a firm belief that they are all direct descendants of a single, common ancient ancestor figure.
   2. Consequently, strict social rules dictate that a marriage can never take place between any two individuals who belong to the exact same 'Gotra', treating them essentially as siblings.

(ii) Sapinda exogamy restricts marriage based on religious rituals and distant correlations.
   1. A 'Sapinda' relationship exists between individuals possessing the legal and religious right to offer 'pinda', or the sacred ball of rice, to the exact same ancestors during rituals.

2. Marriages are strictly prohibited within this specific group, requiring individuals to carefully avoid marrying anyone within seven generations from the father's side and five generations from the mother's side.

149. Polyandry is a form of marriage where one woman marries more than one man.
(i) Explain Fraternal polyandry.
(ii) Explain Non-fraternal polyandry.

Ans :

(i) Fraternal polyandry involves brothers sharing a single marital bond.
1. In this system, practiced by the Todas and Khasa, the eldest brother formally marries a woman, and she automatically becomes the shared wife of all the other co-residing brothers.
2. This arrangement maintains the economic stability of the family organization, preventing the division of agricultural property while granting the eldest brother primary authority over the estate and the wife.

(ii) Non-fraternal polyandry involves a woman marrying unrelated men.
1. In this marital form, a woman marries multiple men who are entirely unrelated to each other and who may reside in completely different, geographically separated villages.
2. The wife meets her husbands by traveling to their respective places, and specific social customs, like the Nayar bow and arrow ceremony, are strictly performed to officially acquire the right of fatherhood.

150. Endogamy is the practice of marrying within one's own tribe, or very rarely, clan.
(i) Explain Varna endogamy.
(ii) Explain Caste endogamy.

Ans :

(i) Varna endogamy operates on the macro-level division of traditional Hindu society.
1. The 'Varna' system represents the fundamental four-fold broad division of Hindu society, encompassing the distinct categories of 'Brahman', 'Kshatriya', 'Vaishya', and 'Sudra'.
2. According to the strict practice of varna endogamy, an individual is required to marry solely within their broad varna category; for example, a Brahmin must legally marry only a Brahmin.

(ii) Caste endogamy restricts marriage within more specific, localized social stratifications.
1. This prevalent rule explicitly prescribes that marriage is socially allowed and recognized only within the specific boundaries of an individual's own designated caste group.
2. By strictly enforcing this rule, societies ensure the preservation of their unique cultural traits, preventing marriages with outsiders that might cause difficult distances between spouses due to differences in language and customs.

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151. The structural-functionalists consider family as a basic social unit on which entire society rests.
(i) Discuss the family's function of Socialization.
(ii) Discuss the family's function of Regulation of sexual activity.

Ans :

(i) Socialization is the foundational process through which a child integrates into society.
1. The family plays the most vital role in imparting basic skills, societal norms, cultural values, and crucial beliefs to the child, shaping their early personality.
2. Parents from different social class backgrounds intentionally inculcate specific traits in their children, profoundly guiding their behaviour patterns to follow their footsteps in the real occupational world.

(ii) The regulation of sexual activity is crucial to maintaining overall social order.
1. The family enforces the strict incest taboo, which actively forbids sexual relations or marriages between close relatives, preventing severe damage to social cohesion and kinship structures.
2. By restricting sexuality strictly to spouses, the family prevents destructive sexual competitions within households, ensuring a controlled society while promoting the healthy integration of the larger community through exogamous marriages.

152. A network of kinship can be developed depending on the number of persons included in a kinship group.
(i) Explain a narrow-range kinship system.
(ii) Explain a broad-range kinship system.

Ans :

(i) A narrow-range kinship system is highly restricted in its familial scope.
1. This system, prevalent in modern Western and urban Indian societies, includes only immediate parents and siblings, and occasionally restricts itself to just one child and his or her parents.
2. It develops rapidly when broader kin relations are not socially acknowledged or practiced, causing the network to gradually shrink and isolate the core nuclear family from extended relatives.

(ii) A broad-range kinship system encompasses a massive, dispersed network of relatives.
1. Found in primitive sibs, it occurs when a small endogamous local group disperses territorially, linking individuals across numerous neighbouring villages into a wide, de facto endogamous unit.
2. This expansive system includes localized lineages, dispersed lineages, and entire clans, allowing people without direct daily contact to maintain their shared identity and formal ceremonial connections over vast areas.

153. The practices of Levirate and Sororate serve specific social and economic functions.
(i) Briefly explain the practice of Levirate.
(ii) Briefly explain the practice of Sororate.

Ans :

(i) Levirate is a socially prescribed marital arrangement ensuring family continuity.
1. It is a custom where a widow is inherited by or marries the brother of her deceased husband, known as senior levirate if the brother is older, and junior levirate if younger.
2. This system provides critical social security for the widow within her known family, secures the children's future, and strengthens inter-family economic unity among tribal populations.

(ii) Sororate functions to preserve inter-group alliances despite unexpected deaths.
1. It is the practice wherein a man marries the younger sister of his wife, serving as an actual or potential replacement, especially in the event of the first wife's untimely death.
2. This custom effectively prevents the disruption of inter-group relationships and alloys hostility, as the bride's family avoids paying back the bride-price by providing another daughter to maintain the marital linkage.

154. Classificatory terms of kinship are different in different societies depending on socio-cultural realities.
(i) Discuss the features of the Inuit or Eskimo system.
(ii) Discuss the features of the Omaha system.

Ans :

(i) The Inuit or Eskimo system emphasizes the core nuclear family unit.
1. In this system, all cousins are lumped together under the exact same term, but they are clearly distinguished from one's own immediate brothers and sisters.
2. Similarly, all aunts and uncles share common terms but are distinctly separated from the father and mother, reflecting societies where nuclear families generally live alone and separated from wider relatives.

(ii) The Omaha system highlights patrilineal social structures in classifying relatives.
1. Here, a person's father and the father's brother are categorically referred to by the exact same kinship term, fundamentally differing from practices that isolate nuclear family members.
2. Named after a North American tribe, this system is intrinsically tied to people living in a patrilineal society, merging collateral male relatives of the father's generation into a single authoritative category.

155. The evolutionists assumed that the matriarchal form of family organisation is prior to the patriarchal form.
(i) Explain the features of the Khasi matriarchal society.
(ii) Explain the features of Patriarchal societies.

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Ans :

(i) The Khasi tribe exemplifies a structured matriarchal society in India.
   1. A common Khasi family follows a matrilocal, matrilineal, and matripotestal pattern, where the ultimate source of authority is explicitly the mother, making a female member the absolute head.
   2. In this system, the crucial transmission of wealth is female-centric, specifically vesting the entirety of the family's property inheritance strictly in the hands of the youngest daughter.

(ii) Patriarchal societies, or patripotestal families, firmly establish male authority.
   1. In these highly popular and common societies, such as the Ho and Munda, the father serves as the supreme source of authority and is recognized as the definitive male head.
   2. Family identity and succession are strictly patronymic, utilizing the father's family name, while property inheritance is transferred exclusively through the male lines to the male successors.

156. Contemporary sociological thought analyses the trends in changing functions of family.
(i) Explain how Individualization has changed relationships.
(ii) Explain the persistence of inequality within the modern family.

Ans :

(i) The individualization thesis highlights a dramatic shift toward autonomy in modern societies.
   1. Traditional societal norms regarding marriage and gender roles have severely weakened, prompting people to craft intimate relationships based primarily on personal choice, autonomy, and emotional fulfillment rather than strict duty.
   2. Families are now less mandated by external societal norms and heavily rely on professional experts, completely bypassing senior family members for critical financial or medical decisions.

(ii) Despite functional changes, the family remains a site of deep-rooted systemic issues.
   1. Feminist and Marxist critiques emphasize that the modern family continually reproduces and sustains severe power imbalances, specifically perpetuating entrenched gender, class, and ethnic inequalities across generations.
   2. The assumption that the family is a perfectly supportive "basic unit" obscures the reality that traditional structures inherently exploit and disadvantage certain vulnerable members residing within the household.

157. During the ninth month of his wife Maya's pregnancy, Rajesh, who lives in a tribal village in Meghalaya, stops going to work. He refuses to wash his clothes or cross the nearby river. He adopts a strict, sick diet and spends his days in bed, groaning and acting as though he is physically experiencing the severe pains of labour himself, while the village elders ensure he follows all related taboos perfectly until the baby is safely born.
(i) Identify and name the specific kinship usage demonstrated by Rajesh in this scenario.
(ii) Explain the sociological significance and origin of this practice as debated by scholars.

Ans :

(i) The scenario illustrates a unique psychological and social kinship practice.
   1. The specific kinship usage demonstrated by Rajesh's behaviour is formally known as Couvade.
   2. This usage dictates that a husband must intensely mimic the physical suffering and labour pain of his pregnant wife, leading an invalid life and observing stringent taboos until the child is born.

(ii) Sociologists offer various explanations for the development of this practice.
   1. Malinowski suggests this practice was devised as a social mechanism to secure vital paternal affection, establishing a strong, intimate bond between the husband, wife, and the new baby.
   2. Other scholars argue it originated from environmental factors, where the husband's close proximity to his wife's physical discomfort emotionally affects him, ensuring thoroughly loyal marital relations to strengthen the social fabric.

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158. Sunita lives in a rural village. Ever since her first child, Rahul, was born, her husband never calls her by her given name. Instead, whenever he

needs to speak to her in front of the villagers or family members, he calls out, "Mother of Rahul, please come here." Similarly, the village elders address Sunita's husband simply as "Father of Rahul," completely replacing their original identities with their relationship to their child.

(i) Identify and name the kinship usage evident in the way Sunita and her husband are addressed.

(ii) Discuss the sociological context and historical reasoning behind this specific usage.

Ans :

(i) The villagers and family are employing an indirect method of addressing relatives.
   1. The specific kinship usage evident in this scenario is definitively known as Teknonymy.
   2. This widespread practice implies addressing a close relative—most commonly a spouse or an in-law—indirectly by taking the name of his or her children, fundamentally altering their daily social designation.

(ii) This usage reflects deeper historical shifts in gender authority and social organization.
   1. It is a highly common practice among the rural populations of India and several tribal groups like the Khasis, serving as a standard medium for respectful and indirect communication.
   2. According to Tylor, this usage originally developed because, in earlier times, women were regarded as the supreme authority of the society, necessitating that men be identified socially through the daughter of the house.

159. Ten-year-old Rohan lives in a matrilineal community. While his biological father is present, it is his mother's brother, Uncle Arun, who makes all the crucial decisions regarding Rohan's education and future. Uncle Arun acts as his main guardian, demands Rohan's utmost loyalty, and has legally bound his own property to be transmitted exclusively to Rohan upon his death. Rohan eventually moves into Uncle Arun's residence to be raised there.

(i) Identify and name the kinship usage that grants Uncle Arun this extreme authority.

(ii) Explain the implications of this usage and its associated residence pattern.

Ans :

(i) The scenario describes a system prioritizing the mother's male relatives.
   1. The specific kinship usage that grants Uncle Arun this pre-eminent, authoritative place in Rohan's life is known as Avunculate.
   2. Under this convention, the maternal uncle completely outweighs the biological father, acting as the main guardian and bearing special obligations, including the prior right over the nephew's loyalties and property transmission.

(ii) This authority profoundly shapes the child's living arrangements and ceremonial life.
   1. The supreme authority enjoyed by the maternal uncle in this context is designated sociologically as avuncupotestality, a feature that primarily prevails in structured matrilineal societies.
   2. Because the maternal uncle takes full responsibility for rearing the nephew at his own house, this specific living arrangement establishes the condition referred to as avunculocal residence.

160. During the cremation ceremony of a prominent elder in the Toda community, the deceased man's children do not lead the final rites. Instead, it is his sister, Kavita, who steps forward. She commands immense respect, acting almost as the head of the household, and exercises supreme authority over her brother's children, ensuring the rituals are completed exactly according to tradition before returning to her own marital home.

(i) Identify and name the kinship usage that gives Kavita this prominent role.

(ii) Explain the sociological reasoning for the development of this specific usage.

Ans :

(i) The scenario highlights the elevated status of a female relative.
   1. The specific kinship usage that gives Kavita prominent rights and supreme authority over her brother's children is formally known as Amitate.
   2. In this practice, the father's sister relates too closely with the children, officiating critical ceremonies and acting as a 'female-father' who holds significant

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influence in her brother's household matters.

(ii) This practice was instituted to preserve fading family connections.
   1. Sociologists note that because the father's sister moves to another family after her marriage, she risks losing close, regular contact with her brother's children in normal, everyday life.
   2. To actively avoid this possibility and keep the rate of interaction balanced, this usage was historically developed, ensuring her kinship relation remains close and her influence proportionally significant despite her absence.

161. Following her marriage, Priya moves into her husband's family home. However, she strictly ensures she is never in the same room alone with her father-in-law. If he enters the courtyard, she immediately pulls her veil down, stops speaking, and quietly exits the area. Her interactions with him are completely indirect and formal, maintaining a vast physical and conversational distance at all times to avoid any awkwardness.
(i) Identify and name the kinship usage practiced by Priya.
(ii) Explain Radcliffe-Brown's contemporary sociological explanation for this specific usage.

Ans :

(i) Priya is following a restrictive behavioural code towards an affinal relative.
   1. The specific kinship usage strictly practiced by Priya in this scenario is clearly identified as Avoidance.
   2. This usage mandates that a distinct physical and conversational distance is continuously maintained among specific affinal kins, ensuring that all interactions remain entirely indirect, highly restricted, and strictly formal.

(ii) Scholars view this usage as a protective measure for household stability.
   1. Radcliffe-Brown provided the most contemporary explanation, noting that individuals entering a new family inevitably face immense difficulties in coping and adjusting to the unfamiliar social dynamics of that household.
   2. Because the chances of internal conflict are extremely high, society formally restricts intimacy through avoidance rules to actively prevent any possibility of hostile relationships developing between two kin group members.

162. Eighteen-year-old Meera, whose husband unexpectedly passed away from an illness, is deeply grieving. A few months later, the village elders and her late husband's family arrange for her to marry her deceased husband's younger brother, Suresh. This arrangement allows Meera to stay within the same household, ensuring she retains her social security and her children continue to be raised within their father's original family structure.
(i) Identify and name the specific form of marriage arranged for Meera.
(ii) Discuss any two sociological advantages this system provides for the community.

Ans :

(i) The community is utilizing a traditional custom to handle widowhood.
   1. The specific form of marriage arranged between Meera and her deceased husband's younger brother is definitively known as Junior Levirate.
   2. In this practice, also related to adelphic polyandry, a widow is directly inherited by or married to the brother of the deceased husband to maintain familial continuity.

(ii) This marital arrangement serves highly practical and protective social purposes.
   1. This system successfully allows for prompt widow re-marriage, instantly granting the grieving widow guaranteed social security, financial support, and a respected place within her already known family environment.
   2. It secures the future of the children within the inter-family structure and massively strengthens inter-family unity, providing distinct economic and social advantages developed specifically to protect tribal populations.

163. Among the Gonds of Madhya Pradesh, Mohan is planning the marriage of his son. Instead of searching outside, he insists that his son must marry the daughter of his wife's brother. He claims this is the only correct way to proceed, ensuring that the heavy bride-price he originally paid for his own wife is rightfully returned to his family through this new alliance.

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(i) Identify and name the specific type of marriage Mohan is arranging for his son.
(ii) Discuss the economic and social purposes of this marriage according to sociologists.

Ans :

(i) Mohan is following a strict tribal regulation for selecting a spouse.
  1. The specific type of marriage Mohan is arranging is explicitly identified as Cross-cousin marriage.
  2. This specific practice dictates a compulsory marital alliance between the children of a father's sister and a mother's brother, locally referred to by the Gonds as 'dudhlautawa' or 'return of milk'.

(ii) This practice is driven by deep-rooted structural and financial motivations.
  1. According to Majumdar and Madan, this marriage provides an excellent opportunity to completely avoid the heavy payment of high bride-prices, making it highly favoured by tribal people facing economic inconveniences.
  2. Furthermore, Levi-Strauss emphasized that the main structural purpose of this marriage is to continuously strengthen the solidarity of the tribal group by limiting marital linkages and recycling wealth within known kin.

164. A young Brahmin woman named Anjali falls in love with and marries a man from the Sudra caste, deeply angering her orthodox family. Following the traditional caste rules prevailing in her village, she is immediately stripped of her high-caste status and ritual purity. Her family laments that her actions have permanently lowered her social standing and brought severe disgrace to their ancestral lineage.
(i) Identify and name the specific form of marriage Anjali has undertaken.
(ii) Explain the sociological rules and consequences surrounding this type of marriage in the caste system.

Ans :

(i) Anjali's marriage violates the traditional directional flow of caste alliances.
  1. The specific form of marriage Anjali has undertaken is sociologically known as Hypogamy, or 'Pratiloma'.
  2. This occurs specifically when a woman from a higher caste actively chooses to marry a man who originates from a caste that is hierarchically lower than her own.

(ii) The caste system strictly punishes this specific marital transgression.
  1. Under prevailing matrimonial codes, a woman enjoys her father's high caste status only until she marries; if she commits Pratiloma, she permanently loses her caste status and her degree of ritual purity.
  2. Conversely, men face minimal consequences, but Brahmin girls are the most restricted; historically, to avoid Pratiloma, they were forced to accept the payment of high dowries or face lifelong spinsterhood.

165. In a remote village, property is never passed from a father to his son. When the oldest woman of the household passes away, her entire estate, including land and valuables, is inherited by her youngest daughter. The men of the village hold no authority over the children, and any individual's social identity and ancestral lineage are traced exclusively through the female ancestors of the community.
(i) Identify and name the type of descent and the type of family described in this scenario.
(ii) Explain how this system affects the role of male members in the society.

Ans :

(i) The scenario outlines a society governed entirely by female lineage.
  1. The type of descent clearly operating in this village is known as Matrilineal descent, or uterine descent.
  2. Consequently, the social structure forms a Matriarchal family, where the ultimate authority lies squarely with the female head, and inheritance is possible exclusively through the mother's line to the daughter.

(ii) The men in this society occupy a distinctly marginalized structural position.
  1. In such matrilineal systems, the male members, including husbands, are often treated merely as visitors and do not enjoy any significant or absolute authority over their own biological children.

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2. A man's identity is defined by his mother's family, and his biological descendants will find their kin group in their mother's family, totally ignoring any patrilineal identity or paternal property rights.

166. Amit is drawing his family tree for a sociology project. He draws himself, his father, and his father's brother. Finally, he connects a line to his father's brother's son, Raj. Amit is trying to classify exactly how Raj is related to him in terms of the sociological degrees of closeness and distance established by anthropologist Murdock.
(i) Identify and name the specific degree of kinship that Raj holds in relation to Amit.
(ii) Explain the sociological reasoning that places Raj in this specific category.

Ans :

(i) Raj represents a distant genealogical link in Amit's family tree.
1. According to Murdock's precise classification, the specific degree of kinship Raj holds in relation to Amit is defined as a Tertiary kin.
2. This category falls under the broader scope of consanguineous kin, forming one of the one hundred and fifty-one tertiary relations an individual can theoretically possess within their extended network.

(ii) The classification depends on the chaining of primary and secondary bonds.
1. Amit's father is his primary kin. The father's brother is the primary kin of the father, making the uncle a secondary kin to Amit.
2. Because Raj is the primary kin (son) of Amit's secondary kin (uncle), Raj mathematically and sociologically becomes Amit's tertiary kin, illustrating how degrees of closeness gradually extend outward.

167. In a tribal settlement in West Bengal, an elderly grandfather frequently mocks his teenage grandson's attempts at hunting. He hurls obscene insults and deeply satirical jokes at the boy in front of the entire community. Instead of getting angry or demanding respect, the grandson laughs and shouts back equally raw jokes, a behaviour that the rest of the tribe encourages and watches with great amusement.
(i) Identify and name the kinship usage occurring between the grandfather and grandson.
(ii) Explain the sociological function this extreme intimacy serves within the community.

Ans :

(i) The scenario depicts a socially permitted exchange of disrespectful behaviour.
1. The specific kinship usage actively occurring between the grandfather and the grandson is formally known as a Joking relationship.
2. This usage approves an extreme degree of non-formal intimacy, legally allowing the open exchange of raw jokes, deep satire, and even abusive or obscene references without causing social offense.

(ii) This usage operates subtly as a mechanism for community regulation.
1. Although it appears purely playful, this relationship is not always essentially reciprocal; elders deliberately use it as a powerful mechanism of social control to exercise behavioural correction through public ridicule.
2. It provides the younger generation with necessary indulgence to freely develop their personality outside the strict, demanding boundaries usually imposed by their immediate parents, fostering psychological balance within the tribe.

168. After their wedding ceremony, Ravi and his new bride do not move into Ravi's father's house, nor do they move in with the bride's parents. Instead, following the strict traditions of their matriarchal society, they pack their belongings and permanently settle into the household of Ravi's mother's brother, who exercises significant control over the family's assets.
(i) Identify and name the specific rule of residence the couple is following.
(ii) Explain how this residence pattern connects to broader kinship structures.

Ans :

(i) The couple is bypassing their immediate parents for their living arrangements.
1. The specific rule of residence that Ravi and his new bride are strictly following is known as Avunculocal residence.
2. Under this restrictive rule, new families are permanently settled with or near the family of the husband's maternal uncle,

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completely avoiding both the patrilocal and matrilocal living options.

(ii) This pattern is deeply intertwined with female-centric descent and authority.
   1. This residence pattern frequently happens in matriarchal and matrilineal societies, where the mother's brother's family plays an exceptionally important, authoritative role in the overall life and governance of a person.
   2. It complements the kinship usage of avunculate, ensuring the maternal uncle can effectively exercise his avuncupotestality, supervise his nephews, and manage the transmission of ancestral property directly within his own household.

169. Tragedy strikes a village when a young woman dies during childbirth. To preserve the alliance between the two families and avoid the complex dispute of returning the heavy bride-price, the deceased woman's family immediately offers her unmarried younger sister to be the new wife of the grieving widower. The families quickly formalize this new union to restore order.

(i) Identify and name the specific form of marriage practice described here.

(ii) Discuss the sociological reasons why families actively prefer this arrangement.

Ans :

(i) The families are utilizing a preferential mating practice to replace a lost spouse.
   1. The specific form of marriage practice described in this scenario is formally known as Sororate.
   2. This practice explicitly dictates that a man becomes the actual or potential mate to his deceased wife's younger sister, serving directly as a replacement to the earlier, original spouse.

(ii) This custom is designed to protect wealth and maintain social harmony.
   1. The primary sociological reason for this arrangement is to completely avoid disputes and hostility over paying back the expensive bride-price, which the bride's relatives are usually highly reluctant to return.
   2. Furthermore, it imposes a strict check on the disruptive tendencies of inter-group conflict, successfully strengthening the crucial link in the web of kinship and preserving the marital linkage between the two families.

170. During a sociology lecture, a student asks about the people who are directly related to the "Ego" without any intermediate links. The teacher explains that this small, exclusive circle includes only the individuals born from the same parents, the parents themselves, and the spouse, forming the most immediate biological and marital bonds a person can have in society.

(i) Identify and name the specific sociological category of kin being discussed.

(ii) Explain the two distinct types of kinship that make up this specific category.

Ans :

(i) The teacher is describing the most immediate circle of human relations.
   1. The specific sociological category of kin being discussed by the teacher is identified as Primary kin.
   2. According to anthropologist Murdock, an individual possesses exactly eight primary kins, representing the people to whom the 'Ego' is directly and immediately related without any secondary genealogical steps.

(ii) This core group comprises both biological and marital components.
   1. The first type is primary consanguineous kin, which includes direct blood relations such as one's own father, mother, brothers, and sisters, forming the biological foundation of the family unit.
   2. The second type is primary affinal kin, which is determined strictly by the socially defined marital relation, represented exclusively by one's own spouse (husband or wife), completing the primary circle.

171. In a traditional agrarian village, Mr. Sharma holds absolute authority over the vast farmlands. He manages all the finances and makes every major decision. Upon his death, the entire estate and the title of household head will not go to his wife or daughters; instead, it will be transferred exclusively to his eldest son, Vikram, who will then take over the family legacy.

(i) Identify and name the specific type of family system operating in Mr. Sharma's household.

(ii) Explain the core characteristics of property

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and descent within this system.

Ans :

(i) Mr. Sharma's household is governed by a male-dominated structural hierarchy.
   1. The specific type of family system operating securely in Mr. Sharma's household is defined as a Patriarchal family.
   2. In this widespread system, the oldest male member holds supreme authority to possess, control, and ultimately transfer the family's property and legacy to the next generation.

(ii) This system relies entirely on the male line for continuity and ownership.
   1. The core characteristic of inheritance dictates that all male members inherit the family property, with the eldest son automatically becoming the absolute owner of the estate after the father's death.
   2. This family structure is intrinsically linked to patrilineal descent and patrilocal residence; if the family lacks a male inheritor, societal rules mandate that a son must be formally adopted.

172. Anthropologist Sarah is studying a Polynesian tribe. She notices a remarkably simple naming convention: a young boy calls his biological mother, his mother's sisters, and his father's sisters all by the exact same word meaning "Mother." Furthermore, he refers to all his female cousins, regardless of whether they are from his mother's or father's side, using the exact same word he uses for his own sister.

(i) Identify and name the specific classificatory kinship system Sarah is observing.

(ii) Explain the defining characteristics of this particular kinship terminology system.

Ans :

(i) Sarah is observing the simplest form of categorizing relatives.
   1. The specific classificatory kinship system Sarah is actively observing in this Polynesian tribe is definitively known as the Hawaiian system.
   2. This system, also frequently referred to as the generational system, is historically followed in Hawaii and various other Malayo-Polynesian speaking areas across the globe.

(ii) The system operates by collapsing distinct genealogical distances into broad groups.
   1. The defining characteristic is that it utilizes the absolute least number of kinship terms, grouping all relatives of the exact same sex within a single generation under one uniform term.
   2. Consequently, the term 'mother' universally means all female relatives from both sides of the parents' generation, while 'sister' equates all female cousins and siblings into one identical generational category.

173. Neha and Rohan have been married for five years and live alone with their two young children in an apartment. They are strictly loyal to each other, and their societal laws absolutely forbid either of them from taking a second spouse while they remain married. They manage their household together and view their permanent, exclusive partnership as the essential criterion for their family's survival.

(i) Identify and name the specific type of family formed by Neha and Rohan.

(ii) Explain why this family form is considered the most common and universally accepted pattern today.

Ans :

(i) Neha and Rohan have formed an exclusive, single-partner household unit.
   1. The specific type of family formed by Neha and Rohan is sociologically known as a Monogamous family.
   2. This family structure is strictly composed of one husband, one wife, and their children staying together, where a high amount of marital loyalty is considered the essential criterion for permanence.

(ii) This system dominates because it aligns with natural demographics and modern values.
   1. As observed by Lowie, the natural male-female sex ratio is more or less equal globally, making monogamy the most biologically rational and naturally constructed form of marriage for human society.
   2. Unlike polygamy, which causes continuous quarrels and jealousy, monogamy is universally accepted because it ensures stable, exclusive emotional security, simplifies property

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inheritance, and avoids the complex internal conflicts of plural marriages.

174. In a rural town, three brothers, their wives, and all their children live together in a massive ancestral house. They do not maintain separate finances; instead, they pool all their agricultural income together. Every meal is cooked on a single, large hearth, and everyone strictly obeys the commands of the eldest brother, who manages the collective wealth and makes all final decisions.

(i) Identify and name the specific type of family structure described here.

(ii) Enumerate any two defining characteristics of this family structure as highlighted in the scenario.

Ans :

(i) The brothers are maintaining a highly integrated, multi-generational household.
   1. The specific type of family structure described in this agrarian scenario is formally identified as a Joint family.
   2. This structure is effectively composed of two or more elementary or nuclear families joined together, pooling their labor and remaining equally responsible to the same central authority figure.

(ii) The scenario perfectly highlights the core traditional features of this system.
   1. The first major characteristic is the sharing of a common kitchen, meaning all the constituent nuclear families eat food prepared on a single hearth to symbolize their absolute unity.
   2. The second characteristic is common property ownership, where all members pool their income to satisfy everyday needs and strictly obey the commanding authority of the oldest member of the household.

175. A historian is describing a hypothetical ancient society where there were no restrictions on marriage between direct blood relatives. In this prehistoric group, brothers and sisters, both own and collateral, freely married each other to form family units, as societal norms regarding incest had not yet evolved to restrict such close biological unions.

(i) Identify and name the specific evolutionary stage of the family described here.

(ii) Explain whose evolutionary scheme this belongs to and why it is criticized by modern scholars.

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Ans :

(i) The historian is describing the absolute earliest stage of family formation.
   1. The specific evolutionary stage of the family described in this scenario is explicitly known as the Consanguine family.
   2. This hypothetical family structure could develop solely on the basis of unrestricted marriages between direct blood relations, specifically involving both own and collateral siblings.

(ii) This concept belongs to a highly debated unilinear evolutionary framework.
   1. This specific stage is the first step in the famous five-stage evolutionary scheme proposed by the American Sociologist Lewis Morgan to explain the origin of human institutions.
   2. Modern scholars and anthropologists severely criticize this scheme because it is purely hypothetical; empirical evidence shows that even the most primitive tribes practice monogamy and lack any evidence of such promiscuity.

176. In a highly isolated tribal society facing a severe shortage of women due to the historical practice of female infanticide, a unique living arrangement has emerged. When a woman marries, she simultaneously becomes the legal wife of the groom and all of his male siblings. The brothers maintain a cordial relationship, working the land together without dividing it, while sharing the single wife.

(i) Identify and name the specific form of marriage addressing this demographic shortage.

(ii) Discuss the reasons why this specific practice was adopted by societies like the Todas.

Ans :

(i) The tribe is utilizing a cooperative marital strategy among siblings.
   1. The specific form of marriage addressing this severe demographic shortage is definitively known as Fraternal polyandry.
   2. In this unique system, several brothers collectively share one wife to maintain the stability of the organization, with

the eldest brother usually possessing the primary rights over the property.

(ii) This practice resolves critical socioeconomic and demographic crises within the group.
   1. The primary reason for adopting this practice is the extreme imbalance in the sex ratio, specifically the drastic shortage of marriageable women caused directly by the society's practice of female infanticide.
   2. Economically, this system deliberately saves the family's vital agricultural property from being divided, as it strictly prevents the brothers from marrying separate wives and establishing fragmented, separate households.

177. Look at the image below carefully.

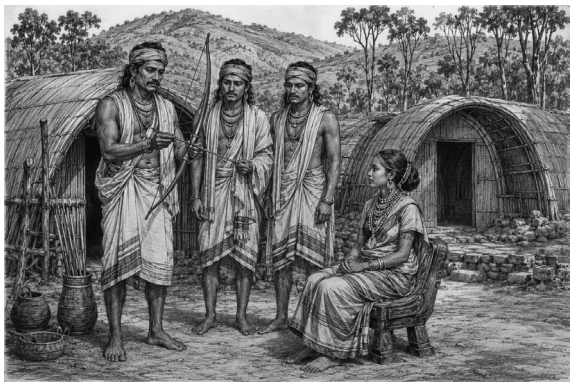
A husband observes strict dietary restrictions and physical taboos during his wife's labour period.
Discuss the sociological significance and origin of the specific kinship usage depicted in the image above.

Ans :

The image depicts a unique sociological practice with several distinct explanations regarding its origin.

1. The image depicts 'couvade', a kinship usage common among the Khasi and Toda tribes, where a husband leads an invalid life, goes on a sick diet, and observes taboos like not washing clothes or crossing a river until his child is born.
2. Malinowski views this practice as a strong bond of married life and a social mechanism carefully devised to secure paternal affection, ensuring the husband feels intensely connected to the childbirth process alongside his wife.
3. Raglan suggests that before marriage was formally institutionalized, this practice was initiated to clearly identify the real father of a child, making him socially responsible for the birth and the future development of that child.
4. Other scholars argue it originated from environmental factors, where a husband witnessing his wife's physical discomfort is deeply affected, and this usage acts symbolically to strengthen the basic parent-child bond upon which the entire social fabric depends.

178. Study the illustration given below and answer the questions that follow.



An elder brother performs a ritual while his younger brothers stand alongside him, sharing a unified household with their common spouse.
From the illustration given above, answer the following questions:

(a) Identify the specific form of marriage depicted in the illustration and mention its primary regional examples in India.
(b) Explain the reasons why this form of marriage is practised.

Ans :

(a) 1. The illustration depicts 'fraternal polyandry', a form of marriage where one woman marries more than one man, and all the husbands are brothers who share the wife and maintain the stability of the organization.
   2. In India, this practice is notably found among the Todas of the Nilgiri hills and the Khasa tribe of Jaunsar-Bawar, where the eldest brother marries a woman, and she automatically becomes the wife of all other brothers.

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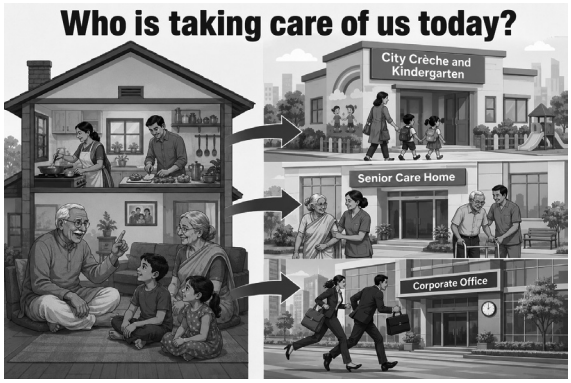
(b) 1. A primary reason for practicing this marriage form is an imbalance in the sex ratio, specifically a shortage of women of marriageable age in the society, which is often historically caused by practices like female infanticide.

2. Additionally, fraternal polyandry prevents the fragmentation of family property, as it does not allow the brothers to marry separate wives and live in separate households, thereby saving agricultural land and reducing the economic burden.

179. Observe the public information graphic below and answer the question.



A poster illustrating how daily care and upbringing are increasingly managed outside the home in modern societies.

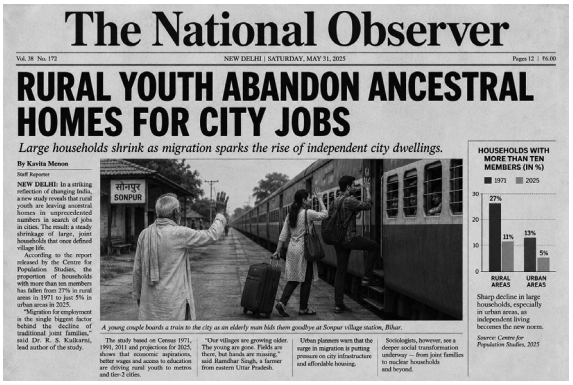
Demonstrate how the graphic reflects the changing functions of the modern family as an institution.

Ans :

The graphic highlights critical structural and functional transformations occurring within the modern family framework.

1. The graphic reflects the outsourcing and loss of traditional functions of the family, as activities once done internally, like childcare and elder-care, are increasingly handled by external welfare systems, markets, and specialized agencies.
2. In the modern context, the fundamental role of the family as a self-sufficient social unit is becoming less relevant, as it is now mandatory for children to attend schools while adult members are heavily engaged in outside work.
3. This shift is evident in the reliance on institutions like crèches for children of working parents, old age homes for aged parents, and special hospitals for ailing members, which ease out traditional family responsibilities.
4. According to Talcott Parsons, while pre-industrial families performed many functions like education and healthcare, the modern nuclear family is structurally isolated, leaving these broader support roles to be taken over by the state and economy.

180. Examine the news extract graphic given below and answer:


The National Observer

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RURAL YOUTH ABANDON ANCESTRAL HOMES FOR CITY JOBS

Large households shrink as migration sparks the rise of independent city dwellings.

By Kavita Menon
Staff Reporter

NEW DELHI: In a striking reflection of changing India, a new study reveals that rural youth are leaving ancestral homes in unprecedented numbers in search of jobs in cities. The result: a steady shrinkage of large, joint households that once defined village life.

According to the report released by the Centre for Population Studies, the proportion of households with more than ten members has fallen from 27% in rural areas in 1971 to just 5% in urban areas in 2025.

"Migration for employment is the single biggest factor behind the decline of traditional joint families," said Dr. R. S. Kulkarni, lead author of the study.

The study based on Census 1971, 1991, 2011 and projections for 2025, shows that economic aspirations, better wages and access to education are driving rural youth to metros and tier-2 cities.

"Our villages are growing older. The young are gone. Fields are there, but hands are missing," said Ramdhar Singh, a farmer from eastern Uttar Pradesh.

Urban planners warn that the surge in migration is putting pressure on city infrastructure and affordable housing.

Sociologists, however, see a deeper social transformation underway — from joint families to nuclear households and beyond.

सोनपुर
SONPUR

A young couple boards a train to the city as an elderly man bids them goodbye at Sonpur village station, Bihar.

HOUSEHOLDS WITH MORE THAN TEN MEMBERS (IN %)

Sharp decline in large households, especially in urban areas, as independent living becomes the new norm.

Source: Centre for Population Studies, 2025

A news report highlighting the changing household sizes and living arrangements driven by migration.

From the clipping given above, answer the following questions:

(a) Identify the social phenomenon highlighted in the headline and mention how surviving rural households function.

(b) Explain any two factors responsible for this structural change.

Ans :

(a) 1. The headline highlights the steady disintegration of the joint family organization, where the poorer and younger sections of society abandon traditional joint living to replace it with nuclear family organizations in urban areas.

2. In rural areas today, the joint family often survives merely in its skeletal or nominal form as a kinship group, serving as the fountainhead for nuclear families in towns who only reunite during social or religious ceremonies.

(b) 1. A major factor is the migration of young adults from rural homes to urban areas or metropolis in search of better

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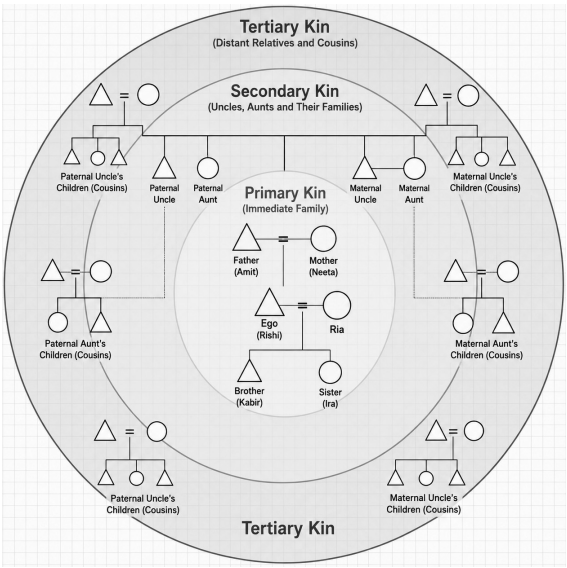
education or better occupations, forcing them to accept a different, independent style of living.

2. The growing spirit of individualism and the desire to avoid familial tensions or unequal parental treatment also drive this change, as young couples prefer to settle in new stem or nuclear families to lessen discord.

181. Study the diagrammatic representation below carefully.



A flowchart categorizing relatives based on their structural distance from a central individual.
Analyse the three major kinship bonds identified in the diagram based on the degree of closeness to the central factor.

Ans :

The diagram illustrates how an individual connects to extended family networks through varying degrees of proximity.

1. The diagram categorizes kinship ties around a central individual known as 'Ego', organizing relatives into three major bonds based on the degree of closeness: primary, secondary, and tertiary kin.
2. Primary kins are those directly related to Ego, belonging either to the direct blood or marital group, which strictly includes one's own brother, sister, father, mother, or spouse.
3. Secondary kins are individuals related to one's primary kin, encompassing those related to Ego's own siblings and parents, such as one's own grandparents, father's brother, or the spouses of one's siblings.
4. Tertiary kins represent relatives situated one step further away, defined as the secondary kins of Ego's primary kin or the primary kins of Ego's secondary kin, such as a father's brother's son.

EIGHT MARKS QUESTIONS

182. Discuss the eight distinctive features of the family as an association.

Ans :

The family, as an association, possesses distinctive features that differentiate it from other social groups as elaborated by MacIver.

1. Universality: The family is considered the most basic and universal social unit, consistently found all over the world and present in every type of culture. It persists forever, remaining irreplaceable even as massive civilizations rise and eventually collapse throughout human history.
2. Emotional basis: The family integrates all its members into a coherent unit founded entirely on emotional closeness, affection, mutual co-operation, and strong blood ties. This emotional bond functions as a true, secure shelter for individuals navigating a hostile and highly competitive world.
3. Educative role: The earliest, most formative years of life are spent in the family, making it the primary informal institution for "Enculturation." Here, children learn crucial social behaviour, experience their first lessons in love and respect, and absorb the basic customs of society.
4. Limited size: The inherently limited size of the family allows its members to come extremely close to one another, sharing their personal pains and pleasures. When families become over-extended, they usually split into smaller units to maximize the security and comfort gained.
5. Nuclear position: The family serves as the central, primary nucleus around which all other societal forces revolve. It effectively prepares the newly born individual to participate properly in wider secondary

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groups, shaping them to meet the broader demands and expectations of the world.

6. Sense of responsibility: Every family member formally acknowledges their responsibility to help, support, and improve the lives of other members. Elders take charge of arranging marriages, while younger members accept the duty of caring for aged parents, ensuring complete and perfect social protection.
7. Social regulation: The family successfully maintains internal unity and external adjustment with broader society through the enforcement of strict social regulations. These restrictions ensure members behave in a socially useful manner, such as strictly adhering to societal restrictions on divorce and separation.
8. Persistence and change: While the family operates as a permanent, universal institution, its internal composition and structural form are highly dynamic. It continuously changes and transforms its nature to effectively cope with the shifting socio-economic environments and modernization occurring in the surrounding world.

183. Assess the role of the family as a functional unit. Elaborate with reference to both the structural-functional and social-conflict paradigms.

Ans :

The family can be analysed through both the structural-functional paradigm, which emphasises its societal contributions, and the social-conflict paradigm, which highlights its role in social inequality.

1. Socialization (Functional): The family plays the primary role in socializing individuals, imparting basic skills, cultural norms, values, and beliefs. Parents' class backgrounds heavily influence the behaviour patterns, conformity, and future professional aspirations of their children, shaping their entire social identity.
2. Regulation of sexual activity (Functional): The family restricts sexual activity to maintain vital social order and homogeneity. It utilizes norms like the incest taboo to prevent internal kinship conflict and encourage external marriages that effectively integrate the larger society into a cohesive whole.
3. Social Placement (Functional): The family serves to systematically confer a specific social position, race, ethnicity, religion, and class identity upon individuals. It ensures that every child is properly cared for and reared within a structured social standing that dictates their lifestyle.
4. Material and Emotional Security (Functional): The family provides a vital, irreplaceable source of financial stability and emotional solace in an increasingly complex world. It offers crucial protection and support during times of severe emotional turmoil, illness, or difficult professional setbacks.
5. Property and inheritance (Conflict): According to Friedrich Engels, the family historically originated to allow men of wealth to securely identify their heirs. It thus serves to successfully maintain and transmit property, reproducing the rigid economic class structure across every succeeding generation.
6. Patriarchy (Conflict): The family essentially acts as an instrument in the hands of men to transform women into sexual and economic property. It assigns the heavy burden of providing basic domestic facilities entirely to women, deliberately leaving them in an inferior social position.
7. Racial and ethnic inequality (Conflict): Families actively help maintain a stratified and hierarchical society by strictly encouraging endogamous marriages. This ensures that distinct racial, ethnic, and class categories persist across generations without disruption, preventing broader social integration and equality.
8. Economic exploitation (Conflict): Conflict theorists argue that viewing the family merely as a supportive unit obscures its ideological function. Traditional caring and emotional labour within the family are actually exploitative and outdated, serving to reproduce labour power for capitalism while maintaining patriarchy.

184. Assess the effects of recent structural and functional changes on the family in contemporary society.

Ans :

In recent times, the traditional structure and functions of the family have undergone significant transformations due to industrialization, urbanization, and changing social dynamics.

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1. Outsourcing of functions: Traditional family roles, such as childcare, eldercare, and socialisation, are increasingly handled by external agencies like crèches, schools, and old age homes. This outsourcing makes the family less relevant as the primary and exclusive support provider for its members.
2. Individualization of choices: In modern societies, traditional norms weaken significantly, leading individuals to craft relationships based purely on personal choice, autonomy, and emotional fulfillment. Family dynamics are now negotiated rather than being strictly dictated by external duties or societal necessities.
3. Decline of the economic unit: The modern family is no longer the self-sufficient economic production and consumption unit it was in agrarian times. Members now work outside the home and compete individually in the external labor market for their economic sufficiency.
4. Changing demographics and forms: There is a notable rise in alternative family forms, such as single-person households, child-free couples, and cohabitation. These new structures challenge the traditional dominance of the nuclear or joint family models, altering assumed societal functions.
5. Fragmented emotional support: Increased mobility, urbanization, and individualism have made the family a less reliable emotional anchor. Individuals often experience feelings of instability, loneliness, and severe fragmentation as collective support within kin networks significantly diminishes in the modern world.
6. Shifting gender roles: The independent existence of women and the spread of egalitarian ideologies have altered traditional authority patterns. Working mothers and changing domestic arrangements have significantly reduced the unquestioned dominance and sole economic responsibility of male members in the family.
7. Impact of artificial birth control: The widespread introduction and use of artificial birth control have led to substantially smaller family sizes. It provides couples with greater autonomy over reproductive choices, fundamentally altering traditional post-nuptial family stages and child-rearing compulsions.
8. Laxity in marital bonds: The modern family has become notably more fragile and unstable as divorce rates steadily increase. Marital unions are no longer viewed as strictly permanent, reflecting a paradigm shift towards "pure relationships" based solely on intimacy and emotional satisfaction.

185. Discuss four Classificatory and four Descriptive features of kinship terminology systems.

Ans :

Kinship terms designate social relationships, categorized broadly into classificatory systems that group multiple relatives, and descriptive systems that pinpoint specific genealogical links.

1. Grouping multiple relations (Classificatory): In this system, the exact same term is used to designate multiple individuals across collateral or even generational lines. This implies that several distinct people naturally fall under the exact same class of social relationship and interaction.
2. Emphasis on social ties over blood (Classificatory): The classificatory system divides kin primarily according to socially established categories and cultural obligations rather than strict biological or blood relationships, giving immense importance to the broader social organisation and power of the society.
3. Culturally determined terminology (Classificatory): The specific classificatory terms are heavily dependent on prevailing social customs. For instance, societies practicing cross-cousin marriage might use a single term to refer to both a mother's brother and a father-in-law, reflecting their dual social roles.
4. Widespread primitive application (Classificatory): Lewis Henry Morgan observed that in primitive tribal systems, a classificatory term like "father" might be applied equally to one's own biological father, the father's brothers, and other distant male relatives of the exact same generation.
5. Specificity of relationship (Descriptive): A descriptive term of designation vividly describes a distinct, direct, and exact relationship between the individual and the specific kin being referred to. For example, the term "mother" is uniquely descriptive and cannot be applied to an aunt.

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6. Primacy of blood relationships (Descriptive): Descriptive kinship terms primarily refer directly to strict blood relationships with a particular person. This terminology ensures that collateral lines are kept perfectly clear, distinct, and separate from each other without subsuming them into broad categories.
7. Restriction to the biological family (Descriptive): Generally, descriptive kinship terms are strictly referred to the immediate biological family comprising the man, wife, and children. The terms of address for other social relations not directly involved in this family are usually vague and indistinct.
8. Alignment with modern nuclear families (Descriptive): As modern civilized societies increasingly depend on smaller nuclear family structures with reduced extended kin interactions, descriptive kinship terminologies naturally thrive. They provide the precise linguistic expressions required to identify the few close relatives in modern living.

186. Explain the correlation between changing socio-economic conditions and the disintegration of the joint family in India.

Ans :

The traditional joint family system in India is steadily disintegrating into nuclear households due to various socio-economic, cultural, and geographical forces.

1. Migration for opportunities: Rural adults frequently leave their ancestral villages and migrate to urban centres in active search of better education and occupational prospects. They readily abandon joint family living to establish different styles of living and independent households in cities.
2. Growing individualism: The rising spirit of individualism in modern society strongly encourages young couples to settle in new, completely separate families. This allows them to exercise personal autonomy and deliberately avoid the traditional pyramidal control structure and restrictions of the joint family.
3. Internal family discord: Persistent internal conflicts and disputes, particularly between the mother-in-law and daughter-in-law, or among brothers over suspected unequal parental treatment, significantly accelerate the inevitable partition of the traditional joint household into smaller units.
4. Impact of modern education: Higher levels of modern education among the youth significantly increase their overall ability to safely secure independent work elsewhere. This essentially severs their direct economic reliance on the traditional agrarian joint family, leading to immediate structural fragmentation.
5. Geographical constraints: In difficult, forest-clad, and hilly terrains like Himachal Pradesh and Meghalaya, harsh geographical conditions necessitate the formation of smaller units. Families here break up much faster, forming single-member or nuclear households rather than maintaining large, cumbersome joint family setups.
6. Altered kin networks: As a direct result of this massive disintegration, broader kinship networks are becoming remarkably small. Kinship obligations are no longer intense, with individuals maintaining only nominal or ceremonial contact with their extended rural families during specific religious functions.
7. Increased conjugal fragility: The massive shift away from the joint family has intensely focused attention on conjugal ties. However, without the traditional familial support structures to mediate conflicts, these independent urban marriages have become significantly more fragile, increasing separation and divorce rates.
8. Survival as a skeletal structure: Despite physical separation and urban migration, the joint family often survives functionally in a skeletal or nominal form. Members living in different cities still acknowledge mutual socio-religious obligations and briefly reunite to participate in major life-cycle ceremonies.

187. "Descent implies the origin of man in terms of his birth, blood ties, residence and social identity. Anthropologists have defined descent from various viewpoints, emphasizing direct relations between generations."
Elaborate on the different types of descent systems and their distinguishing characteristics.

Ans :

Descent traces an individual's genealogical bond with their ancestors, determining their social identity, inheritance, and membership within a specific kinship group.

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1. Unilateral Descent: In this primary system, descent is traced exclusively and strictly through one single parental line, either the male or the female. This completely ignores the other parental connection to establish very clear, unambiguous group membership in primitive and preliterate societies.
2. Patrilineal Descent: This is a strict form of unilateral descent where the individual is connected to a consanguineous kin group exclusively through the father's male line. In this system, the common male ancestor is socially recognized and specifically referred to as an agnate.
3. Matrilineal Descent: This system traces lineage exclusively through the mother's line, including female and male relatives of the mother. Here, descendants of a common female ancestress are formally recognized as uterine kin or cognates, totally ignoring their patrilineal identity and connections.
4. Bilateral Descent: Highly common in modern societies, this system traces descent through both the father and the mother simultaneously. However, because it extends to multiple generations on both sides, individuals often fail to accurately identify ancestors beyond three or four generations back.
5. Double Descent: In this remarkably rare and complex system, an individual simultaneously belongs to two entirely distinct consanguineous kin groups. They acknowledge certain kins exclusively following the male lines and acknowledge other kins simultaneously by strictly following the designated female lines.
6. Alternating Descent: This exceptional system features crossing descent, where men directly transmit their lineage to their daughters and women transmit their lineage to their sons. This unique gender-crossed transmission creates a highly complex kinship identification framework that is an exceptional variety only.
7. Localised Lineage: This refers to a descent group composed of consanguineally related members residing in very close spatial proximity, usually within the same village. They maintain powerful solidarity through frequent face-to-face interactions, economic cooperation, and the shared observance of religious ceremonies.
8. Dispersed Lineage: As a localized lineage naturally grows in size and depth, it inevitably segments into a dispersed lineage. This represents a broader range of members who recognize a common ancestor but live separately across different geographical locations with highly formal relations.

188. "Regularised and socially sanctioned sex-gratification is the basic reason for the formation of the institution of marriage. It ensures the survival and continuity of the human race."
Analyse the fundamental reasons behind the origin and development of marriage as a social institution.

Ans :

Marriage is a universal social institution that has evolved to fulfil the biological, economic, and socio-cultural requirements of human groups.

1. Regularised sex-gratification: The most basic reason for marriage is to provide socially sanctioned and highly regularised sexual gratification. It efficiently channels innate human biological urges in a stable manner that perfectly aligns with the specific cultural traditions and priorities of a society.
2. Survival of the human race: Marriage successfully ensures the long-term continuity of the human species by providing a highly stable social mechanism for procreation. It guarantees that children are legally born into a recognized, secure framework designed explicitly for their care and protection.
3. Rearing and socialisation: The institution creates a structured, dependable environment for the proper upbringing, care, and rearing of children. This setup perfectly facilitates the vital transmission of complex culture, social norms, and moral values from the parents directly to the next generation.
4. Economic co-operation: In primitive and agrarian societies, marriage established a permanent relationship strictly necessary for the division of labour between sexes. This ensured collective survival through shared economic activities like daily food gathering, running the household, and successfully feeding the dependent children.
5. Transmission of property rights: Marriage provides an essential legal and socially approved mechanism to ensure the justified transmission of ancestral property. It securely establishes inheritance and succession rights

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exclusively for the legitimate offspring born out of a socially sanctioned and recognized marital union.

6. Fostering social solidarity: Particularly among tribal and traditional Indian societies, marriage functions as an expansive alliance that securely ties together entire families and kin groups. It creates a robust web of reciprocal duties that fosters broader social cohesion and prevents inter-group hostilities.
7. Providing psychological security: The established marital bond offers individuals a profound sense of emotional security, mutual trust, and deep companionship. It acts as a reliable, lifelong refuge from the violence, intense competition, and deep loneliness found in the complex external social world.
8. Religious and moral fulfilment: In many distinct cultures, such as among Hindus, marriage is fundamentally viewed as a deeply sacred sacrament. It is considered an absolute moral duty that is strictly essential for the flawless performance of religious rituals and the fulfilment of 'Dharma'.

189. "There are certain types of coactive behaviour patterns which exhibit a regularity, a more or less permanent and definite structure. Generally, a specific behaviour is expected only from kin." Examine the concepts of Avunculate and Amitate as distinctive kinship usages in human society.

Ans :

Kinship usages establish specific behavioural norms between relatives, with Avunculate and Amitate highlighting the unique authority of uncles and aunts.

1. Definition of Avunculate: Avunculate is a vital kinship usage highly prevalent in matrilineal societies where the maternal uncle holds a pre-eminent, highly authoritative position in a child's life. In most occasions, he becomes the main guardian, effectively outweighing the biological father's role.
2. Obligations of the maternal uncle: Under this specific usage, the maternal uncle bears incredibly special obligations towards his sister's children. He enjoys a prior, unquestioned right over their loyalties and is entirely responsible for guiding their upbringing and shaping their social future.
3. Inheritance and residence: The massive authority enjoyed by the maternal uncle is scientifically termed avuncupotestality. This strict usage legally obliges him to transmit his property to his nephew and frequently involves the sister's children permanently residing with him in an avunculocal residence.
4. Relics in patrilineal societies: Even in highly patrilineal Hindu societies, distinct remnants of the avunculate exist. These are visible when the maternal uncle ceremonially feeds the child its very first rice, or when he actively supervises the birth of his sister's first child.
5. Definition of Amitate: Amitate is a prominent kinship usage that establishes a remarkably close, bonded relationship between a child and their father's sister. It grants her incredibly prominent rights and supreme authority over her brother's children and the broader household affairs.
6. Role as 'female-father': Renowned anthropologists like Radcliffe-Brown specifically refer to the father's sister in this authoritative context as a 'female-father'. She exercises supreme authority, makes crucial decisions, and acts almost entirely as the definitive head of her brother's household and domestic matters.
7. Ritual and ceremonial influence: The profound, undeniable influence of the father's sister is clearly evident in crucial ritualistic duties. For instance, among the Todas of India, she holds the incredibly vital responsibility of officially officiating at the cremation ceremonies for her brother's family.
8. Maintaining familial balance: Amitate most likely developed to successfully prevent a woman from losing close, meaningful contact with her brother's family after her own marriage. This usage keeps the rate of interaction perfectly balanced and maintains exceptionally strong, enduring kinship ties across families.

190. "It is a marriage in which a woman can have more than one husband at the same time... when a man is too poor to buy a wife alone, he is assisted by his brothers, and they share his marital rights."
Give an account of the practice of polyandry, identifying its types and the socio-economic reasons for its existence.

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Ans :

Polyandry is a specific form of polygamous marriage where one woman is married to multiple men simultaneously, structured around local socio-economic pressures.

1. Fraternal Polyandry: In this widely documented form, a woman explicitly marries a group of brothers. The elder brother typically marries the woman first, and she automatically and legally becomes the shared wife of all the other younger brothers who stay together permanently.
2. Non-fraternal Polyandry: In this distinct variation, the woman deliberately marries multiple men who are absolutely not related to one another. These husbands may reside in entirely different villages, with the woman frequently visiting them or cohabiting sequentially without establishing a shared household.
3. Determination of fatherhood: In complex non-fraternal systems, highly special ceremonies, such as the famous bow and arrow ceremony among the Todas, must be performed by a husband. This crucial ritual allows him to formally and socially acquire the definitive right of fatherhood.
4. Demographic imbalance: A massive primary reason for the historical practice of polyandry is a severely skewed sex ratio. A desperate shortage of women of marriageable age, often tragically caused by societal practices like widespread female infanticide, forces multiple men to share wives.
5. Economic poverty: Severe, grinding poverty frequently compels a group of men, often brothers, to pool their extremely limited financial resources to acquire a single wife. This allows them to satisfy their familial urges while practically sharing the heavy burden of household maintenance.
6. Preservation of property: Fraternal polyandry is highly strategically practiced to strictly prevent the catastrophic division of ancestral family property. By sharing exactly one wife, the brothers successfully avoid creating separate, competing households that would inevitably demand fragmented shares of agricultural land.
7. Matriarchal framework: Polyandry is incredibly frequently associated directly with matriarchal family structures, such as among the Nayars. In these specific systems, the children remain the total responsibility of the mother's lineage rather than belonging to the individual biological fathers who sired them.
8. Diminishing prevalence: Today, traditional polyandry is almost entirely extinct. Modern economic independence, shifting legal frameworks, and rapidly evolving social norms of equality have made the custom incredibly difficult and highly undesirable to sustain in any contemporary, modernized society across the globe.

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191. "The families maintain social order which means racial and ethnic categories persist over generation only to the degree that people prefer marrying within their own social and class background."
Examine the institution of the family from the social-conflict perspective, highlighting its role in perpetuating inequality.

Ans :

The social-conflict paradigm critiques the family as an institution that, rather than providing mere functional support, actively reproduces and perpetuates various forms of societal inequality.

1. Origin in wealth concentration: Friedrich Engels famously argued that the historical origin of the family was exclusively driven by the intense desire of wealthy men to securely maintain, protect, and safely transmit their accumulated property strictly to their own legitimate heirs.
2. Reproduction of class structure: By practically ensuring that massive wealth remains heavily concentrated within specific, privileged bloodlines, the family actively and deliberately supports the continuous reproduction of the rigid economic class structure across every single succeeding generation without fail.
3. Instrument of Patriarchy: The family constantly acts as a primary, devastating tool for establishing male dominance. It systematically transforms women into the mere sexual and economic property of male members to absolutely guarantee the unquestioned identification of male heirs for inheritance.
4. Subjugation of women: The deeply patriarchal family structure firmly assigns the incredibly heavy burden of providing basic domestic facilities and child-rearing

almost entirely to women. This deliberate structural design permanently leaves women in an inferior, highly dependent, and deeply subservient social position.

5. Perpetuation of racial inequality: Families strictly and aggressively maintain racial and ethnic boundaries by heavily promoting endogamous marriages. This carefully ensures that individuals marry exclusively within their own social categories, successfully preventing broader social integration and maintaining strict racial hierarchies.
6. Transmission of hierarchical values: Through intense early socialization, the family deliberately imparts incredibly specific class-based values, religious beliefs, and moralities. These ingrained teachings serve to constantly justify and perfectly maintain the deeply stratified, hierarchical systems present in the wider society.
7. Prevention of upward mobility for outsiders: Higher-income groups strategically utilize the family unit to securely lock in their own upward mobility. Simultaneously, they systematically restrict economic access and deliberately hoard opportunities away from all disadvantaged classes, cementing their elite status permanently.
8. Normalizing exploitation: Conflict theorists strongly argue that viewing the family merely as a "basic supportive unit" completely obscures its dangerous ideological function. This normative assumption actually normalizes the severe exploitation of disadvantaged members and the broader working class under capitalist systems.

192. Read the passage given below and answer the questions that follow.

Ramesh belongs to a traditional community in Varanasi. When it was time for his marriage, his parents strictly ensured that his prospective bride belonged to the same broader social tier as theirs. However, the village priest checked the astrological charts to guarantee that the bride did not share Ramesh's ancestral lineage or trace her descent to the same ancient sage. Meanwhile, Ramesh's sister, Neha, created a stir in the community when she married a man who belonged to a significantly lower social tier than her family.

(i) Identify the two specific rules of marriage followed in the selection of Ramesh's bride.

(ii) Identify the specific type of marriage Neha entered into and the type she defied.

(iii) Elaborate on the traditional concepts of hypergamy and hypogamy in the caste system.

Ans :

(i) 1. Varna/Caste Endogamy: This rule strictly mandates marrying exclusively within one's own broader social tier or caste, ensuring the bride belongs to the exact same community.

2. Gotra Exogamy: This rule strictly ensures that the prospective bride does not share the same ancestral lineage or trace her descent to the exact same common ancestor figure.

(ii) 1. Neha deliberately entered into a highly restricted form of hypogamy, traditionally known as 'Pratiloma', where a high-caste woman marries a significantly lower-caste man.

2. She openly defied the socially approved 'Anuloma' (hypergamy) rule, where women are traditionally expected to marry men of an absolutely equal or higher caste status.

(iii) 1. In traditional Indian systems, hypergamy ('Anuloma') legally allows a man to marry a woman from a lower caste without losing his high social standing or family residence.

2. Under 'Anuloma', children born of the union might suffer a partial lowering of status, but the father safely retains his original 'Gotra' and powerful caste identity intact.

3. Conversely, hypogamy ('Pratiloma') is strictly restricted; a woman marrying a lower-caste man historically loses her precious caste status, which is highly indicative of her ritual purity.

4. These stringent, biased rules historically forced upper-caste families to accept incredibly high dowries or polygyny, severely lowering the status of women and burdening families immensely.

193. Read the passage given below and answer the questions that follow.

In a forested settlement in Madhya Pradesh, young tribal farmer Mangal was informed by his elders that he was obligated to marry the daughter of his maternal uncle. Mangal initially

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hesitated, but the tribal elders warned him that if he refused the match, his family would be forced to pay a heavy financial compensation to his uncle's family. The elders explained that this traditional alliance was necessary to ensure that the wealth originally given during his mother's wedding would return to their own household.

(i) Identify the specific form of cousin marriage described, and explain its prevalence and tribal terminology.

(ii) Elaborate on the sociological and economic purposes of this marriage practice.

Ans :

(i) 1. The practice described in the passage is Cross-Cousin Marriage, specifically referring to the prescribed union between a mother's brother's child and a father's sister's child.

2. Among the Gonds of Madhya Pradesh, this highly specific and mandatory practice is widely known by the traditional local term 'dudhlautawa'.

3. The tribal term 'dudhlautawa' literally translates to the 'return of milk', beautifully symbolizing the vital reciprocal exchange of wealth between the allied families.

4. In many tribes where this cross-cousin marriage is compulsory, failure to strictly comply requires the refusing party to pay heavy financial compensation to the losing party.

(ii) 1. The primary economic purpose of this specific practice is to ensure that the massive bride price paid by a husband for his wife eventually returns safely.

2. Anthropologist Levi-Strauss notes that the main sociological purpose of such prescribed cross-cousin marriages is to powerfully strengthen the overall solidarity and cohesion of the tribal group.

3. Scholars D.N. Majumdar and T.N. Madan argue that this practice provides a highly practical opportunity to successfully avoid the devastating payment of new, exceptionally high bride-prices.

4. Such preferential mating systems efficiently limit new marital linkages to known kin clusters, ensuring long-term stability and completely preventing the highly disruptive tendencies of inter-group conflicts.

194. Read the passage given below and answer the questions that follow.

Arjun lives in a bustling household in Pune. He shares a very close and informal bond with his biological father, constantly seeking his guidance. Last year, Arjun's father's brother also moved into their neighbourhood along with his wife. Arjun often visits his aunt (his father's brother's wife) to help her with groceries. While Arjun feels intimately connected to his father, his relationship with his aunt is polite but slightly more formal due to the distance in their familial connection.

(i) Based on degrees of kinship, identify the exact relationship Arjun holds with his biological father.

(ii) Define primary, secondary, and tertiary kinship degrees.

(iii) Identify Arjun's relationship with his father's brother's wife, and explain how kinship systems distinguish between consanguineal and affinal relatives.

Ans :

(i) Arjun's highly intimate and close relationship with his biological father is scientifically classified as that of a primary consanguineous kin.

(ii) 1. Primary kin: These are individuals directly and intimately related to the 'Ego', such as one's own parents, siblings, or spouse, forming the most fundamental familial bond.

2. Secondary kin: These are individuals who are the primary kin of the Ego's primary kin, such as grandparents or siblings' spouses, representing a step further genealogically.

3. Tertiary kin: These are individuals who are the secondary kin of the Ego's primary kin, indicating a much more remote and distant relationship within the family network.

(iii) 1. Arjun's polite but formal relationship with his father's brother's wife is properly classified as that of a tertiary kin, specifically a tertiary affinal kin.

2. Kinship systems explicitly distinguish consanguineal relatives as those who are fundamentally biologically related

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by blood or through the strict social recognition of biological descent lines.
3. Affinal relatives are distinctively categorized as those related exclusively through the legal and social bonds of marriage, such as a sister-in-law or a father-in-law.
4. While consanguineous relationships are typically highly informal and intimate, affinal relations are very often characterized by strict distance and formal respect, though providing crucial emotional support.

195. Read the passage given below and answer the questions that follow.

After their grand wedding, Vikram and Sneha broke away from tradition. Instead of moving into Vikram's ancestral home where his parents lived, they rented a flat in a new city near their workplace. In contrast, Sneha's friend in South India follows a very different custom; upon marriage, the groom permanently moves into the bride's family home, and the couple's future daughters are highly valued as they will carry on this residential tradition.

(i) Identify and define the two specific patterns of family residence described in the passage.
(ii) Explain the Avunculocal and Unilocal patterns of residence.
(iii) Explain the Bilocal and Patrimatrilocal patterns of residence.

Ans :

(i) 1. The independent residence pattern proudly adopted by Vikram and Sneha in the new city is scientifically known as the Neolocal residence pattern.
2. Neolocal residence occurs when the newly married couple establishes their own completely independent home, living entirely away from both sets of traditional parents.
3. The traditional residence pattern faithfully followed by Sneha's friend in South India is scientifically known as the Matrilocal residence pattern.
4. Matrilocal residence occurs when the married couple settles permanently with or very closely near the bride's family, heavily valuing daughters for continuing the residential tradition.

(ii) 1. Avunculocal residence: A unique pattern typically found in matriarchal societies where the married couple formally settles with or near the family of the husband's maternal uncle.
2. Unilocal residence: A highly flexible system where the society fully approves the couple choosing to stay permanently with either the husband's or the wife's family without restrictions.

(iii) 1. Bilocal residence: This specific rule legally allows the married couple to stay with either spouse's family alternately, constantly moving between the two households as highly needed.
2. Patrimatrilocal residence: This unique sequence occurs when the married couple stays with the husband's family first and subsequently moves permanently to the wife's family later.

196. Read the passage given below and answer the questions that follow.

In a rural agrarian community, tragic circumstances struck two different families. In the first household, a young man passed away due to an illness. To protect his widow and her children, the village council mandated that the deceased man's younger brother marry her. In a neighbouring household, a woman died during childbirth. To maintain the strong alliance between the two families and to avoid returning the bride-price, the deceased woman's parents sent her younger sister to marry the grieving widower.

(i) Identify the two specific kinship usages or marriage practices described in the passage.
(ii) Evaluate the sociological and economic purposes served by these two practices.

Ans :

(i) 1. The traditional practice where the younger brother formally marries the deceased man's widow is scientifically known as Junior Levirate.
2. The traditional practice where the deceased woman's younger sister formally marries the grieving widower is scientifically known as Sororate.

(ii) 1. Both practices serve as highly effective mechanisms to maintain and strengthen inter-family unity, ensuring that an established alliance between two kin groups is not broken.
2. Levirate provides immediate, vital social security and protection for the widow,

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ensuring she remains safely within a known family structure rather than facing devastating social abandonment.

3. Levirate also securely protects the future of the fatherless children, keeping them strictly within their paternal family and entirely preventing the disastrous division of family property.
4. Economically, Sororate brilliantly prevents ugly disputes over the bride-price; instead of painfully returning the wealth upon the bride's death, the family provides another daughter as replacement.
5. Sororate effectively limits the highly disruptive tendencies of inter-group conflict by imposing a strict check on hostility, keeping the original marital linkage beautifully intact and peaceful.
6. These tightly prescribed forms of mating limit the number of new marital linkages required, powerfully reinforcing existing socio-economic advantages and preserving deep agrarian household stability forever.

197. Refer to the image given below and answer the questions that follow.

A husband observes strict dietary taboos and physical seclusion during the period of his wife's labor.

(a) Name the sociological practice shown in the image.
(b) Examine the origin and context of this practice across different societies.
(c) Discuss the different scholarly views regarding the need and function of this practice.

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Ans :

(a) The image represents the kinship usage known as couvade, which is specifically related to the pregnancy period where the husband intensely feels the labor pain of his wife and leads an almost invalid life, observing certain strict social taboos.

(b) 1. This usage is most commonly found among primitive tribes such as the Khasi and the Toda, where the husband goes on a sick diet, avoids washing clothes, or crossing rivers until the child is finally born to the couple.
2. If the society is patrilocal, there is limited chance for the development of couvade, as the father automatically becomes responsible for child-rearing and the girl stays in his house, making extra measures to impose paternity completely unnecessary for them.
3. However, this usage prevails even in many patrilineal and patrilocal societies, implying that the relation between a man and woman should be very close and intimate, as the entire social fabric heavily depends on parent-children relationships and family bonds.

(c) 1. Anthropologist Malinowski strongly believes that couvade is essentially a strong bond of married life and it functions as a highly effective social mechanism deliberately devised to secure paternal affection and ensure dedication towards the newly born child and mother.
2. Scholar Raglan pointed out that before the formal institution of marriage was properly introduced, it was absolutely essential to identify the real father of a child and reliably make him responsible for the birth and the child's future development.
3. This usage initially smoothed the path for introducing marriage as a recognized social institution, which ultimately led to the meaningful development of social discipline and firmly tied families together through established norms of mutual loyalty and shared parental responsibility.
4. Some scholars argued this social usage originated from an environmental factor, where closely staying together while

waiting for the baby causes the physical discomfort of the wife to deeply affect the witnessing husband, intensifying the emotional bond between them.

198. Study the image below and answer the question.

THE NATIONAL HERALD

MONDAY, MAY 26, 2025 INDIA'S INDEPENDENT VOICE SINCE 1889 VOL. CXXXVI NO. 148 PAGES 20 ₹10.00

THE OUTSOURCING OF CARE: HOW MODERN HOMES ARE LOSING TRADITIONAL ROLES

DUAL INCOMES, SINGLE HOMES, SILENT ELDERLY

By Our Special Correspondent

India is witnessing a silent social revolution.

As more couples join the workforce, homes are getting smaller—not just in size, but in shared responsibilities. The elderly are moving to institutions. Children are growing up to crèches. Grandparents are becoming weekend visitors.

Economic growth may be rising, but at what cost to our social fabric?

Experts warn that unless we recognise care within the family, the future will be one of lonely elders and outsourced childhoods.

FULL REPORT ON PAGE 6

THE NUMBERS DON'T LIE

- DUAL-EARNER HOUSEHOLDS ON THE RISE: From 19.1% in 1991 to 53.2% in 2023 — a fivefold increase in just under three decades.
- MULTI-GENERATIONAL LIVING IN DECLINE: From 49.4% in 1991 to 18.7% in 2023 — a drop of over 30 percentage points.
- ELDERLY IN INSTITUTIONS SURGING: Those living in old age homes rose from 0.7 lakh in 2011 to 2.1 lakh in 2023 (a 200% increase).

SOURCES: VISHAL MOORE, JULIA AN SINHA, 2024

ANALYSIS

Urbanisation, career pressures, nuclear living, and the gig economy are reshaping family life. But are we progressing—or disconnecting?

PAGE 8

LEFT BEHIND: An elderly resident sits in a private nursing home in Bengaluru.

THE NEW NORMAL?

FUTURE GENERATIONS: Children at a crèche in Gurugram.

WHAT THE DATA SHOWS

- Dual-income families now prefer convenience over co-existence.
- Eldercare and childcare increasingly outsourced to institutions.
- Traditional support systems replaced by market services.

Individualization: The New Social Reality

By Meera Krishnan

We are living in the age of individual choice. But choice has a price.

From food delivery to elder care, from childcare to housekeeping—everything can now be outsourced.

Technology and markets have stepped in where families once stood strong.

But this convenience is quietly eroding the very idea of togetherness.

The rise of the 'me culture' has redefined success, privacy, and personal space. Yet, in this pursuit, we risk losing empathy, duty, and interdependence.

Rebuilding connection must begin at home—literally.

It's time to rethink development, not just in GDP, but in how we care for one another.

THE SHIFT IN CARE MODEL

THEN (TRADITIONAL)	NOW (MODERN)
Joint Families	Nuclear Families
Shared Responsibilities	Outsourced Services
Emotional Support	Digital Connections
In-home Care	Institutional Care

"The family is not an obsolete institution. It is a civilizational strength."

– Dr. A. R. Deshpande, Sociologist

Contemporary demographic shifts highlight the changing nature of domestic responsibilities in modern urban societies.

Ans :

The family is experiencing major functional changes in modern society.

1. Many traditional functions previously managed by the family, such as child-care, elder-care, socialisation, and economic production, are now increasingly handled by external schools, welfare systems, corporate markets, and advanced technology, making the fundamental role of family considerably less relevant.
2. This outsourcing trend is prominent not only in urban educated nuclear families where both adults work outside, but also in larger families, as children mandatorily attend schools and adults heavily engage in various diverse activities completely beyond household boundaries.
3. The availability of institutional support, such as crèches for children of working parents, commercial old age homes for aged parents, and specialized hospitals for ailing members, originally emerged to ease family burdens but ultimately replaced the family's core functions.
4. The individualization thesis suggests that in late-modern societies, traditional norms regarding marriage, fertility, and gender roles significantly weaken, leading people to craft relationships based strictly on personal choice, autonomy, and emotional fulfillment rather than strict societal duty or necessity.
5. Consequently, the family becomes much less mandated by external norms and heavily negotiated, meaning its role is highly fluid; individuals now rely on professional experts rather than family members for crucial decisions that directly affect their relationship with society.
6. Changing demographics and new family forms, such as single-person households and child-free couples, alter assumed family functions, creating a noticeable distance among relatives who increasingly avoid informing family members about ailments to prevent imposing unnecessary worries upon their kin.
7. There is a growing feeling of emotional instability, profound loneliness, and widespread fragmentation, as people feel substantially less collective support even within families, meaning the institution may no longer reliably serve as the stable emotional anchor it once consistently was.
8. Due to increasing mobility, rapid urbanization, and strong individualism, the intergenerational continuity of cherished customs, role models, and moral values is frequently lost, leaving individuals struggling to sustain family bonds and accepting isolation as an inherent part of existence.

199. Observe the picture below carefully and answer the following:

A domestic group pools its labor and marital ties to sustain a single undivided estate.

(a) Identify the two specific types of the marriage system depicted in the image.
(b) Examine how biological fraternity is handled within this system by different communities.
(c) Discuss the primary reasons why this specific form of marriage is practiced.

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Ans :

(a) 1. The image depicts the practice of polyandry, specifically fraternal polyandry, where one woman marries several men who are all biological brothers, and they harmoniously share the wife while collectively maintaining the absolute stability of their shared household and undivided property.

2. The second type is non-fraternal polyandry, where a woman marries more than one non-related brothers who may be dwellers of entirely different villages, and she routinely meets all her various husbands by traveling to their respective living places independently.

(b) 1. Among the Todas of Nilgiri hills, the elder brother marries a woman who automatically becomes the wife of all brothers; biological fraternity is completely disregarded, as a man long dead is considered the father if he performed the essential ceremony.

2. In contrast, Nayar women practice non-fraternal polyandry constituting matriarchal families, where for social purposes, the children are the strict responsibility of the first husband, and husbands must perform the traditional bow and arrow ceremony to legally acquire fatherhood rights.

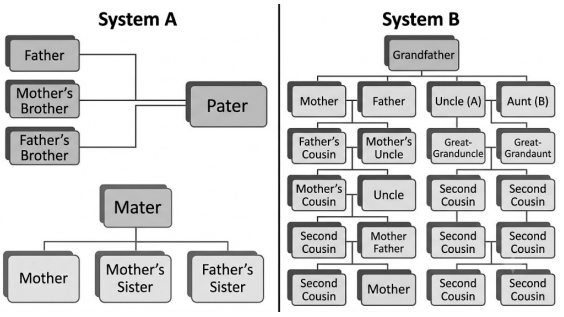
(c) 1. One primary reason for practicing polyandry is the significant imbalance in the sex ratio, specifically a notably less number of females of marriageable age, which heavily compels the community to adopt this unique marital arrangement to ensure widespread family formation.

2. Due to extreme poverty, a group of male members can practically opt for a polyandrous family structure, ensuring that they can adequately satisfy their natural urge for a family while cooperatively sharing the heavy financial burden of maintaining the household.

3. Fraternal polyandry serves the crucial economic function of saving the family's ancestral property from being continuously divided, as it strictly prohibits the brothers from marrying separate individual wives and living with them in entirely separate, economically weaker households.

4. Traditionally, brothers had to maintain a good, cooperative relationship among one another as they collectively shared their valuable agricultural property based not on a firmly established norm of absolute equality, but on strict economic survival, though it is now almost extinct.

200. Look at the diagram carefully and answer the question that follows.



Different societies utilize diverse nomenclatures to organize and address members of their extended lineage.

Identify the two systems of kinship terminology represented in the diagram and explore their key characteristics and elements in full detail.

Ans :

The diagram represents Classificatory and Descriptive kinship terminology systems.

1. The classificatory system groups several people, lineal as well as collateral and affinal, under the exact same term of designation, implying these individuals fall into the same distinct class depending entirely on the similarity of their social relationship with a person.
2. An essential element of the classificatory system is that when the same terminology is actively used to designate more than one person, the common focal point emphasized is usually the genetic descent or the shared biological origin of the kinship relations.
3. Furthermore, the classificatory system is an effective method of carefully dividing kin according to their ongoing social relations and not always their direct blood relations, ultimately giving profound importance to the various socially established categories existing within the community.
4. The descriptive system of designation, in stark contrast, meticulously describes one's

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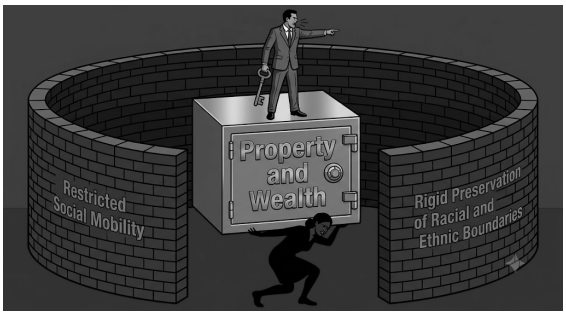
distinct and highly direct relation towards the specific kin who is being formally referred to by the given term, subsuming only relatively small numbers of uniquely identified familial types.

5. According to Morgan, three characteristic features deeply define descriptive kinship terms: these terms always refer to direct blood relationships with the particular person, and they effectively keep the collateral lines completely clear and beautifully distinct from each other without confusion.
6. Except for the very nearest relatives, descriptive terms are fundamentally precise; in this specific system, each relationship falls strictly within its recognized position, and relations are not broadly classified but are explicitly addressed only precisely as their factual description is provided.
7. Morgan suggested that true descriptive kinship terminology cannot simply be borrowed, and any obvious similarity strongly adduces it directly to the historical migration of particular people from one geographical place to another across different culturally evolving human societies over time.
8. As people in the modern civilized world increasingly depend on the isolated nuclear family structure, extended kin relations are rapidly being reduced, which consequently offers significantly more functional scope for the practical usage of the descriptive kinship terminology system today.

201. Analyze the awareness graphic provided below and answer the subsequent questions.



Certain sociological paradigms argue that domestic institutions actively perpetuate historical systems of structural inequality.

(a) Name the sociological paradigm that identifies the family as an instrument of social inequality.
(b) Examine how this paradigm contrasts with the Structural-Functionalist view of the family.
(c) Analyze how this paradigm explains the family's role in perpetuating property, patriarchy, and racial/ethnic inequality.

Ans :

(a) The image strongly represents the Social-Conflict paradigm, which critically emphasizes the darker side of family life by explicitly linking the institution with deep social inequality, highlighting how families perpetuate structural dominance rather than simply functioning as a supportive social unit.

(b) 1. The Structural-Functionalist paradigm considers the family as a highly basic social unit performing four profoundly important functions—socialization, regulation of sexual activity, social placement, and security—without which the greater society fundamentally may not continue to exist or properly operate.
2. In stark contrast, the Social-Conflict approach critically glosses over these positive functions and actively charges that functionalist explanations frequently fail to accurately explain the highly negative aspects of daily family life, including systemic patriarchy, inherent gender bias, or domestic violence.

(c) 1. Regarding property and inheritance, Friedrich Engels pointed out that men of wealth historically felt the pressing need for families specifically to carefully maintain and effectively transmit their privately acquired property to their legitimate heirs after prolonged effort and considerable pain.
2. Families thus originally emerged and were strictly maintained to actively support the continuous concentration of immense wealth and the calculated reproduction of the rigid class structure seamlessly into each succeeding generation, ensuring upward mobility exclusively for the higher income groups.
3. Regarding patriarchy, families are deemed essential to strictly limit female sexuality because male family heads are deeply interested in undeniably identifying their own biological heirs,

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making the incest taboo meaningful only when it severely restricts women within a monogamian family.

4. Consequently, families act as powerful instruments in the hands of men to systematically transform women into the sexual and economic property of male members, wrongly leaving women in a fundamentally inferior position by delegating all basic providing responsibilities to men.
5. Regarding racial and ethnic inequality, families forcefully maintain the prevailing social order, ensuring that specific racial categories persist over generations precisely because people actively prefer marrying strictly within their own specific social and class background to preserve their hierarchical standing.

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CHAPTER 02
Religion and Society

MULTIPLE CHOICE QUESTION

1. Which of the following statements BEST describes E.B. Tylor's earliest anthropological theory regarding the origin of religion?
(a) Religion originated to maintain social solidarity and cohesiveness among clan members.
(b) Religion originated from the belief in souls, ghosts, and ancestral spirits conceived through dreams and hallucinations.
(c) Religion is a response to the psychological stress and anxiety caused by unpredictable natural events.
(d) Religion is merely a system of symbols designed to create pervasive moods in humans.

Ans :

(b) Religion originated from the belief in souls, ghosts, and ancestral spirits conceived through dreams and hallucinations.
Tylor proposed the theory of Animism, stating that religion originated and was maintained on beliefs in souls, ghosts, and ancestral spirits. Early men experienced dreams, hallucinations, and shadows, leading to the idea of a "double soul" and eventually reverence for non-material spiritual beings. Distractors reflect theories of Durkheim, Malinowski, and Geertz.

2. Identify the sociological term along with the CORRECT definition given by Clifford Geertz.
(a) Religion is a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men.
(b) Religion is a mode of action as well as a system of belief and a sociological phenomenon.
(c) Religion at its most profound level means society's worship of itself.
(d) Religion is a quasi-religious loyalty binding individuals in a basically secular society.

Ans :

(a) Religion is a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men.
Clifford Geertz elaborated that religion is a cultural system of symbols acting to establish long-lasting moods and motivations by formulating conceptions of existence. Option (b) is Malinowski's definition. Option (c) is Durkheim's perspective. Option (d) refers to Robert Bellah's concept of 'Civil Religion'. Thus, (a) is the accurate definition.

3. Consider the following statements regarding the concepts of religion. Which option correctly describes the relationship between them?
Statement 1: Animism designates a belief in souls, ghosts, or the existence of dead ancestors which can sometimes be visible.
Statement 2: Animatism refers to a force or power ('Mana') present in all animate and inanimate objects, beyond the reach of the senses.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(d) Statement 1 and Statement 2 are independent of each other.
Both statements are true but describe distinct anthropological theories of primitive religion. Animism (Tylor) focuses on personified souls or spirits (like ancestral ghosts), while Animatism (Codrington/Marett) focuses on an impersonal, invisible life force ('Mana') permeating objects. They are distinct concepts of supernatural beliefs, functioning independently in anthropological theory.

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4. From the set of pairs given below, find the odd one out regarding the functionalist theories of religion:
(i) Malinowski – Religion secures mental and psychological stability in a person's life.
(ii) Radcliffe-Brown – Religion emerged to instill a sense of dependence on society.
(iii) Durkheim – Religion is a social practice to develop a right society using sacred and profane.
(iv) Max Muller – Religion helps individuals cope with the pressures of the capitalist economic system.
(a) (i)
(b) (ii)
(c) (iii)
(d) (iv)

Ans :

(d) (iv)
Max Muller is the odd one out because he propounded the theory of Naturism, explaining religion through the worship of natural phenomena, not capitalist pressures. Malinowski, Radcliffe-Brown, and Durkheim represent the functionalist school, correctly matched with their respective theoretical viewpoints on how religion serves social or psychological functions.

5. Which one of the following is a DIFFERENCE between the concepts of 'sacred' and 'profane' as proposed by Emile Durkheim?
(a) Sacred relates to everyday utilitarian activities, while profane relates to supernatural magic.
(b) Sacred comprises positive beliefs and compulsory activities, while profane involves forbidden things or pseudo-science.
(c) Sacred is driven by individual psychological stress, while profane is driven by social cohesion.
(d) Sacred relies on natural phenomena, while profane relies on ancestral worship.

Ans :

(b) Sacred comprises positive beliefs and compulsory activities, while profane involves forbidden things or pseudo-science.
Durkheim categorised the world into sacred and profane. The sacred includes positive beliefs referred to God and compulsory joint religious performances. The profane consists of magic, pseudo-science, or mundane things kept away from communal religious reverence (like a family's private deity hidden from outsiders). Distractors misrepresent his sociological division.

6. Which of the following is NOT true regarding the concept of Fetishism?
(a) It involves a direct faith in an unexplainable and uncontrollable supernatural power.
(b) The object used is always a manufactured idol representing a human ancestor.
(c) It is heavily related to magic and the efficacy of the object in bringing success.
(d) An individual imaginatively attaches supernatural power to a natural object like a bone or feather.

Ans :

(b) The object used is always a manufactured idol representing a human ancestor.
Fetishism involves attaching supernatural power to natural objects like a feather, shell, or bone, not necessarily a manufactured idol or human ancestor. Its core is the belief in the object's power (e.g., to heal or bring rain) and its connection with magic based on how successfully it operates.

7. Which of the following statements BEST describes the role of Calvinism in societal transformation according to Max Weber?
(a) It promoted an escape from worldly duties, leading to a rise in meditative monasticism.
(b) It instigated the Industrial Revolution by framing hard work and reinvestment of wealth as a divine duty.
(c) It supported the social hierarchy by acting as the 'opium of the people' to pacify the oppressed.
(d) It restricted technological advancements due to a literal interpretation of biblical texts.

Ans :

(b) It instigated the Industrial Revolution by framing hard work and reinvestment of wealth as a divine duty.
Max Weber claimed that the religious doctrine of Calvinism sparked the Industrial Revolution in Western Europe. Calvinists believed working hard and amassing wealth was a sign of eternal glory predestined by God. Reinvesting profits was seen as a religious duty, thereby paving the way for modern industrial capitalism.

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8. Which one of the following was a COMMON feature of the 'Conflict Thesis' proposed by John William Draper and Andrew Dickson White?
(a) Religion and science collaboratively enhance the moral progress of society.
(b) Religion acts as an aggressor against new scientific ideas, discouraging exploration.
(c) Religion supports the ruling elites by legitimizing the socio-economic status quo.
(d) Religion primarily causes conflicts between different genders by reinforcing patriarchy.

Ans :

(b) Religion acts as an aggressor against new scientific ideas, discouraging exploration.
Draper and White, authors of the 'Conflict Thesis', argued that interaction between religion and science inevitably leads to open hostility. They posited that religion offers rigid answers, suppresses curiosity, and prevents scientific progress, citing examples like the trial of Galileo. Distractors belong to Marxist or feminist critiques.

9. Which of the following concepts describes the movement in Latin America where the clergy urged a stronger faith to liberate the poor from abysmal poverty and promote social equality?
(a) Protestant Ethic
(b) Fundamentalism
(c) Liberation Theology
(d) Secularization

Ans :

(c) Liberation Theology
Liberation Theology emerged in the late 1960s when numerous Roman Catholic clergy in Latin America advocated that social oppression goes against Christian morality. They utilized faith to fight for justice, education, and employment for the poor, promoting greater social equality rather than merely waiting for a "better world to come."

10. Identify the sociological term along with the CORRECT feature regarding Communalism in the Asian context.
(a) It simply refers to living in a commune and sharing property equally.
(b) It is a neutral concept related to community collectivity without political motives.
(c) It is an aggressive political ideology linked to religion, often nurturing violence and mass hatred.
(d) It represents the separation of political and social institutions from religious influence.

Ans :

(c) It is an aggressive political ideology linked to religion, often nurturing violence and mass hatred.
In India and Asia, Communalism is not a neutral term. It is an aggressive political ideology strictly linked to religion, characterized by violent conflicts, the politicization of religious identities, and mass hatred against perceived 'internal enemies'. Options (a) and (b) refer to general English definitions, while option (d) defines secularism.

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11. Which one of the following is a SIMILARITY between protective and prohibitive taboos?
(a) Both are exclusively related to agricultural production and harvesting.
(b) Both are designed to safeguard individuals, animals, or plants from harm or evil interference.
(c) Both are implemented by the state through formal legal punishments.
(d) Both emerged strictly from the modern scientific understanding of diseases.

Ans :

(b) Both are designed to safeguard individuals, animals, or plants from harm or evil interference.
Protective taboos safeguard weak individuals or useful animals from danger, while prohibitive taboos protect people from evil or prevent human interference from spoiling an activity. Thus, both function to protect people, plants, or animals from harm, often overlapping in their broader purpose within primitive societies and maintaining social order.

12. Which of the following statements is NOT true regarding Fundamentalists?
(a) They view reality as clearly divided into good and evil, light and darkness.
(b) They reject modern technologies and mass communication mechanisms entirely.
(c) They insist on a literal interpretation of religious texts to counter excessive intellectualism.
(d) They are often organized around charismatic leaders possessing perceived supernatural insights.

Ans :

(b) They reject modern technologies and mass communication mechanisms entirely.
Fundamentalists actually select and reshape aspects of tradition. They do not reject all modern tools; instead, they willingly accept technologies and communication mechanisms to spread their faith and belief. They oppose secular modernism but strategically use its tools to promote their traditional educational and socialization processes without compromise.

13. From the set of pairs given below, find the odd one out regarding the thinkers and their views on morality:
(i) John Lubbock – Primitive people did not have any sense of morality.
(ii) Westermarck – Uncivilized races share moral rules resembling those of cultured nations.
(iii) Paul Radin – Believed in the existence of morality in all societies without distinction.
(iv) P. Gisbert – Morality is completely disconnected from conscience and relies solely on state law.
(a) (i)
(b) (ii)
(c) (iii)
(d) (iv)

Ans :

(d) (iv)
P. Gisbert defined the moral code as 'that body of rules or principles concerned with good and evil as manifested to us by conscience'. Therefore, option (iv) contradicts his actual viewpoint. Lubbock, Westermarck, and Radin's views on primitive morality are correctly stated, making (iv) the distinct odd one out.

14. Consider the following statements regarding secularism. Which option correctly describes the relationship between them?
Statement 1: Soft secularism holds that the attainment of absolute truth is impossible, making skepticism and tolerance the overriding principles.
Statement 2: Hard secularism considers religious propositions to be epistemologically illegitimate, warranted by neither reason nor experience.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(d) Statement 1 and Statement 2 are independent of each other.
Both statements are true and represent the two distinct types of modern secularism defined by Barry Kosmin. Soft secularism promotes tolerance due to the impossibility of absolute truth, whereas hard secularism actively dismisses religious propositions as illegitimate. They represent independent philosophical stances within the broader framework of modern secularism.

15. Which of the following practices describes the 'euphoric function' of religion?
(a) Training young men with social behaviours through sacred ceremonies.
(b) Counteracting feelings of frustration, loss of faith, and fear of death by reestablishing a sense of well-being.
(c) Legitimizing the status quo and diverting people's interest from social inequalities.
(d) Cultivating an aggressive political identity to condemn those who do not share the same beliefs.

Ans :

(b) Counteracting feelings of frustration, loss of faith, and fear of death by reestablishing a sense of well-being.
Religion's euphoric function, as studied by sociologists, serves to counteract feelings of frustration, loss, and insecurity. It reestablishes the believers' sense of well-being and private confidence, especially in times of death, making individuals feel connected to eternity. Distractors refer to social training, Marxist critiques, and communalist political ideologies.

16. Which of the following statements BEST describes 'Civil Religion' as proposed by sociologist Robert Bellah?
(a) A strict adherence to the literal interpretation of ancient religious texts.
(b) An aggressive movement aimed at reclaiming lost political sovereignty.
(c) A quasi-religious loyalty binding individuals together in a basically secular society.
(d) A formal state mechanism to punish deviant behaviour through law enforcement.

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Ans :

(c) A quasi-religious loyalty binding individuals together in a basically secular society.
Robert Bellah designated 'Civil Religion' as a neo-religious force that acts as a quasi-religious loyalty binding individuals in a basically secular society. It operates outside established religious organizations, reflecting a modern trend where people seek spiritual development without formal denominational boundaries, focusing instead on shared civic and ethical values.

17. Which one of the following is a SIMILARITY between morality and religion?
(a) Both rely exclusively on supernatural punishment to sanction human behaviour.
(b) Both utilize the principle of 'should' and 'should not' to guide human conduct.
(c) Both deal solely with human-to-human relationships without any superhuman orientation.
(d) Both are universally formalized into written legal codes by the state.

Ans :

(b) Both utilize the principle of 'should' and 'should not' to guide human conduct.
Both morality and religion incorporate the principles of 'should' and 'should not'. Religious beliefs often contribute to the origin and maintenance of moral codes. However, they differ significantly in sanctions; religion primarily uses supernatural sanctions, while morality relies heavily on societal respect, human interaction, or individual conscience.

18. Identify the sociological concept along with the CORRECT explanation regarding social control.
(a) Internalisation – A formal means of control implemented by state organizations through imprisonment.
(b) Conformity – The act of matching attitudes, beliefs, and behaviors to group norms due to subtle or overt pressure.
(c) Re-socialization – The physical destruction of an enemy to prove the strength of a communal group.
(d) Deviance – The process of separating the sacred from the profane to instill morality.

Ans :

(b) Conformity – The act of matching attitudes, beliefs, and behaviors to group norms due to subtle or overt pressure.
Conformity is a mechanism of social control where individuals match their attitudes and behaviors to group norms, driven by unconscious influences or direct social pressure. Herbert Kelman identified three types of conformity. Distractors incorrectly define internalization, re-socialization, and deviance using entirely unrelated sociological and religious chapter concepts.

19. Which of the following institutions/practices describes a 'Productive Taboo'?
(a) Prohibiting women from touching the plough to ensure agricultural work is done with required physical strength.
(b) Forbidding social and sexual relationships between a brother and sister.
(c) Leaving a hut permanently after a death has occurred within it.
(d) Preventing persons coming from another village without ceremonial purification.

Ans :

(a) Prohibiting women from touching the plough to ensure agricultural work is done with required physical strength.
Productive taboos are closely connected with agricultural production. For instance, prohibiting women from touching the plough implies the belief that such work requires male physical strength, thus fixing an agricultural norm to ensure perfection in production. The other options refer directly to prohibitive, protective, or social taboos.

20. Which of the following is NOT a characteristic of Secularization as outlined by Moojan Momen?
(a) Decline of popular involvement in institutionalized religion, like fewer church weddings.
(b) The separation of society from the religious world, making religion a purely personal matter.
(c) Religious groups becoming entirely focused on otherworldly, spiritual issues rather than worldly things.
(d) The loss of the idea of the sacred as scientific understanding of the world increases.

Ans :

(c) Religious groups becoming entirely focused on otherworldly, spiritual issues rather than worldly things.

NODIA

According to Moojan Momen, one of the five ways of looking at secularization is that religious groups themselves become increasingly concerned with the things of this world (worldly affairs) rather than the spiritual world. Option (c) claims the exact opposite, making it the definitively incorrect statement regarding his framework.

21. In a dense forest settlement in Sarguja, the local inhabitants hold a deep-rooted belief that humans possess the ability to transform themselves into wild animals. They also interact with stones and trees, firmly imagining that their ancestors reside within these natural elements and can communicate with them as living beings. This belief system cannot be empirically proved but is maintained through daily customs.
Which of the following correctly identifies the core constituent of religion described above?
(a) Ritual
(b) Taboo
(c) Superstition
(d) Belief

Ans :

(d) Belief
The scenario describes the Korwa tribe's 'belief'. Beliefs are understandings regarding impersonal or unknown powers and sacred things that cannot be empirically proved. Rituals are the practical actions based on these beliefs, while superstitions involve blind fear. The passage explicitly highlights the mental acceptance of an unprovable reality.

22. In the village of the Bhumij community, the first month of every year is marked by a grand gathering. The villagers collectively offer chickens, goats, and sweets to 'Gram Thakur' to ensure the welfare of the entire settlement. Through these prescribed, repetitive actions, they aim to establish a liaison with the supernatural power to protect their homes.
Which term best describes the practice described above?
(a) Animism
(b) Fetishism
(c) Ritual
(d) Naturism

Ans :

(c) Ritual
The passage describes a 'ritual', which consists of the observance of certain actions in a prescribed manner to establish a liaison with a supernatural power. The Bhumij performing 'Dhulla Puja' and making offerings to 'Gram Thakur' is the practical aspect of religion designed to secure village welfare.

23. A young boy in the Kharia community fell seriously ill after his mother returned from a late-night visit to her ancestral home. The villagers immediately concluded that women bring dangerous infections from their father's place at night. Consequently, they enforced a strict rule that no woman can be accepted back into her family without undergoing a rigid ceremonial purification.
Which of the following correctly identifies the social phenomenon formed from this incident?
(a) Secularization
(b) A taboo born from superstition
(c) Naturism
(d) Totemism

Ans :

(b) A taboo born from superstition
The scenario illustrates how an erroneous conception of reality and superficial association of events (illness following a visit) created unnecessary fear, leading to a superstition. This superstition ultimately solidified into a 'taboo'—a prohibitive verbal law restricting the woman's entry without purification to maintain social order.

24. An indigenous group in North America observes the rustling of leaves, the shadow of clouds, and the sound of rivers as evidence of a vital, living force. They do not attribute this force to a specific human-like god or ancestral ghost. Instead, they believe an impersonal, pervasive energy exists in all animate and inanimate objects, which they try to harness for their betterment.
Identify the type of religious theory reflected in this group's worldview.
(a) Animism
(b) Animatism
(c) Totemism
(d) Monotheism

Ans :

(b) Animatism
The scenario describes 'Animatism' or 'Manaism', a theory propounded by Marett and Codrington.

NODIA

It implies a belief in an impersonal, invisible force ('Mana' or 'Orenda') present in all animate and inanimate objects, distinct from 'Animism' which involves distinct souls, ghosts, or specific ancestral spirits.

25. During the dry season, the elders of the Ho tribe gather outdoors and burn large faggots of wood. As the thick smoke rises and covers the sky, it closely resembles dark rain clouds. The tribe firmly believes that this symbolic action will compel the heavens to produce real clouds and bring much-needed rainfall to their parched lands.
Which of the following concepts best describes the practice described above?
(a) Naturism
(b) Fetishism
(c) Civil Religion
(d) Secularism

Ans :

(a) Naturism
The scenario is an example of 'Naturism', where primitive people mimic or interact with natural phenomena (like making smoke to resemble clouds or dropping stones to mimic thunder) based on their experiences. Max Muller theorized that attempting to explain and control nature's outward events catalyzed the creation of religion.

26. The Hansda clan lives in a tightly knit community where social identity is highly valued. Every member of the clan treats the duck with utmost reverence, considering it a sacred entity that historically protected their ancestors. It is strictly forbidden for anyone in the clan to harm or consume this bird, as it represents their collective social and religious emblem.
Which of the following correctly identifies the socio-religious institution described above?
(a) Fetishism
(b) Communalism
(c) Totemism
(d) Profane

Ans :

(c) Totemism
Totemism implies a tribal social organization where a clan is associated with a specific plant or animal (totem), like the Hansda clan's duck. Totems act as a collective emblem of society and a substitute for divine spirit, dictating ritual attitudes and prohibiting the harming of the totemic animal.

27. A nomadic hunter found a peculiarly shaped animal bone during a severe drought. Shortly after he picked it up, a heavy downpour began. Convinced that the bone possessed an uncontrollable magical power, he kept it with him permanently, using it whenever his tribe needed rain or healing. The object's worth to the hunter was determined solely by how often it proved successful.
Which term best describes the practice described above?
(a) Totemism
(b) Fetishism
(c) Animism
(d) Fundamentalism

Ans :

(b) Fetishism
Fetishism is the belief where a specific natural object (like a bone, shell, or feather) is imaginatively attached to a supernatural power by an individual. The object ('fetish') is used directly for magical benefits, and its efficacy is tested by how successfully it produces results like rain or healing.

28. In the inhabitants of a small island depend entirely on dangerous deep-sea fishing for their survival. Before setting out on their boats, they gather to perform elaborate chants and offerings. Once they return safely, they hold a community feast. These ceremonies relieve the extreme psychological anxiety associated with the unpredictable ocean and help them cope with the daily pressures of their occupation.
Which sociological perspective best explains the function of the religion described above?
(a) Max Weber's theory of capitalism
(b) Karl Marx's conflict paradigm
(c) Malinowski's functionalist theory
(d) Moojan Momen's secularization theory

Ans :

(c) Malinowski's functionalist theory
Malinowski's functionalist theory considers religion a device to secure mental and psychological stability. When people fail to cope with practical problems (like the dangers of deep-sea fishing among Trobriand Islanders), religion provides absolute power to overcome tension and readjust their upset state of existence.

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29. In a pluralistic neighborhood, members of Group A and Group B lived peacefully for decades. However, a fierce competition arose over access to limited government jobs. Local leaders began highlighting traditional religious rituals to demarcate 'us' versus 'them'. Soon, minor disputes escalated into violent riots, with individuals committing crimes merely to uphold the political identity of their respective religious shells.
Which of the following correctly identifies the above social phenomenon?
(a) Fundamentalism
(b) Communalism
(c) Civil Religion
(d) Social Control

Ans :

(b) Communalism
Communalism originates in pluralistic societies where competition for socio-political space leads to politicization of religious identities. Opportunistic leaders engineer communal tensions, turning communities against each other, locating internal enemies, and often culminating in mass violence and riots to uphold a political identity based on religion.

30. A newly independent nation was experiencing severe economic instability. In response, a localized group emerged, vehemently opposing the country's secular laws. They demanded that society return to the exact lifestyle of their ancestors centuries ago, advocating for a literal interpretation of their ancient texts. They organized around a highly charismatic leader and utilized radical violence to fortify their community's borders.
Which term best describes the movement described above?
(a) Secularization
(b) Liberation Theology
(c) Fundamentalism
(d) Animatism

Ans :

(c) Fundamentalism
Fundamentalism involves a discernible pattern of religious militancy and protest against modernism. Fundamentalists attempt to arrest the erosion of religious identity by insisting on literal text interpretation, relying on charismatic leaders, creating parallel institutions, and sometimes utilizing aggression and violence to enforce their traditional worldview against secular changes.

NODIA

31. In a modern metropolitan hospital, a family is celebrating the birth of their child, surrounded by doctors, nurses, and advanced medical equipment. Unlike their ancestors who relied heavily on priests and supernatural rituals for childbirth and healing, this family trusts scientific knowledge to navigate these major life transitions. However, they still occasionally attend community religious festivals.
Which of the following social processes is occurring in the above scenario?
(a) Radical Fundamentalism
(b) Soft Secularism
(c) Secularization
(d) Naturism

Ans :

(c) Secularization
Secularization refers to the historical decline in the importance of the supernatural. In technologically advanced societies, people increasingly rely on science and professionals (like physicians) rather than religious leaders for life transitions. Religion does not die but retreats to a more personal or aesthetic dimension.

32. During an election campaign, a prominent candidate argued that state policies should be based on universal reason rather than religious doctrines. He stated that citizens of all faiths should have equal access to public services, and no specific religious group should receive state protection. He emphasized a society where all worldviews coexist peacefully under the law.
Which of the following concepts is the candidate advocating?
(a) Communalism
(b) Secularism
(c) Civil Religion
(d) Totemism

Ans :

(b) Secularism
Secularism ensures the separation of religion from political and social institutions. It advocates that public policies be based on reason, guarantees absolute freedom of belief for all citizens, ensures equality in public services, and prevents any religious group from gaining special state protection, thereby managing pluralism.

33. A massive earthquake devastated an ancient city, causing immense suffering and loss of life. To console themselves, the survivors gathered in their local temple. The priest told them that their worldly pain was temporary and that enduring this misery without complaint would guarantee them a glorious place in the "better world to come." Consequently, the villagers remained passive and did not protest the government's lack of relief efforts.
Which sociological viewpoint best explains the scenario above?
(a) Durkheim's Social Cohesion
(b) Marx's Social Conflict Paradigm
(c) Radcliffe-Brown's Social Control
(d) Bellah's Civil Religion

Ans :

(b) Marx's Social Conflict Paradigm
Karl Marx's social conflict paradigm views religion as the "opium of the people." It legitimizes the status quo, encourages people to endure suffering passively while hoping for a "better world," and diverts their attention from demanding social justice or holding authorities accountable for worldly problems.

34. In a small rural school, a young boy found a wallet filled with money on the playground. Although no one was watching and he badly needed the money, he immediately handed it over to the principal. He did not do this out of fear of supernatural punishment, but because his community had raised him to believe that honesty and fairness are essential to maintaining peaceful human relationships.
Which of the following correctly identifies the principle guiding the boy's action?
(a) Normative Morality
(b) Protective Taboo
(c) Hard Secularism
(d) Ritual Attitude

Ans :

(a) Normative Morality
The scenario illustrates 'morality', specifically a normative moral code based on concepts like honesty, fairness, and conscience. Unlike religious dictates driven by supernatural sanction, moral rules are sanctioned by society to maintain human relationships, group cohesion, and cooperative living, relying on an inner understanding of 'right' or 'wrong'.

35. A group of individuals living in a modern urban society feels alienated from traditional, formalized churches. Instead, they meet in community centers to discuss meditation, personal spiritual growth, and universal ethical values. They do not subscribe to any strict religious texts but feel a profound, shared connection to a vital spiritual dimension of human existence.
Which of the following correctly identifies the phenomenon described above?
(a) Islamic Revivalism
(b) Civil Religion / New Age Spirituality
(c) Fetishism
(d) Communalism

Ans :

(b) Civil Religion / New Age Spirituality
The scenario describes "spiritual seekers" or New Age spiritualists who pursue a spiritual dimension outside established religious organizations. Sociologists like Robert Bellah link this to a post-denomination society where 'Civil Religion' or quasi-religious loyalties bind individuals in basically secular environments without rigid texts.

36. During a dinner party at a crowded restaurant, a teenager felt the urge to eat with his hands, which was his habit at home. However, noticing that everyone else was using a fork and knife, he suppressed his urge and used the cutlery. He did this primarily because he did not want to face disapproval, ridicule, or be deemed 'uncultured' by his peers.
Identify the sociological mechanism functioning in the above scenario.
(a) Formal Social Control
(b) Informal Social Control
(c) Naturism
(d) Liberation Theology

Ans :

(b) Informal Social Control
Informal social control influences individual behavior through peer pressure, community norms, fear of being avoided, ridicule, or shame. The teenager conforms to the group norm (using cutlery) due to the subtle social pressure and desire for acceptance, which is a classic example of informal sanctions regulating behavior.

37. The government of a developing nation established strict laws against environmental pollution. When a large factory was found dumping toxic

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waste into the river, a state agency intervened, heavily fined the corporation, and sentenced the factory manager to a year in prison to ensure such behavior is not repeated.
Which term best describes the action taken by the state?
(a) Protective Taboo
(b) Internalization
(c) Formal Social Control
(d) Animatism

Ans :

(c) Formal Social Control
Formal social control is implemented by the state and other official social organizations. It involves formal sanctions, such as fines, law enforcement, and imprisonment, to regulate and punish deviant behavior, unlike informal control which relies on social shame or peer pressure.

38. A devout couple rigidly believes that divine intervention is the only cure for physical ailments. When their young daughter contracted a highly curable fever, they refused to take her to a doctor, opting instead to pray continuously. Tragically, the child's condition worsened, resulting in a severe health crisis due to the lack of modern medical intervention.
Which of the following sociological concepts is highlighted in the above case?
(a) Euphoric function of religion
(b) Dysfunction of religion (Medical neglect)
(c) Soft secularism
(d) Social Cohesion

Ans :

(b) Dysfunction of religion (Medical neglect)
The scenario illustrates a dysfunction of religion, where dogmatism and rigid belief lead to fatalism and the denial of modern knowledge. Relying solely on prayer and withholding necessary medical care is a documented negative impact (dysfunction) where religious supersitions cause harm.

39. In a tribal village, the elderly men gather all the young adults during the spring festival. Through a series of elaborate, sacred dances and storytelling sessions, the youth are taught the community's laws, how to respect elders, and how to behave during conflicts. The primary purpose of this event is to integrate the youth into the societal fabric.
Which functionalist perspective aligns with the practice described above?
(a) Tylor's concept of Animism.
(b) Durkheim's view that religion trains people with social behaviours.
(c) Marx's view of religion as an instrument of domination.
(d) Draper's conflict thesis.

Ans :

(b) Durkheim's view that religion trains people with social behaviours.
Durkheim emphasized the functional aspect of religion, noting that sacred ceremonies serve a definite purpose: to train people with social behaviors and normal laws. Religion acts as a tool to instill social solidarity, guide right or wrong, and integrate members into the collective identity of the society.

40. In a historic city, the minority community heavily emphasized their unique dress code and linguistic traditions to assert their rights within a highly competitive democratic setup. Meanwhile, the majority community began celebrating their ancient festivals aggressively to prove their supremacy. The media amplified these events, causing deep suspicion and fear between the two groups.
Which of the following is the primary cause of the situation described above?
(a) The rise of Soft Secularism.
(b) The spread of New Age Spirituality.
(c) Minority deprivation and inter-community competition leading to Communalism.
(d) The decline of formal social control.

Ans :

(c) Minority deprivation and inter-community competition leading to Communalism.
The scenario highlights the causes of Communalism in modern democracies. Minority communities feeling deprived try to assert their identity, leading to a strong, unhealthy competition with the majority. This dynamic, often amplified by mass media and political posturing, nurtures communal feelings and inter-community conflict.

41. Which of the following statements about the 'Taboo' are correct?
(P) The word taboo is derived from Polynesian vocabulary meaning 'to forbid'.
(Q) Protective taboos are mostly connected with agricultural production and harvesting.

NODIA

(R) Taboos acted as a mechanism of social control among primitive people.
(S) Radcliffe-Brown believed taboos are useless superstitions that destroy social order.
(a) Only (P) and (R)
(b) Only (Q) and (R)
(c) Only (P) and (S)
(d) Only (R) and (S)

Ans :

(a) Only (P) and (R)
Statement (P) is true. Statement (R) is true as taboo provided a basis for social control. Statement (Q) is false because productive (not protective) taboos relate to agriculture. Statement (S) is false; Radcliffe-Brown opined that taboos are social mechanisms essential for maintaining social order and solidarity.

42. Which of the following statements about Fundamentalism are correct?
(P) Fundamentalists view modern secularism as a tidal wave of change ripping apart community values.
(Q) They reject all forms of modern technology and mass media.
(R) They insist on a literal interpretation of sacred texts to counter excessive intellectualism.
(S) The term originated from a conservative strain of Islam in the Middle East.
(a) Only (P) and (Q)
(b) Only (P) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(b) Only (P) and (R)
Statement (P) and (R) are correct characteristics of fundamentalism. Statement (Q) is false because fundamentalists selectively use modern technologies to spread their faith. Statement (S) is false because the term first originated from a conservative strain of Protestantism in the United States (1870-1925).

43. Which of the following statements about Secularism are correct?
(P) It is often associated with the age of enlightenment in Europe.
(Q) It ensures that the right to freedom of religion is balanced by the right to be free from religion.
(R) It demands that all citizens must entirely abandon their religious beliefs.
(S) Secularization theory claims that as society advances scientifically, religion completely dies.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (P) and (S)

Ans :

(a) Only (P) and (Q)
Statements (P) and (Q) accurately reflect the features of secularism, offering a democratic framework that balances religious freedom. Statement (R) is false as secularism does not curtail religious belief. Statement (S) is false because secularization does not signal the absolute death of religion; rather, its dimension declines.

44. Which of the following statements about the relationship between Morality and Social Control are correct?
(P) Morality creates a social order by assigning costs to actions marked as deviant.
(Q) Conformity is a formal means of social control implemented strictly by state law.
(R) Socialization acts as a life-long process of social control by disseminating norms.
(S) Informal sanctions only include state-mandated fines and imprisonment.
(a) Only (P) and (Q)
(b) Only (P) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(b) Only (P) and (R)
Statement (P) is true; morality acts as social control by marking deviant behavior. Statement (R) is true as socialization disseminates norms. Statement (Q) is false; conformity operates through both formal and informal means (like peer pressure). Statement (S) is false; fines and imprisonment are formal, not informal, sanctions.

45. Which of the following statements about the Dysfunctions of Religion are correct?
(P) Religion has historically been utilized as an instrument to reinforce male domination and social inequality.
(Q) Karl Marx argued that religion empowers the oppressed to overthrow the ruling elites.
(R) The 'Conflict Thesis' argues that religion actively encourages scientific exploration.

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(S) Hartung claimed that major religious moral codes can lead to an 'us versus them' group solidarity.
(a) Only (P) and (S)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (P) and (Q)

Ans :

(a) Only (P) and (S)
Statement (P) is true regarding patriarchy in religion. Statement (S) is true as religion can foster 'us vs them' discrimination. Statement (Q) is false; Marx believed religion diverts interest from inequalities (opium of the people). Statement (R) is false; the 'Conflict Thesis' argues religion suppresses scientific curiosity.

46. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): In primitive days, belief, emotion, and superstitions were the early substitutes for modern rationalism.
Reason (R): Early man observed every detail logically to establish causal connections between natural phenomena and human history.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(c) A is true, but R is false.
The Assertion is true; primitive religion relied on belief and emotion. The Reason is false because it describes the aim of 'modern man', not early man. The early man was tied to dogmas based on emotional beliefs and superficial associations, not logical investigations into causal connections.

47. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Religion and morality are distinct because religious rules are mainly sanctioned by society, while moral rules are sanctioned by a supernatural power.
Reason (R): When a moral code is not obeyed it is understood as a 'wrong', but failing to obey a religious code is considered a 'sin'.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(d) A is false, but R is true.
The Assertion is false because it reverses the facts; religion is sanctioned by supernatural power, while morality is mainly sanctioned by society. The Reason is true; religious violations are termed 'sin', linking man to superhuman forces, whereas moral violations are termed 'wrong', directed towards social situations.

48. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): The process of secularization in the modern world is still in question and has not resulted in the complete death of religion.
Reason (R): In the United States, membership in conservative religious organizations has risen rapidly alongside liberal mainstream churches.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
Both A and R are true. The rising membership in religious organizations in advanced countries like the USA is direct evidence (correct explanation) that secularization has not eradicated religion. The persistence of high religiosity rates challenges the simplistic theory that advancing societies automatically become entirely secular.

NODIA

49. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Communalism locates an internal enemy and makes it the target of mass hatred.
Reason (R): Physical destruction of the enemy is taken as a method of proving the strength of the communal group.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the

correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
Both A and R are true. Communalism targets internal enemies (like minorities) because destroying them is strategically used to demonstrate the dominance and strength of the communal group. Thus, the reasoning correctly explains why communal ideologies actively foster mass hatred and, in extreme cases, genocide.

50. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Sociologist Robert Bellah's concept of 'Civil Religion' indicates that individuals are completely abandoning spirituality in favor of atheism.
Reason (R): Many people today seek spiritual development outside of established religious organizations, acting as "spiritual seekers".
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(d) A is false, but R is true.
The Assertion is false; 'Civil Religion' and New Age spirituality do not indicate a shift to atheism, but rather a shift to a quasi-religious loyalty and spiritual dimensions outside formal denominations. The Reason is true; individuals are acting as "spiritual seekers" pursuing spirituality separately from formal church structures.

51. Examine the illustration below and answer the question that follows:

The image depicts a tribal community grouped around specific animal emblems, such as a duck and a pigeon, which represent their clan's ancestors and social organization. Which sociological concept is best illustrated by this religious practice?
(a) The principle of Animism
(b) The ideology of Naturism
(c) The practice of Fetishism
(d) The system of Totemism

Ans :

(d) The system of Totemism
Totemism involves a tribal social organization associated with a form of supernaturalism directed toward specific animals or plants. As seen among the Santhals, clans like Hansda (duck) and Pansia (pigeon) identify deeply with totems. These totems are conceived as substitutes for divine spirits, protecting ancestors and linking clan identity with religious worship.

52. Study the social awareness visual given below and respond:

The scene shows an agricultural setting in a tribal community where women are intentionally kept away from touching the plough, based on a traditional restriction aimed at ensuring perfection in farming. According to sociological

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classifications of such restrictions, what does this depict?
(a) A protective taboo
(b) A productive taboo
(c) A prohibitive taboo
(d) A supernatural taboo

Ans :

(b) A productive taboo
Productive taboos are mainly connected with agricultural production. The image illustrates the tribal restriction where women are forbidden from touching the plough. This taboo stems from the belief that specific agricultural work requires physical strength perceived to be available only in men, ensuring perfection in the community's agricultural production process.

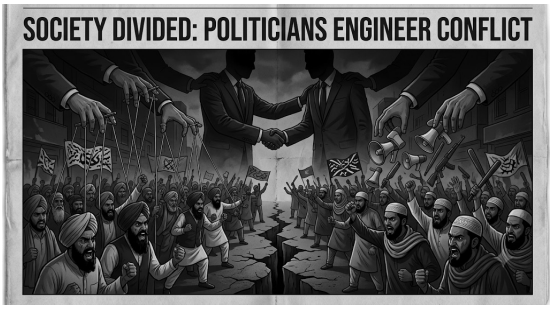
53. Analyse the image and answer the following question:

This symbolic representation shows oppressed individuals ignoring their worldly suffering and social inequalities while focusing entirely on the promise of a heavenly future, actively encouraged by a ruling elite. Which sociological paradigm of religion does this image most accurately represent?
(a) Karl Marx's social conflict paradigm of religion
(b) Emile Durkheim's theory of social cohesion
(c) Bronislaw Malinowski's functionalist explanation
(d) Max Weber's theory of religious transformation

Ans :

(a) Karl Marx's social conflict paradigm of religion
Karl Marx's social conflict paradigm argues that religion serves ruling elites by legitimizing the status quo and diverting people's interest from social inequalities. By encouraging oppressed individuals to endure worldly problems and look forward to a "better world to come," religion acts as an opiate, preventing resistance against social injustice.

54. Observe the newspaper clipping illustration below and answer:



The graphic portrays a scenario in a pluralistic society where leaders use radical slogans to politically mobilize communities, leading to mass hatred and violent competition for socio-political space. Which of the following phenomena is exclusively driven by this aggressive political ideology linked to religion?
(a) The process of secularization
(b) The emergence of civil religion
(c) The spread of communalism
(d) The rise of fundamentalism

Ans :

(c) The spread of communalism
Communalism originates in pluralistic societies when competition for socio-political space is politicized. Unlike mere religious differences, communalism is an aggressive political ideology engineered by opportunistic political factions. The graphic shows how political leaders manipulate religious identities, use radical slogans, and mobilize mass support to serve their own power-hungry interests.

55. Based on the infographic given below, answer the following question:

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The visual contrasts water used for everyday utilitarian purposes with water from a specific river revered during a ritual, highlighting how a community bestows special meaning upon certain objects. Which sociological distinction proposed by Emile Durkheim is demonstrated here?

(a) The evolution of animatism into organized naturism
(b) The division of the world into the sacred and the profane
(c) The transition from soft secularism to hard secularism
(d) The shift from formal morality to informal social control

Ans :

(b) The division of the world into the sacred and the profane

Durkheim categorized the world into two spheres: the sacred and the profane. Profane relates to everyday utilitarian activities, like regular drinking water. Sacred refers to objects, like Ganges water, elevated above everyday utility. A community of believers bestows special meaning upon sacred objects, fostering group loyalty and shared identity.

ONE MARK QUESTIONS

56. Identify the sociologist who defined religion as "society's worship of itself".

Ans :

Emile Durkheim

57. Name the earliest anthropological theory of religion proposed by E.B. Tylor which is based on the belief in souls, ghosts, and ancestral spirits.

Ans :

Animism

58. State one characteristic of productive taboos as described in the chapter.

Ans :

They are mainly connected with agricultural production to ensure perfection in work.

59. What is meant by the term "Mana" as coined by Codrington?

Ans :

A supernatural force that is present in all animate and inanimate objects.

60. Briefly explain the core argument of the 'Conflict Thesis' proposed by Draper and White.

Ans :

It argues that religion discourages scientific exploration, suppresses curiosity, and prevents scientific progress.

61. Identify the sociological process through which individuals learn to adhere to the demands and moral codes of their society.

Ans :

Socialization

62. Mention one severe consequence of communalism in a pluralistic society according to the text.

Ans :

It leads to violence, riots, mass hatred, and loss of faith in each other.

NODIA

63. Who first invented the term "secularism" in 1851 to describe a social order separate from religion?

Ans :

George Jacob Holyoake

64. State one difference between hard and soft secularism as divided by Barry Kosmin.

Ans :

Hard secularism considers religious propositions epistemologically illegitimate, while soft secularism promotes skepticism and tolerance.

65. Define the concept of "fetishism".

Ans :

It is the imaginative attachment of supernatural power to a particular natural object like a bone or shell.

66. How many types of conformity were identified by the scholar Herbert Kelman?

Ans :

Three types: identification, internalisation, and compliance.

67. Which specific term is used by sociologist Robert Bellah to describe a quasi-religious loyalty binding individuals in a basically secular society?

Ans :

Civil Religion

68. Expand the abbreviation IMU in the context of Central Asian militant Islamist organizations.

Ans :

Islamic Movement of Uzbekistan

69. What was Karl Marx's primary critique regarding religion and social hierarchy?

Ans :

Religion serves ruling elites by legitimizing the status quo and diverting people's interest from social inequalities.

70. Name the form of funerary ritual among primitive tribes that reflects their faith in a 'double soul'.

Ans :

The 'Green funeral' and 'dry funeral' ceremonies.

71. Mention the primary objective of "Liberation Theology" as practised by the clergy in Latin America's Roman Catholic Church.

Ans :

To liberate the poor from abysmal poverty and promote greater social equality.

72. Which term defines the body of rules or principles concerned with good and evil as manifested to us by conscience?

Ans :

Moral code

73. Which sociologist claimed that the religious doctrine of Calvinism sparked the Industrial Revolution in Western Europe?

Ans :

Max Weber

74. State any one feature of a fundamentalist movement regarding its organizational leadership.

Ans :

They are typically organized around charismatic leaders considered to have special access to the deity.

75. What is the sociological term for an aggressive political ideology that is linked to religion and nurtured by politics?

Ans :

Communalism

76. Identify the social process that acts as a control mechanism by changing, reorienting, and reshaping already learnt behaviours.

Ans :

Re-socialization

77. Which theoretical concept of religion is associated with the 'Sing Bonga' of the Ho people?

Ans :

Animatism or Manaism

78. Mention one way secularization is observed in society according to Moojan Momen.

Ans :

The decline of popular involvement in institutionalized religion, such as lower church attendance.

79. State the purpose of the 'Garai Thakur' ritual performed by the head of the family in the Bhumij community.

Ans :

It is worshipped for the growth of cattle power.

80. Give one example of a formal means of social control implemented by the state.

Ans :

Law enforcement or imprisonment.

81. Which dimension of Durkheim's functional theory of religion is associated with everyday, utilitarian activities?

Ans :

The profane

82. What do "Natural law" theories of morality claim regarding human rationality?

Ans :

Any rational person is capable of knowing what general kinds of actions morality prohibits, requires, or allows.

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83. Identify the specific anthropological school of thought that views religion as a device to secure mental and psychological stability in an individual's life.

Ans :

The Functionalist School

84. Name the specific deity of ponds and lakes worshipped by the Mundas.

Ans :

Ikir Bonga

85. What is meant by the normative version of morality?

Ans :

Universal codes of conduct and human values universally accepted and followed in all societies of the world.

86. Read the extract below carefully.
"Before venturing into the deep, unpredictable ocean, the village fishermen gather to perform a series of elaborate chants and offerings. These practices are not meant to physically catch fish, but to calm their minds and reduce anxiety about the dangerous voyage ahead."
Which functionalist concept of religion is described here?

Ans :

Malinowski's theory of securing mental and psychological stability.

87. Study the following scenario and answer the question:
"In the Nilgiri hills, a pastoral community strictly prevents its female members from entering the dairy areas where milk is processed. The elders believe that allowing women in these spaces will cause the milk to spoil and negatively impact the harvest."
Identify the sociological concept practiced here.

Ans :

Prohibitive taboo

88. Read the passage given below and answer:
"During a severe drought, a group of tribal men in a remote village climb to the top of a local hill. They gather large boulders and roll them down the slopes. They believe that the loud rumbling sounds of the stones will mimic thunder and coax the skies into releasing rain."
Which theory of primitive religion does this practice illustrate?

Ans :

Naturism

89. Read the extract below carefully.
"Ramesh belongs to the Hansda clan in eastern India. His family holds a deep reverence for the duck, considering it a protector of their ancestors. Harming or consuming this bird is strictly forbidden within his kinship group, as it represents their divine spirit."
Name the socio-religious institution associated with this belief.

Ans :

Totemism

90. Study the following scenario and answer the question:
"When Sunita returned to her marital home from her father's village at night, her child fell ill the next day. Blaming her nighttime travel for bringing an infection, the village council mandated that anyone arriving from another village must undergo a ceremonial purification before entering a house."
Which social phenomenon does this mandate represent?

Ans :

Superstition evolving into a taboo.

91. Read the passage given below and answer:
"In a rural settlement, Birsa avoids crossing paths with his younger brother's wife. Custom dictates that he can never be on speaking terms with her, and they must maintain a strict distance to prevent any social complications within the family structure."
Identify the form of social restriction described in this scenario.

Ans :

Taboo forbidding social and sexual relationships.

92. Read the extract below carefully.
"The local farmers wait eagerly for spring to arrive. They believe that only after the ceremonial union between the Sun God and nature is celebrated, can ordinary human weddings take place. Once the rains begin and sowing starts, all matrimonial festivities must immediately halt."
Which specific type of restriction is depicted

NODIA

here?

Ans :

Taboo regarding marriage dates / Productive taboo.

93. Study the following scenario and answer the question:
"Every family in the village proudly participates in the grand public worship of the Sun God. However, inside their own homes, each household secretly venerates a specific domestic deity, and they strictly refuse to share any details about this private deity with outsiders."
Which concept from Durkheim's theory characterizes the secrecy of the domestic deity?

Ans :

Profane

94. Read the passage given below and answer:
"Once every twelve years, an entire tribal settlement gathers to sacrifice animals and share a massive communal feast. This gathering is not just a spiritual duty, but an essential mechanism to bring everyone together, renewing their common bonds and reinforcing their shared identity."
Which sociological function of religion is highlighted here?

Ans :

Social cohesion / Social solidarity

95. Read the extract below carefully.
"A local newspaper reported a tragic incident where parents refused to take their feverish child to a hospital. Instead, they relied entirely on continuous prayer and spiritual healing, firmly believing that divine intervention alone would cure the illness."
Which negative aspect of religion is evident in this case?

Ans :

Religious dysfunction / Medical neglect due to religion.

96. Study the following scenario and answer the question:
"In a conservative community, all religious leadership roles are exclusively held by men. The sacred texts are interpreted to mandate unconditional obedience from women, equating divine virtues like power and wisdom solely with male characteristics."
Which social issue is reinforced by this religious structure?

Ans :

Gender inequality / Patriarchy

97. Read the passage given below and answer:
"The forest dwellers tell tales of a towering figure covered in hair, with wide eyes, holding an axe. They firmly believe this humane-looking entity wanders the woods, punishing the wicked and protecting the innocent, though no one can empirically prove his existence."
Identify the constituent of religion described in this account.

Ans :

Belief

98. Read the extract below carefully.
"The indigenous people of the dense Sarguja woodlands possess a unique worldview. They assert that a man can seamlessly transform into an animal, and that rivers, stones, and trees house the spirits of their ancestors capable of communicating with the living."
Which constituent of primitive religion is reflected here?

Ans :

Belief in the supernatural / Animism

99. Study the following scenario and answer the question:
"Over the last few decades, a suburban town has seen a massive shift in how it handles life events. Instead of calling the local priest to perform spiritual rites during childbirth or illness, families now immediately rush to modern hospitals equipped with the latest scientific technology."
Which sociological process is taking place in this town?

Ans :

Secularization

100. Read the passage given below and answer:
"A new religious group has gained popularity in the city. Its leaders aggressively denounce modern intellectual interpretations of their holy book. Instead, they demand that followers read every single verse exactly as it is written, treating it as the absolute, unquestionable truth."
Identify the ideological stance of this group.

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Ans :

Fundamentalism / Literal interpretation

101. Read the extract below carefully.
"To join the new spiritual sect, members must completely overhaul their daily lives. They are given a strict manual dictating exactly what type of clothes they can wear, what foods they are forbidden to eat, and what kind of entertainment they must actively avoid."
Mention the characteristic of fundamentalism shown here.

Ans :

Elaborate and specific behavioural requirements.

102. Study the following scenario and answer the question:
"A growing number of urban professionals have stopped attending traditional church services. Instead, they attend weekend retreats focused on meditation, cosmic energy, and personal spiritual development, preferring a loose connection to the divine without any formal organizational rules."
What term describes these individuals seeking spiritual development outside established organizations?

Ans :

New Age spiritualists / Spiritual seekers

103. Read the passage given below and answer:
"Ravi recently moved to a new city. While dining out, he notices everyone speaking in hushed tones and eating with specialized cutlery. Afraid of being ridiculed or socially excluded by his peers, he quickly adopts the same eating habits despite finding them uncomfortable."
Which mechanism of shaping behaviour is Ravi experiencing?

Ans :

Informal social control / Conformity

104. Read the extract below carefully.
"During a fiery political rally, a leader invokes the memory of a medieval kingdom. He claims that the current democratic system has marginalized his community, and urges his followers to violently reclaim the dominance their ancestors held centuries ago."
Which cause of communalism is evident in this speech?

Ans :

Historical factor / Appealing to historical identity.

105. Study the following scenario and answer the question:
"A minor disagreement between two shopkeepers belonging to different faiths was recorded and sensationalized on a local news channel. The exaggerated broadcast quickly reached neighboring districts, sparking widespread anger and eventual riots across the state."
Which catalyst for communalism is highlighted in this scenario?

Ans :

Influence of mass media

106. Read the passage given below and answer:
"Even though the nation has no official state religion, citizens display a profound, almost sacred reverence for the national flag, the constitution, and patriotic holidays. These secular symbols evoke a deep sense of loyalty and shared identity among the diverse population."
Which concept coined by Robert Bellah describes this phenomenon?

Ans :

Civil Religion

NODIA

107. Read the extract below carefully.
"In a heavily industrialized town, factory workers toil for long hours in unsafe conditions. The local preachers constantly tell them that their earthly suffering is a test from the divine, and if they endure it silently without protesting against the factory owners, they will be rewarded in the afterlife."
Which sociologist's view on religion aligns with this scenario?

Ans :

Karl Marx

108. Study the following scenario and answer the question:
"During a severe medical emergency in a remote village, the local healer rubs a specific polished bone over the patient's chest. The healer claims that this bone absorbs negative energy and channels supernatural healing power directly into the patient's body."
Which religious practice is demonstrated here?

Ans :

Fetishism

109. Read the passage given below and answer:
"A community regularly drinks purified bottled water for daily hydration. However, during religious ceremonies, they refuse to use bottled water and instead drink directly from a specific river, believing its waters hold intrinsic holy value regardless of its physical purity."
Which sociological concept is illustrated by the reverence for the river water?

Ans :

The Sacred

110. Read the extract below carefully.
"In a tribal community, the newly elected leader is isolated in a special hut. No ordinary member of the tribe is allowed to touch him or his personal belongings, as they believe any physical contact will harm his aura and endanger the entire village."
Identify the type of taboo practiced here.

Ans :

Protective taboo

111. Study the following scenario and answer the question:
"Every year in the first month, the villagers collectively gather to offer chickens, goats, and sweets to 'Gram Thakur'. The village headman leads the ceremony, praying that the upcoming agricultural season brings prosperity and that no epidemics strike their homes."
Identify the ritual aspect described in this agrarian setting.

Ans :

Dhulla Puja

112. Read the passage given below and answer:
"A radical political faction distributes pamphlets blaming a specific minority community for the country's economic downturn. The pamphlets use dehumanizing language, portraying the minority group as sub-human outsiders who must be physically removed to restore the nation's glory."
Which feature of communalism is depicted here?

Ans :

Locating an internal enemy / Mass hatred

113. Read the extract below carefully.
"During the dry season, a tribal group in central India sets large piles of wood on fire. They watch the thick smoke billow into the sky, firmly believing that creating this artificial cloud will force the heavens to produce real storm clouds and bring the much-needed monsoon."
Which sociological theory explains this ritual?

Ans :

Naturism

114. Study the following scenario and answer the question:
"While travelling across different continents and visiting both industrialized cities and remote hunter-gatherer societies, an anthropologist notes that in every single culture, stealing another person's property is condemned and charitable acts are highly praised."
Which concept of morality is supported by this observation?

Ans :

Normative morality / Universality of morality

115. Read the passage given below and answer:
"A rapidly developing Middle Eastern nation has aggressively adopted western technologies, built advanced scientific universities, and modernized its economy. Yet, it strictly retains its traditional religious legal framework and public prayer mandates, refusing to separate church and state."
Which limitation or observation regarding secularization theory does this represent?

Ans :

Modernizing without the attempt of secularizing.

116. Analyse the relationship between the first pair and complete the analogy.
E.B. Tylor : Animism :: Max Muller : _____

Ans :

Naturism

117. Analyse the relationship between the first pair and complete the analogy.
Protecting weak children from harm : Protective taboo :: Forbidding women from touching a plough : _____

Ans :

Productive taboo

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118. Analyse the relationship between the first pair and complete the analogy.
Informal sanctions : Sarcasm and ridicule :: Formal sanctions : _____

Ans :

Fines and imprisonment

119. Analyse the relationship between the first pair and complete the analogy.
Deity of hills and mountains : Burubonga :: Deity of canals and streams : _____

Ans :

Nage-era

120. Analyse the relationship between the first pair and complete the analogy.
Barry Kosmin : Hard and soft secularism :: Robert Bellah : _____

Ans :

Civil Religion

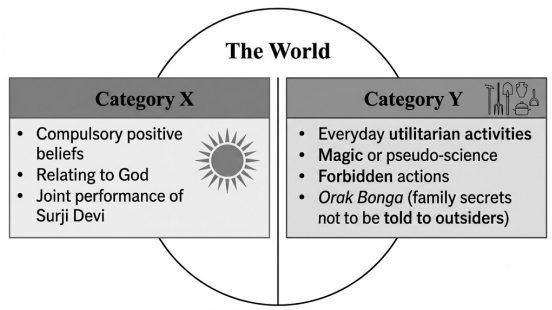
121. Examine the picture given below.

Identify the specific type of social prohibition related to agricultural production depicted in the image.

Ans :

Productive taboo.

122. Study the schematic representation below and answer the question.

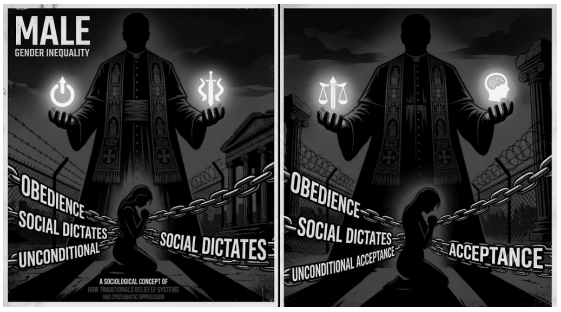


Identify the two categories of religious distinction, marked as Category X and Category Y, conceptualised by Emile Durkheim.

Ans :

Sacred and profane.

123. Look at the awareness poster below carefully.

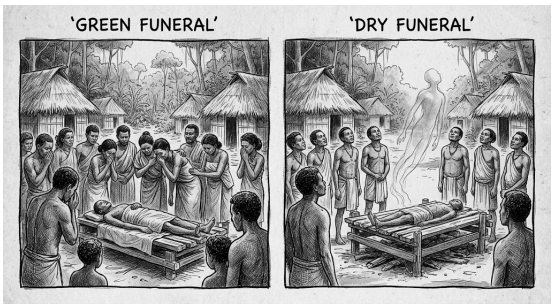


Which specific dysfunction of religion is highlighted in this graphic?

Ans :

Religion reinforces patriarchy and male domination.

124. Carefully observe the illustrated scene below.



Which anthropological theory of religion, involving the concept of a 'double soul' and two stages of funerals, is depicted in this sketch?

Ans :

Animism.

125. Analyse the composite graphic given below.

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What specific sociological mechanism, which relies on sanctions like shame, ridicule, and exclusion, is represented by the elements in this collage?

Ans :

Informal social control.

FOUR MARKS QUESTIONS

126. Enumerate any four characteristic features of Fundamentalism as a social force.

Ans :

The characteristic features of Fundamentalism highlight a rigid defense of tradition against modernity.

1. Fundamentalists selectively reshape aspects of tradition to distinguish themselves from the mainstream, utilizing modern technologies to spread their faith while promoting traditional socialization and educational systems.
2. Their reality is strictly divided into good and evil, creating an excessively critical view of modernity that blinds them to broader perspectives, leading them to isolate themselves in self-appreciating righteousness.
3. They insist on the literal interpretation of sacred texts, viewing them as entirely divine and accurate in all particulars, to actively counter excessive intellectualism found in liberal religious organizations.
4. These movements are typically organized around charismatic leaders who are believed to possess supernatural powers or special insights, enchanting followers who immerse themselves in faith while overlooking rationality.

127. Religion plays a positive role in maintaining the social fabric, but it imparts negative impacts as well. Analyse any four dysfunctions of religion in society.

Ans :

The dysfunctions of religion demonstrate how deeply held beliefs can cause societal harm.

1. Religious beliefs have historically provoked severe violence and warfare, as seen when people of different faiths living side by side become infuriated, causing widespread death and societal disaster.
2. It supports social hierarchies and inequalities by encouraging the underprivileged to endure worldly problems without complaint, acting as an excuse to remain inactive and non-responsive to pressing social injustices.
3. Religion can create fatalism, making people so blind to faith that they refuse modern medical care, relying solely on prayers which tragically results in instances like religion-based medical neglect of children.
4. Dogmatism and restrictive rituals prevent people from applying logic, encouraging horrific practices like honour killing, stoning, and human sacrifice, ultimately leading to a complete denial of freedom of thought.

128. Discuss any four ways in which religion positively impacts and enriches human culture and society.

Ans :

Religion has a profound positive impact on the cultural and aesthetic dimensions of human society.

1. Religion acts as a primary source of inspiration for a vast range of literature, music, and architecture, profoundly enriching the cultural heritage and artistic expressions of societies across different historical periods.
2. Movements like the Sufi and Bhakti traditions in India gave birth to entirely new branches of literature, showcasing how religious reform can revolutionize and elevate the artistic and cultural landscape.
3. Magnificent structures like mosques, temples, stupas, and churches reflect the finest artistic works of humanity, demonstrating how religious devotion inspires humans to develop and refine their highest aesthetic abilities.
4. Religious inspiration enlightens individuals not only to reach spiritual goals but to refine personal capabilities, as seen in the Brahmo movement which initiated a cultural and literary renaissance in Bengal.

129. State and explain any four universal functions of religion as emphasized by functionalist sociologists.

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Ans :

Functionalist sociologists emphasize several universal functions through which religion sustains society.

1. Religion acts as a crucial guiding force for socialization, helping individuals maneuver their instincts and adhere to societal demands by developing a profound sense of morality and collective obligation.
2. It inspires communal devotion, expecting individuals to raise themselves above their personal selves, ensuring they remain devoted to the community's collective objectives and well-adjusted within the broader societal framework.
3. Religion separates the 'sacred' from the 'profane', attributing intrinsic value to certain objects, which easily develops a powerful sense of unity and group loyalty among members who share these respects.
4. Religious ceremonies serve a euphoric function by counteracting feelings of frustration and loss, helping believers reestablish their sense of well-being, public confidence, and connection to eternity during times of crisis.

130. Explore any four ways of looking at secularization as pointed out by the scholar Moojan Momen.

Ans :

Moojan Momen identified several specific ways to understand the process of secularization in society.

1. There is a marked decline in popular involvement in institutionalized religion, which is visible in decreasing church attendance and fewer marriages, baptisms, and funerals being conducted under strict religious auspices.
2. Secularization involves a significant loss of prestige for religious institutions and their symbols, directly resulting in a widespread decline in the overall influence and authority of formal religious organizations.
3. It creates a separation of society from the religious world, shifting religion from a public, commanding system to a purely personal matter that does not dictate broader societal norms.
4. There is a distinct loss of the idea of the sacred, as increasing scientific understanding of humanity and the natural world progressively diminishes the areas once attributed to mystery and the supernatural.

131. Compare Animism and Animatism on any two bases.

Ans :

Animism:

1. Animism is centered on the belief in specific spiritual entities such as souls, ghosts, or ancestral spirits, which are imagined to exist independently and interact with the physical world.
2. This theory suggests that phenomena like dreams, hallucinations, or the mystery of death led primitive humans to believe in a 'double soul' that could leave and return to the body.

Animatism:

1. Animatism, or Manaism, involves the belief in an impersonal, all-pervading supernatural force or power that exists within all animate and inanimate objects, rather than distinct personal spirits.
2. Manifested in concepts like the Ho tribe's 'Sing Bonga' or Melanesian 'Mana', this force is beyond the reach of the senses but can manifest through physical power for human benefit or detriment.

132. Explain any two differences between Morality and Religion in society.

Ans :

Morality:

1. Morality primarily deals exclusively with human relationships and the ethical interactions between individuals, focusing on concepts like fairness, truth, honesty, and justice without necessarily involving supernatural elements.
2. Moral rules are sanctioned and enforced directly by society; violations are understood as 'wrongs' against the social order and result in social disrespect rather than immediate spiritual punishment.

Religion:

1. Religion attempts to relate humans directly to a supernatural power, focusing on worship, sacred rituals, and human orientation towards divine or superhuman forces rather than just human interaction.
2. Religious codes are sanctioned by supernatural authority; if a person fails to obey religious instructions, it is considered a 'sin' and it is believed that God will eventually punish them.

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133. Briefly explain one feature each of Protective Taboos and Productive Taboos.

Ans :

Protective Taboos:

1. Protective taboos are designed to secure vulnerable individuals, such as women, children, or the elderly, from harm, or to safeguard useful animals whose loss would endanger the survival of the entire community.
2. These prohibitions often restrict people from entering specific places or performing certain actions, ensuring that the social order remains intact and the group is shielded from perceived supernatural or physical dangers.

Productive Taboos:

1. Productive taboos are primarily connected with ensuring success and perfection in agricultural production or other vital economic activities essential for the community's survival.
2. An example is forbidding women from touching a plough, based on the belief that such agricultural work requires physical strength associated with men, thereby spiritually and practically ensuring a bountiful harvest.

134. Explain any two differences between Hard Secularism and Soft Secularism as divided by Barry Kosmin.

Ans :

Hard Secularism:

1. Hard secularism firmly considers religious propositions to be epistemologically illegitimate, arguing that spiritual beliefs are warranted by neither rational logic nor empirical experience in the modern world.
2. It actively rejects religious influence in the understanding of reality, holding that all existence is physical in nature and relies entirely on scientific configurations of matter and energy.

Soft Secularism:

1. Soft secularism operates on the view that the attainment of absolute truth is impossible, and therefore it advocates for skepticism, open-mindedness, and broad tolerance regarding religious beliefs.
2. It promotes tolerance as the overriding principle in the discussion between science and religion, allowing personal faith to coexist alongside scientific understanding without aggressively dismissing religious values.

135. Briefly explain one function each of Formal means of social control and Informal means of social control.

Ans :

Formal Means of Social Control:

1. Formal control is systematically implemented by the state and official social organizations to enforce laws and regulate the behaviour of citizens through codified rules and legal frameworks.
2. These organizations maintain societal order by sanctioning specific, structured punishments ranging from financial fines to imprisonment, ensuring compliance through the direct enforcement of established legal statutes.

Informal Means of Social Control:

1. Informal control operates through peer behaviour, community intervention, and internal values, where individuals conform to societal norms out of fear of ridicule, sarcasm, or social exclusion.
2. It shapes individual morality through the ongoing, lifelong process of socialization, utilizing unwritten customs, mores, and the subtle pressure of group dynamics to prevent deviance in everyday life.

136. "Religion is the sigh of oppressed creature, the sentiment of a heartless world, and the soul of soulless conditions. It is the opium of the people." [Karl Marx, Critique of Hegel's Philosophy of Right, 1843]
Evaluate the statement by discussing four ways religion causes social conflict and supports inequality.

NODIA

Ans :

Marx's critique highlights religion's role in perpetuating social dysfunction and inequality.

1. Religion actively serves the ruling elites by legitimizing the socio-economic status quo, effectively diverting the attention of the working classes away from the severe social inequalities they face.
2. It operates as an illusionary shelter that encourages the underprivileged to endure their worldly pain without complaint, offering them the false hope of a better

world to come after death.
3. By justifying their miserable conditions as divinely ordained, religion provides common people with an excuse to remain completely inactive and non-responsive to pressing political and social problems.
4. This instilled fatalism ensures that the oppressed masses never attempt to remove the actual systemic causes of social injustice, thus maintaining the dominant group's power and continuous social division.

137. Max Weber believed it was the religious doctrine of Calvinism that sparked the Industrial Revolution in Western Europe.
[Sociological observation on Religion and Economy]
Evaluate this view by explaining four ways Calvinist beliefs transformed economic society.

Ans :

Weber demonstrated how Calvinist religious doctrines unintentionally fostered capitalist economic development.
1. Calvinism preached that an all-powerful, all-knowing God predestined people for a specific purpose, instilling the belief that working hard to achieve a prosperous life was a direct glory to God.
2. Since an individual's fate of eternal glory or hellfire was sealed before birth, believers sought worldly success as a psychological sign of their divine selection and ultimate salvation.
3. This rigid religious conviction and intense devotion to duty led Calvinists to work relentlessly at all times, which allowed many to systematically amass great personal wealth in society.
4. Instead of spending this wealth on luxury, Calvinists believed they were God's earthly agents and strictly reinvested their profits for greater success, thereby paving the foundation for the Industrial Revolution.

138. "The world looks less and less to religious rules and rituals for its morality or its meanings."
[Harvey Cox, Sociological commentary on modern society]
Evaluate the statement by discussing four features of Secularism.

Ans :

Harvey Cox's observation reflects the growing influence of secularism in technologically advanced societies.
1. Secularism seeks to ensure and protect the absolute freedom of religious belief and practice for all citizens, balancing the right to religion with the right to be free from it.
2. It provides a democratic framework where people enjoying freedom of speech can openly question religious organizations, ensuring no religious group receives special protection or undue privilege from the state.
3. It addresses the modern challenge of pluralism by providing an institutional philosophy that helps resolve conflicting worldviews in government agencies, schools, and the formulation of universal laws.
4. Secularization theory asserts that as intellectual and scientific skills naturally advance, society progressively undermines the supernatural and superstitious ideas upon which traditional religion relies for its legitimacy.

139. Hitchens and Dawkins found that 'Religion' sometimes encourages war, violence and terrorism to promote religious goals.
[Observations on the Dysfunctions of Religion]
List any four negative impacts of religious dogmatism and fundamentalism on society.

Ans :

Religious dogmatism and extreme fundamentalism create severe dysfunctions within the social fabric.
1. Strongly held religious beliefs have provoked more violence in human history than class differences, frequently leading to devastating crusades, jihads, and communal riots that cause immense death and disaster.
2. Religious moral codes often foster a dangerous 'us versus them' group solidarity, completely denying the virtues of outsiders, which can rapidly escalate from mild discrimination to outright dehumanization and genocide.
3. It makes people dangerously fatalistic, leading to severe medical neglect where parents withhold modern scientific treatments for their dying children, relying exclusively and blindly on religious prayers.
4. Ritualistic dogmatism heavily restricts logical thinking, encouraging horrific, superstitious practices like honour killings,

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stoning to death, and human sacrifice, effectively destroying the freedom of modern intellectual thought.

140. In the late 1960s, numerous clergy in Latin America's Roman Catholic Church worked to liberate the poor from abysmal poverty ensuring their education and employment.

[Historical context of Liberation Theology]

Explain any four ways in which religion can positively advocate for the suffering and oppressed.

Ans :

Liberation Theology demonstrates religion's functional capacity to challenge inequality and support the marginalized.

1. Historically, religious institutions have actively reached out to suffering and oppressed populations, providing psychological comfort while urging them to maintain a stronger faith in a better life to come.
2. Progressive clergy utilize their religious platforms to practically liberate the poor from abysmal poverty by directly facilitating crucial social services, including access to essential education and secure employment.
3. These movements strongly preach that social oppression and economic exploitation fundamentally run against core religious morality, thereby transforming faith into an active tool for demanding systemic justice.
4. By interpreting religious scriptures through the lens of justice, believers are mobilized to actively promote greater social equality, challenging the established political structures that perpetuate severe socio-economic disparities.

141. "Religion is a system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men..."

[Clifford Geertz, 'Religion as a cultural system']

Enumerate the four subsequent elements present in Clifford Geertz's elaborate definition of religion.

Ans :

Geertz's functionalist definition emphasizes how symbols shape human understanding and cultural cosmology.

1. Religion operates by systematically formulating comprehensive conceptions of a general order of existence, giving believers a structured way to understand the universe and their specific place within it.
2. It effectively clothes these broad cosmic conceptions with such an intense aura of factuality that the spiritual ideas appear as undeniable truths to the followers in the society.
3. Through this established aura of factuality, the religious system ensures that the resulting moods and motivations experienced by individuals seem uniquely realistic and deeply grounded in everyday life.
4. By creating this realistic cultural system of symbols, religion profoundly shapes the psychological stability of humans, linking their internal emotions directly to an overarching, supreme cosmological order.

142. Communalism locates an internal enemy and makes it the target of mass hatred to prove the strength of the communal group.

[Sociological observation on inter-community conflicts]

Evaluate the statement by discussing four characteristic features of Communalism.

Ans :

Communalism is an aggressive political ideology linked to religion that disrupts social harmony.

1. It originates in pluralistic societies when groups face competition for socio-political space, leading opportunists to politicize religious rituals and customs to assert dominance over competing minority communities.
2. Communalism frequently leads to extreme violence and riots, where fanatic individuals become faceless mob members, ready to kill, rape, and loot to violently uphold their specific religious identity.
3. It physically destroys the perceived internal enemy, often culminating in horrific genocides that spread widespread fear, completely subverting all humanistic rationality by treating opposing groups as sub-humans.
4. It utilizes radical slogans to passionately mobilize mass support, destroying democratic spirit by heavily politicizing the underworld and institutionalizing criminal violence through powerful, stable anti-social organizations.

NODIA

143. Morality is created within a social order by assigning costs and consequences to certain actions that are marked as evil, wrong, illegal, or deviant.

[Concept of Morality and Social Control]

Explain any four ways in which informal social control establishes conformity in society.

Ans :

Informal social control utilizes everyday interactions to regulate moral behaviour and ensure conformity.

1. Conformity is established through direct peer behaviour and community intervention, where individuals suppress deviant urges because they fear being actively avoided or rejected by others in the community.
2. Society successfully enforces moral codes through unwritten norms, customs, and mores, gently guiding individuals to adopt values that are broadly accepted by the majority of the community members.
3. It utilizes informal psychological sanctions such as public shame, harsh ridicule, sarcasm, and criticism to swiftly correct minor deviations from expected social norms before they escalate into crimes.
4. It operates through the lifelong process of socialization, where individuals constantly learn, imitate, and internalize appropriate behaviours, allowing the society to function cohesively based on mutual expectations.

144. Religion is not a device to save individual from his individual stress and strain rather it is to assure a social solidarity and homogenity.

[A.R. Radcliffe-Brown, Functionalist perspective]

Discuss any four ways religious ceremonies reinforce social solidarity according to functionalists.

Ans :

Functionalists like Radcliffe-Brown argue that religion's primary role is to unite society.

1. Religion instills a deep sense of dependence, teaching individuals to rely on the broader society by collectively participating in structured rituals, shared behavioural norms, and common worship practices.
2. Religious ceremonies bring community members physically close to one another, allowing them to intimately share their collective failures, expectations, and resources, as seen in communal feasts following sacrifices.
3. These observances actively maintain and revitalize the social heritage of the group, functioning as a vital mechanism to transmit enduring cultural values and moral codes to future generations.
4. Participating in group rituals provides individuals with the vital sanction of their peers, reaffirming their collective identity, style of dressing, and food habits, thereby ensuring regular, cohesive community interaction.

145. Primitive religion was based on belief in an impersonal, invisible, unknown power, but the conception of power varies from one group to another.

[Sociological observation on constituents of religion]

Discuss four ways in which tribal communities formulate their distinct religious beliefs.

Ans :

Tribal communities shape their religious beliefs based on distinct interpretations of supernatural power.

1. Some groups, like the Ho people, form their beliefs around an all-pervading life force that continuously flows behind every natural object, influencing both good and evil aspects of life.
2. Other tribes, such as the Lodhas, conceptualize a distinctly anthropomorphic God, imagining a tall deity covered with hair, possessing wide eyes, and carrying an axe in his hand.
3. Communities like the Korwa believe in mystical transformation, holding the faith that humans can physically transform into animals and communicate directly with the natural world around them.
4. Many tribes place their ancestors within nature, deeply believing that their forefathers exist within stones, rivers, and trees, treating all these environmental elements as actively living, communicative beings.

146. "Religion is the belief in supernatural beings. This simple definition is not always accepted as an absolute one."

[E.B. Tylor, Anthropological theory of religion]

(i) Explain Tylor's concept of the soul as the origin of religion.

(ii) Explain the tribal ritual of the 'green' and

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'dry' funeral associated with this theory.

Ans :

(i) Tylor theorized that primitive humans could not logically explain phenomena like dreams, hallucinations, or death. This mystery led them to imagine a 'double soul' that could exist independently of the physical body, forming the core of Animism.

(ii) The 'green funeral' occurs immediately after death, while the 'dry funeral' is observed days later. Tribes practiced this because they believed the soul did not leave permanently at once and might temporarily resettle in the deceased's body.

147. "Religion at its most profound level means society's worship of itself."
[Emile Durkheim, Functionalist theory of religion]

(i) Explain Durkheim's concept of the sacred.

(ii) Explain Durkheim's concept of the profane.

Ans :

(i) Durkheim defined the 'sacred' as positive beliefs and compulsory activities related to God or supernatural forces. It represents objects or communal rituals, like the joint worship of a village deity, that unify the entire community.

(ii) The 'profane' consists of everyday, utilitarian activities, pseudo-science, or forbidden magic. It also includes exclusive, private practices, such as a family's hidden worship of an 'Orak Bonga', which is kept entirely secret from outside society.

148. Malinowski considers religion as a device to secure mental and psychological stability in an individual's life, citing the Trobriand Islanders.
[Bronislaw Malinowski, Functionalist theory]

(i) Explain the psychological function of religion according to Malinowski.

(ii) Explain how this is reflected in the fishing expeditions of the Trobriand Islanders.

Ans :

(i) Malinowski believed human minds suffer from severe pain, tension, and unexplained problems. Religion provides psychological stability by offering absolute, supernatural solutions and readjustments when humans fail to cope with life's unpredictable challenges.

(ii) The Trobriand Islanders organize elaborate religious ceremonies specifically during their fishing expeditions. Because fishing is their main survival activity and involves immense pressure and danger, these rituals effectively relieve their constant anxiety and operational tensions.

149. Max Muller, the German scholar and Indologist, was the main propounder of the theory of naturism.
[Theories of Religion]

(i) Explain the core premise of the theory of Naturism.

(ii) How do the Munda and Ho tribes practically demonstrate this theory?

Ans :

(i) Naturism suggests that primitive humans invented divine personalities to explain natural calamities and phenomena. They believed natural objects possessed immense supernatural power to bless or curse, leading to the direct worship of elements like the sun and thunder.

(ii) To symbolically create rain, the Mundas throw stones down hills to imitate the rumbling sound of thunder. Similarly, the Ho tribe burns faggots to generate smoke, believing this imitation of clouds will magically bring real rain.

150. Totemism implies a tribal social organisation of the sib or clan pattern which is associated with a form of supernaturalism.
[Sociological theories of Religion]

(i) Explain the religious aspect of Totemism.

(ii) Explain the social aspect of Totemism as seen in tribal clans.

Ans :

(i) Religiously, Totemism involves worship and profound reverence towards specific animals, plants, or natural objects. Tribes conceive these totems as divine substitutes or protective ancestral spirits that historically saved humans during times of absolute crisis.

(ii) Socially, Totemism strictly dictates clan organization and group identity. For instance, among the Santhals, clan members are deeply identified by their specific totems, such as the Hansda clan with the duck, enforcing binding ritual relations and attitudes.

NODIA

151. Belief, emotion and superstitions were the early substitutes for modern rationalism.

[Sociological analysis of religious constituents]

(i) Explain how erroneous conceptions give birth to superstitions.

(ii) Explain the negative impacts of superstitions on society.

Ans :

(i) Superstitions arise when primitive minds make superficial associations between unrelated events, creating an erroneous conception of reality. For instance, if an illness coincides with a person's arrival, they blindly connect the two, leading to irrational, repetitive rituals.

(ii) Superstitions have a severe negative impact by generating unnecessary fear, continuous negative feelings, and a complete loss of confidence. They eventually culminate in the strict formation of prohibitive taboos that heavily restrict normal social movements and human interactions.

152. Both in modern and primitive religions the principle of 'should' and 'should not' is present, which is dependent on the idea of morality.

[Sociological analysis of Morality and Religion]

(i) Explain the difference between a moral code and a religious code regarding their origins.

(ii) Explain the difference between them regarding their sanctions.

Ans :

(i) A religious code originates fundamentally from a strict belief in divinity, expressing an attitude linking man to superhuman forces. In contrast, a moral code originates purely from the human interpretation of good and evil within social situations.

(ii) Religious codes are sanctioned by supernatural power, where disobedience is a 'sin' resulting in divine punishment. Moral codes are sanctioned entirely by society, where disobedience is a 'wrong' that results in immediate social disrespect and community disapproval.

153. In recent decades a number of people are seeking spiritual development outside of established religious organizations.

[Sociological trends in Secularization]

(i) Identify and explain the concept of 'Civil Religion'.

(ii) Explain the concept and approach of 'spiritual seekers'.

Ans :

(i) 'Civil Religion', a concept designated by sociologist Robert Bellah, refers to a new quasi-religious loyalty that successfully binds individuals together through shared national or civic values within a basically secular, non-theological modern society.

(ii) 'Spiritual seekers', or New Age spiritualists, are individuals who believe in a vital spiritual dimension to human existence but deliberately pursue this development outside formal denominations, indicating a shift away from traditional, established church organizations.

154. During the 19th century a belief was spread by the 'Conflict Theories' that any interaction between Religion and Science inevitably lead to open hostility.

[Conflict Thesis by Draper and White]

(i) Explain the basic premise of the Conflict Thesis regarding religious hindrance.

(ii) Provide two recent examples of this ongoing tension in modern society.

Ans :

(i) The Conflict Thesis argues that when religion offers an absolute, complete set of answers to human purpose and natural origins, it actively discourages curiosity and suppresses broader exploration, thereby severely preventing social, moral, and scientific progress.

(ii) Recent examples of this hostility include the intense creation-evolution controversy in education, and fierce theological objections to modern medical advancements such as the use of birth control, embryonic stem cell research, and vaccinations.

155. Religion and social inequality are also linked through gender, as virtually all the world's major religions are patriarchal.

[Sociological critique of Religious Dysfunctions]

(i) Explain how major religions reinforce patriarchal domination.

(ii) Explain how godly attributes contribute to this social inequality.

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Ans :

(i) Religions act as instruments of domination by demanding absolute obedience and unconditional acceptance of social dictates from women. By consistently reinforcing male authority in religious leadership, it actively nurtures and sustains widespread gender-based social inequality.

(ii) Although some goddesses are ritualistically worshipped, core godly attributes like ultimate power, immense courage, and supreme wisdom are systematically linked to socially accepted male characteristics, philosophically sidelining female empowerment in the religious and social spheres.

156. In a dense forest settlement in Jharkhand, families belonging to the Pansia community hold extreme reverence for pigeons. They never hunt, harm, or eat these birds. The elders pass down ancient stories explaining that during a massive historical flood, a giant pigeon guided their ancestors to safe high ground. Because of this, the bird is central to their community identity and clan structure.

(i) Identify the specific sociological theory of religion reflected in the community's relationship with the pigeon.

(ii) Explain the dual significance (religious and social) of this practice.

Ans :

(i) This scenario reflects Totemism. It is a system where a tribal clan associates itself with a specific natural object, plant, or animal—in this case, the pigeon—directing a typical attitude of reverence toward it.

(ii) Religiously, the totem is worshipped as a divine substitute or protector that historically saved the human ancestors. Socially, it forms the strict basis of their clan organization, providing the community with a cohesive, binding group identity.

157. Sunita, belonging to a tribal community, visited her ailing uncle in another district. Upon her return at night, her husband suddenly fell violently ill. The village elders quickly concluded that her night travel brought dark infections from the outside. They established a strict rule that any person returning from another village must undergo a severe ceremonial water purification before entering any household.

(i) Identify the sociological concept that explains the elders' initial conclusion and subsequent rule.

(ii) Explain how such concepts emerge and impact the society.

Ans :

(i) The elders' conclusion is based on Superstition, which subsequently evolved into a strict Taboo. It involves a blind, irrational belief associating Sunita's arrival with the sudden illness without any empirical proof.

(ii) Superstitions emerge from an erroneous conception of reality where primitive minds make superficial associations between unrelated events. They negatively impact society by creating unnecessary fear, loss of confidence, and heavily restricting individuals through ceremonial purification rites.

158. In a pastoral community living in the southern hills, the local economy depends entirely on the processing of dairy products. The community council strictly prevents all women from entering the dairy processing huts. The elders enforce this rule tightly, fearing that if women cross the threshold, the milk products will instantly spoil, leading to severe economic ruin for the entire settlement.

(i) Identify the specific type of social prohibition evident in this scenario.

(ii) Explain the primary purpose of such prohibitions in tribal societies.

Ans :

(i) This is an example of a Prohibitive Taboo (also functioning as a Protective Taboo). The community restricts women from entering specific places based on the fear of supernatural or physical contamination.

(ii) The purpose of this taboo is to protect vital economic resources from perceived interference or impurity. It acts as an unwritten law to maintain social order and ensure the community is safeguarded against the danger of losing their livelihood.

159. While walking through the dense woods, a local hunter found a peculiarly shaped, bright red feather. He picked it up and shortly after, successfully hunted a rare animal he had been tracking for weeks. Believing the feather pulsated

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with an unexplainable magical energy, he began carrying it constantly, convinced its power would bring him continuous luck and protect him from wild beasts.

(i) Identify the specific sociological concept of religion demonstrated by the hunter's belief in the feather.

(ii) Explain how the efficacy of such objects is determined by the believer.

Ans :

(i) The concept demonstrated is Fetishism. This occurs when an individual imaginatively attaches immense supernatural power to a specific natural object (a 'fetish'), like the red feather, believing it directly influences physical events.

(ii) The efficacy of the fetish is tested by its repeated success. The believer evaluates how many times or on how many occasions the object is used successfully with magical results, which solidifies their faith in its uncontrollable power.

160. During a severe drought, the farmers of a rural highland community hike to the tallest peak in the region. Once at the top, they begin hurling massive boulders down the rocky slopes. They listen closely to the deafening, crashing sounds of the rocks, firmly believing that this exact noise will compel the sky to mimic the sound with thunder and subsequently release heavy rainfall.

(i) Identify the specific theory of primitive religion practiced by these farmers.

(ii) Explain the underlying premise of this theory as propounded by Max Muller.

Ans :

(i) The farmers are practicing Naturism. This involves interacting with and mimicking natural phenomena, believing that nature can be symbolically manipulated to bring about desired physical outcomes, like rain.

(ii) Max Muller proposed that primitive humans were deeply inspired by natural catastrophes and phenomena. To account for these events, they invented divine personalities and utilized symbolic actions based on experiential knowledge, making nature a catalyst for developing religion.

161. Once every twelve years, the villagers of a rural settlement gather in the central square to offer fruits, grains, and livestock to the Sun God. After the intricate rituals are completed, the entire village sits together to share a massive communal feast. The village headman notes that this gathering helps everyone forget their recent agricultural failures and binds the families together.

(i) Identify the specific sociological perspective on religion highlighted in this communal gathering.

(ii) Explain how this perspective views the role of religion in individual and social life.

Ans :

(i) This scenario highlights the Functionalist theory of religion, specifically reflecting A.R. Radcliffe-Brown's perspective on how religious rituals actively create and maintain social solidarity and group homogeneity.

(ii) According to this perspective, religion is not merely a device to relieve individual stress; rather, it forces members to share failures and expectations, instilling a deep sense of dependence on the society and reinforcing communal unity.

162. In a closely-knit tribal family, members enthusiastically participate in grand village festivals, freely discussing the rituals with their neighbours. However, within the confines of their own home, the family worships a hidden ancestral deity. The patriarch strictly commands that no details, names, or rituals concerning this private household deity must ever be spoken to anyone outside the family circle.

(i) Identify the two contrasting sociological concepts of religion (proposed by Durkheim) present in this scenario.

(ii) Explain how these two concepts dictate social behaviour.

Ans :

(i) The scenario presents Durkheim's concepts of the Sacred and the Profane. The grand village festivals represent the sacred, while the secretive family deity (like the 'Orak Bonga') represents the profane.

(ii) The sacred dictates compulsory, positive group performance uniting the broader society. The profane represents isolated, pseudo-scientific, or strictly private activities that are forbidden from being shared, thereby drawing a strict boundary around specific group loyalties.

NODIA

163. A large group of urban youth, deeply disillusioned by the rapidly changing modern lifestyles around them, have started following a charismatic leader. This leader preaches an absolute, literal interpretation of ancient texts. The followers have adopted strict rules regarding their daily dress codes, diets, and entertainment, fiercely opposing any liberal ideas and isolating themselves from the broader society.

(i) Identify the social phenomenon described in the behaviour of this youth group.

(ii) Explain the typical worldview maintained by followers of this phenomenon.

Ans :

(i) The behaviour describes Fundamentalism. The youth group is attempting to arrest the erosion of their traditional identity by protesting against modernization and organizing themselves around a charismatic leader.

(ii) Fundamentalists view reality as strictly divided into light and darkness, good and evil. They become excessively critical of modernity, believing their personal faith is the absolute truth, which leads to self-appreciating righteousness and a rejection of tolerance.

164. In a rapidly developing metropolitan city, a large hospital effectively manages the transitions of birth, critical illness, and death using advanced scientific knowledge. The local residents rely entirely on the physicians for these life events. While many still enjoy celebrating religious festivals, they view these events merely as aesthetic cultural hobbies rather than commanding cosmic laws governing their lives.

(i) Identify the sociological process transforming the residents' approach to life events.

(ii) Explain how this process affects the traditional responsibilities of religious institutions.

Ans :

(i) The process identified is Secularization. It reflects a society where scientific knowledge becomes the dominant mode of understanding, and the world looks less to religious rules for its morality or daily survival.

(ii) As society advances intellectually, religion retreats from worldly affairs. Functions once exclusively performed by religious institutions (like healing or charity) are transferred to scientific or secular organizations, turning religion into a purely personal or aesthetic matter.

165. Before the spring harvest begins, a tribal chieftain issues a strict decree: absolutely no member of the community is allowed to touch or consume the newly ripened crops. This restriction remains in place until the chieftain officially presents the first batch of the harvest to the Goddess of Corn in a grand ceremony to ensure the village's prosperity.

(i) Identify the specific type of social and religious restriction imposed by the chieftain.

(ii) Explain the sociological function of this restriction.

Ans :

(i) The restriction imposed is a Productive Taboo. It is a specific religious and social prohibition directly connected to safeguarding the agricultural output of the community.

(ii) The function of this taboo is to integrate religious sanctity with material needs. By associating the crop with supernatural forces, the society ensures disciplined, coordinated agricultural practices, protecting the community from potential economic failure or disrespecting divine providers.

166. During a fierce and destructive thunderstorm, an elder of the community tells the terrified younger members not to fear the distinct lightning strikes, but to respect the invisible, universal energy flowing through the wind, the rain, and the earth. He insists that this unseen energy dictates both their good fortunes and their disasters, requiring specific ritual offerings to be appeased.

(i) Identify the sociological theory of religion reflected in the elder's belief.

(ii) Explain the nature of the power central to this theory.

Ans :

(i) The elder's belief reflects Animatism (or Manaism). It is based on the theory propounded by Marett and Codrington regarding a universal force present in the environment.

(ii) The power in Animatism is an impersonal, all-pervading supernatural force that exists simultaneously in all animate and inanimate

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objects. It is completely beyond the reach of human senses but heavily dictates physical outcomes and life forces.

167. After the passing of a beloved community matriarch, her family members refuse to immediately conclude the mourning period. They perform an initial ritual burial, but insist on waiting several days before conducting a final ceremony. They express a deep conviction that her inner essence has not permanently departed and might wander back to inhabit her body momentarily.

(i) Identify the anthropological theory of religion demonstrated by the family's actions.

(ii) Explain how E.B. Tylor interpreted such rituals.

Ans :

(i) The family's actions demonstrate Animism, specifically reflecting the tribal rituals of the 'green funeral' and 'dry funeral' centered around the concept of a lingering soul.

(ii) Tylor interpreted this as primitive humans' belief in a 'double soul'. Because they could not grasp the finality of death, they believed the soul could come and go, causing them to wait before accepting the final departure of their loved one's spirit.

168. A corporate employee accidentally receives excess money in his monthly salary. Although nobody would notice if he kept it, and he does not fear any divine punishment, he immediately returns the funds to the accounting department. He acts out of a deeply ingrained inner conscience and a desire to maintain fair, honest relations with his colleagues.

(i) Identify the specific sociological concept driving the employee's action.

(ii) Explain how this concept differs from religious guidelines.

Ans :

(i) The employee is driven by a Normative Moral Code. It is an inner understanding of right and wrong that regulates self-interest to ensure fairness, honesty, and cooperative group life.

(ii) Unlike religious guidelines which are sanctioned by fear of supernatural punishment (sin), moral codes focus exclusively on human-to-human relationships. They are naturally endorsed by a rational mind and sanctioned by a desire to maintain healthy social relationships.

169. A couple in a remote town strictly adheres to a sect that aggressively rejects modern science. When their infant child develops a severe, easily curable fever, they completely bar doctors from entering their home. Instead, they rely exclusively on continuous chanting and prayer, firmly believing that only their supreme deity has the authority to cure the child's physical ailment.

(i) Identify the sociological dysfunction of religion demonstrated by the parents.

(ii) Explain the broader social consequence of such dysfunctions.

Ans :

(i) The parents are demonstrating extreme religious Fatalism and religion-based medical neglect. This is a severe dysfunction where blind faith entirely overrides logical action and scientific reality.

(ii) Such dysfunctions lead to tragic consequences, including the preventable deaths of vulnerable individuals like children. It heavily restricts people from applying modern logic, justifying dangerous ignorance, and acting as a massive hindrance to scientific and social progress.

170. A young man moves to a new village. During a community gathering, he speaks very loudly and interrupts the elders. He immediately notices the sharp, sarcastic remarks and disapproving glares from his peers. Feeling deeply ashamed, he quickly lowers his voice and adopts the polite, reserved conversational style practiced by the rest of the villagers.

(i) Identify the mechanism of social regulation acting upon the young man.

(ii) Explain how this mechanism successfully creates conformity.

Ans :

(i) The mechanism acting upon the young man is Informal Social Control. It utilizes unwritten social values, peer behaviour, and community intervention to actively regulate individual actions.

(ii) It creates conformity by exploiting the individual's natural fear of being socially rejected or avoided. Through psychological sanctions like shame, ridicule, and

NODIA

disapproval, individuals are pressured to quickly internalize and comply with the group's accepted norms and etiquette.

171. In a bustling 17th-century merchant town, a group of dedicated weavers work relentlessly from dawn to dusk, rarely taking holidays. They do not spend their massive earnings on lavish mansions. Instead, they believe their continuous hard work is a direct command from the heavens, and they constantly reinvest their wealth to expand their workshops, seeking worldly success as proof of their salvation.

(i) Identify the sociological theory and the thinker associated with this economic behaviour.

(ii) Explain the ultimate socio-economic consequence of this belief system.

Ans :

(i) This behaviour illustrates Max Weber's theory on religion and the economy, specifically how the religious doctrine of Calvinism sparked massive economic transformation.

(ii) The ultimate consequence of this belief system was the birth of modern capitalism and the Industrial Revolution. By rigidly working hard and continuously reinvesting profits as a divine duty, these individuals rapidly accumulated wealth and completely transformed societal infrastructure.

172. In a remote settlement, a man strictly avoids looking at or speaking to the wife of his younger sibling. If she enters a room, he immediately leaves. This is not out of anger, but is a community-wide unwritten rule designed to prevent any possible inappropriate relations that could permanently fracture the delicate peace and structure of their extended family.

(i) Identify the specific sociological mechanism utilized in this family dynamic.

(ii) Explain how this mechanism maintains social order.

Ans :

(i) This mechanism is the Social Use of Taboo (specifically, a prohibitive taboo regulating family interactions). It functions as a strict verbal law dictating avoidance between specific relatives.

(ii) It maintains social order by acting as a strong preventative measure against complex social and sexual conflicts. By enforcing absolute distance between vulnerable family members, it effectively saves the society from major domestic complications and preserves social solidarity.

173. A progressive nation drafts a constitution declaring that the government will not interfere in the spiritual affairs of its citizens. Furthermore, the law dictates that a person belonging to a minority faith has the exact same rights to secure a government job and express their opinions publicly as someone belonging to the majority faith, without facing any state discrimination.

(i) Identify the political and social ideology implemented by this nation.

(ii) Explain the primary goal of this ideology in a pluralistic society.

Ans :

(i) The nation has implemented Secularism. It is a democratic framework designed to separate religion from political and social institutions, ensuring absolute freedom of religious belief and practice.

(ii) Its primary goal is to ensure equality in public services and successfully manage the challenge of pluralism. It ensures that multiple competing worldviews can coexist fairly and peacefully, balancing the right to practice religion with the right to be free from it.

174. In 19th-century Bengal, a group of intellectuals realized that traditional spiritual practices were clashing heavily with the newly introduced Western educational values. To bridge this gap, they formed a new socio-spiritual movement that stripped away rigid orthodox rituals, aligning their ancient faith with modern principles of rationality, equality, and changing ethical standards.

(i) Identify the sociological phenomenon where religion adapts to changing social values.

(ii) Explain the relationship between morality and religion highlighted in this scenario.

Ans :

(i) This phenomenon represents how new moralities modify religion. The scenario specifically points to movements like the Brahmo movement, which initiated a cultural renaissance by reforming religious beliefs.

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(ii) It highlights that while morality and religion are closely intertwined, moral codes can prepare the way for societal change. As human interpretations of fairness and rationality evolve, religious institutions are often forced to accommodate these changing moral codes to survive.

175. During a local election in a highly diverse city, a candidate realizes he is losing support. He suddenly begins making fiery speeches referencing a 500-year-old battle, falsely claiming that a rival neighborhood community still secretly plots to destroy their culture. He encourages his followers to physically attack the rival community to "avenge historical dishonour."

(i) Identify the destructive social force being engineered by the politician.

(ii) Explain how historical factors and opportunism fuel this force.

Ans :

(i) The destructive social force being engineered is Communalism. It is an aggressive, violence-prone political ideology that locates an internal enemy to deliberately target with mass hatred.

(ii) Opportunistic leaders utilize historical factors by harping on chosen times of past pride or ancient conflicts. They politically manipulate this history to cultivate an atmosphere of revenge, intentionally generating communal tension and riots purely to secure their own political power.

176. Study the image below carefully and answer the questions that follow.

A tribal agricultural community prepares the fields for the upcoming sowing season.

From the photograph given above, answer the following questions:

(a) Identify the specific sociological practice depicted in the image and explain its primary purpose.

(b) Explain how this practice functions as a mechanism of social control according to Radcliffe-Brown.

Ans :

(a) The image depicts the observance of a productive taboo.

1. Productive taboos are behavioural restrictions mainly connected with agricultural production, where certain actions or objects are strictly forbidden to specific groups.
2. For example, women are not allowed to touch the plough because it indicates that this agricultural work requires physical strength available only in men, thus ensuring perfection in production.

(b) Taboos provide a strong basis for social control among primitive people.

1. According to Radcliffe-Brown, taboo is a vital social mechanism by which social order and stability can be maintained, which is essential for the survival of the society.
2. By imposing restrictions, taboos develop values and awareness. Through these symbols of negative actions, people develop social solidarity and an understanding of the economic needs of their society.

NODIA

177. Examine the illustration given below and discuss the features of the social institution it represents.

Members of a specific clan assemble to pay respects to the central emblem of their community.

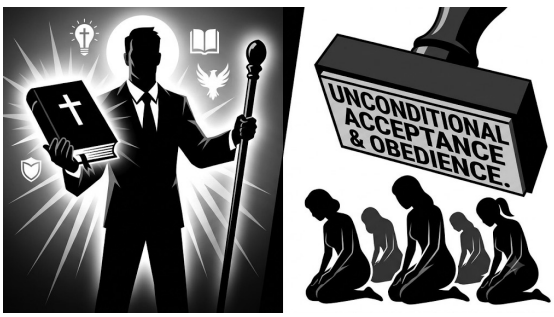
Ans :

The illustration represents the institution of totemism, reflecting the religious aspect of clan organisation.

1. Totemism implies a tribal social organisation

of the sib or clan pattern which is intimately associated with a form of supernaturalism consisting of a typical attitude towards animals, plants, or natural objects.
2. In most cases, totems have been conceived as the substitute or representative of the divine spirit, originating out of necessities at a time when human help failed to provide required relief to the human ancestor.
3. Radcliffe-Brown suggested two important elements in this idea: the ritual relations between persons and their totems, and the ritual attitude where every society adopts and imposes certain objects upon its members for social order.
4. For example, among the Santhals, individuals are identified with totems and totem worship is obligatory, such as the Hansda clan having a totem duck, reflecting the deep integration of this institution in tribal life.

178. Observe the poster below and answer the questions that follow.



A symbolic representation highlighting the hidden structural dynamics inherent in many traditional belief systems.
From the graphic given above, answer the following questions:
(a) Identify the negative impact of religion depicted in the graphic and explain its primary nature.
(b) Elaborate on how religion reinforces this specific social inequality.

Ans :

(a) The graphic depicts the dysfunction of religion related to gender inequality and patriarchal domination.
   1. Virtually all the world's major religions are patriarchal in nature. While goddesses may be worshipped locally, such practices remain more ritualistic than philosophical in their essence.
   2. Godly attributes are deliberately linked with power, courage, and wisdom, which are socially accepted and promoted as exclusively male characteristics, thereby marginalizing women's roles in the spiritual hierarchy.

(b) Religion reinforces this social inequality through structural dominance.
   1. Every religion ultimately asks for absolute obedience and unconditional acceptance of social dictates from women, leaving no room for questioning or equal participation in religious authority or leadership.
   2. Religion has been continuously utilized as an instrument of domination by the society in general, and by the dominant male group in particular, reinforcing male domination which gives birth to deep-rooted social inequality.

179. Analyse the characteristic features of the aggressive political ideology highlighted in the news clipping.

THE DAILY CHRONICLE

November 10, 2021 WEDNESDAY, CITIC LROOK 11:00 A.M E.UP

RADICAL SLOGANS STIR MASS MOBILIZATION: CITY ON EDGE AS IDENTITY POLITICS ESCALATES

IDENTITIES ESCALATES

Opportunistic factions politicize local underworld to target 'internal enemies'

"The violence is a tool to prove the strength of the group by physically destroying the other."

Recent developments in a metropolitan area highlight a severe breakdown in social interdependence.

Ans :

The news clipping highlights the characteristic features of communalism, an aggressive political ideology linked to religion.
1. Communalism originates in a pluralistic society through the politicization of social interactions, where competition for shared socio-political space leads to conflict, and communities are identified by common rituals to gain prominence.
2. It frequently leads to violence, riots, and war, where people become fanatic, creating a state of confusion utilized by manipulative, power-hungry people to uphold their own religious shell at the expense of others.

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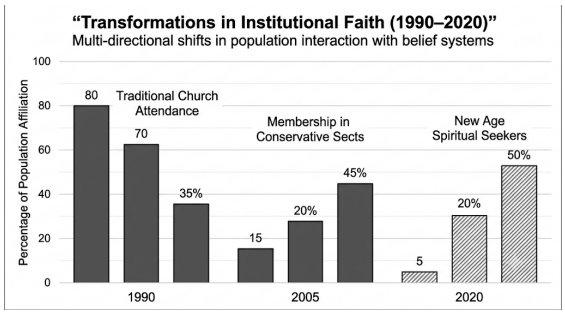
3. It locates an internal enemy, making it the target of mass hatred. Physical destruction of the enemy is taken as a method to prove the strength of the communal group, often leading to genocide.
4. It utilizes radical slogans to mobilize mass support and arouse strong group identity. It politicizes the underworld and allows politicians to legitimize criminal violence, thereby completely destroying the democratic spirit.

180. Look at the data representation below carefully and examine the limitations and complex trends associated with the process of secularization in modern society.



A statistical representation of changing patterns in societal belief systems over three decades.

Ans :

The data reflects the limitations and complexities of secularization, showing that religion's dimension has declined but others have increased.

1. While secularization theory claims religion retreats as society advances intellectually, the data shows that secularization does not signal the death of religion. Moojan Momen notes a decline in popular involvement in institutionalized religion, like traditional church attendance.
2. However, the process of secularization is still in question. Advanced societies like the USA still have high religiosity rates, where affiliation with conservative religious organizations and Christian sects has risen just as fast as liberal churches.
3. Simultaneously, a trend toward spirituality outside established organizations is rising, leading to a post-denomination society. Many people are becoming "spiritual seekers" or New Age spiritualists, pursuing a vital spiritual dimension separate from formal religion.
4. These opposing trends—the rise of new age spirituality and the revival of 'good old time religion'—suggest a limitation of secularization, as people abandon worldly churches for sect-like communities offering intense religious experiences.

EIGHT MARKS QUESTIONS

NODIA

181. Discuss four features of Naturism and four features of Animatism.

Ans :

The theories of Naturism and Animatism provide early anthropological explanations for the origin and manifestations of supernatural power in primitive societies.

1. Naturism, propounded by Max Muller, suggests that primitive people were inspired by natural phenomena and calamities to seek reasons behind these occurrences, leading to the belief that nature itself possesses enormous supernatural power that can either bless or curse human beings.
2. This theory argues that early humans interpreted natural activities in anthropomorphic terms, inventing divine personalities to account for events like thunderstorms or earthquakes, which were seen as expressions of supernatural forces requiring active appeasement through ritualistic practices such as regular animal sacrifices.
3. Naturism is evident in ancient religions, specifically the Vedic literature of the Hindu religion, which contains numerous references to natural elements like the dawn, ocean, sun, and moon, revering and worshipping them as powerful Gods and Goddesses guiding human destiny.
4. Practical examples include the Mundas throwing stones from hilltops to resemble thunder, believing it would bring rain, and the Ho tribe burning faggots to create smoke resembling rain clouds, showing how outward natural events catalyzed the development of religious beliefs.
5. Animatism, a theory evolved by Marett based on Codrington's concept of 'Mana', implies that a pervasive supernatural

force or vitality is present in all animate and inanimate objects, operating beyond the reach of human senses but manifested through physical force.

6. Unlike Animism, which is concerned with souls or ghosts, Animatism designates something more real and tangible, suggesting that this impersonal power exists everywhere and can directly influence the lives, successes, and failures of the people within the primitive community.
7. The Ho people exemplify this theory through their belief in an all-pervading life force existing behind every object of nature, which contains both good and evil spirits that the tribe must constantly please for their own benefit, safety, and betterment.
8. The chief deity of the Ho people, known as 'Sing Bonga', perfectly reflects this manaism or animatist belief, while similar concepts of an all-encompassing force are observed among some North American tribes who refer to this pervasive supernatural power as Orenda.

182. Evaluate the role of religious beliefs in transforming society. Elaborate with reference to Max Weber and historical examples.

Ans :

Religious beliefs not only control existing societal norms but also act as powerful catalysts for initiating significant historical, economic, and social transformations.

1. Max Weber argued that religious beliefs transform over time to meet societal requirements, reinforcing new ideas that not only strengthen existing norms but actively determine new thoughts, thereby fundamentally shifting the economic and social structures of the entire human society.
2. Weber highlighted the religious doctrine of Calvinism as the primary spark for the Industrial Revolution in Western Europe, asserting that its specific theological teachings fundamentally altered how individuals approached labor, wealth, and their earthly existence during that historical period.
3. According to Calvinist doctrine, an all-powerful God predestined people for specific purposes, sealing each individual's fate regarding eternal glory or hellfire even before birth, which created a profound psychological need among believers to find earthly signs of their divine salvation.
4. This religious conviction led to a rigid devotion to duty, prompting Calvinists to work relentlessly and amass great wealth, as they believed that worldly prosperity was a visible sign of God's favor and a way to live a glorious life.
5. Believing themselves to be active agents of God on earth, Calvinists strictly avoided luxurious consumption and instead reinvested their business profits to achieve even greater success, thereby establishing the crucial capital accumulation that paved the way for the Industrial Revolution.
6. Beyond economic transformation, historically, Christianity has also reached out to suffering and oppressed populations across the globe, urging them to maintain a stronger faith in a better life while actively working to alter their current impoverished and subjugated social conditions.
7. In the late nineteen-sixties, numerous clergy members within Latin America's Roman Catholic Church emerged to liberate the poor from abysmal poverty, ensuring their education and employment as a direct application of their religious duty toward the marginalized and vulnerable masses.
8. This movement, known as Liberation Theology, proclaimed that social oppression runs against Christian morality, demanding that as a fundamental matter of faith and justice, Christians must actively promote greater social equality and dismantle unjust societal hierarchies existing in the world.

183. How does religion function in society? Discuss with reference to its universal functions.

Ans :

Religion serves multiple universal functions that integrate individuals into the community while providing essential emotional, moral, and cultural stability to the society.

1. Religion acts as a crucial guiding force that helps individuals adhere to the demands of society, providing the external moral compass needed to maneuver individual instincts and accept societal needs from early childhood until they become fully integrated social beings.
2. It inspires communal devotion and ethical objectives, ensuring that individuals

NODIA

rise above their personal self-interests to accommodate the wider community, fostering a collective mindset where members actively contribute to the overall good and welfare of the society as a whole.

3. By establishing a clear distinction between 'sacred' and 'profane' everyday utilitarian activities, religion instills a profound sense of morality and collective identity among members, binding them together through shared reverence for specific objects and practices bestowed with intrinsic spiritual value.
4. Through shared religious ceremonies and regular observances, religion brings people together to reaffirm their common bonds, effectively reinforcing social solidarity and ensuring that the community's enduring social heritage and fundamental values are successfully transmitted to all the upcoming future generations.
5. Religion performs a vital euphoric function by counteracting feelings of frustration, loss of faith, and insecurity, especially during times of death, helping individuals reestablish their balance of private and public confidence by connecting them to an eternity beyond the real world.
6. It provides believers with a reassuring sense of the essential rightness of their moral world, giving them profound faith that their existence has ultimate meaning and ensuring they overcome the terrifying fear of being lost or insignificant in the vast universe.
7. The deep impact of religion significantly enriches society by helping culture achieve new dimensions, actively inspiring a vast range of artistic endeavors including literature, music, and magnificent architecture like mosques, temples, and churches that reflect the finest human aesthetic achievements.
8. Religion remains an important contributor to the lifelong process of socialization, controlling follower behavior through preaching, festivals, and community activities, while simultaneously encouraging essential social welfare initiatives, educational programs, and charitable contributions aimed at supporting the underprivileged sections of society.

184. Discuss any eight characteristics of Fundamentalism.

Ans :

Fundamentalism is a religion-based orientation characterized by a strict protest against modern ideological changes and a militant defense of traditional religious identities.

1. Fundamentalists experience a strong need to protect their traditional faith against emerging trends of urbanization, secularization, and industrialization, developing a defensive strategy that strongly justifies the existence of religion by strictly enforcing its practices in defiance of new societal waves.
2. Rather than merely defending tradition, they actively select and reshape specific aspects of their religion that clearly distinguish them from the mainstream, paradoxically utilizing modern technologies and communication mechanisms to spread their orthodox beliefs and promote traditional socialization processes.
3. Fundamentalists rigidly divide reality into absolute categories of good and evil, or light and darkness, as interpreted by their specific religion, making their worldview grossly one-sided and blinding them to alternative perspectives while fostering an attitude of self-appreciating and exclusive righteousness.
4. They strongly believe that modern tolerance and relativism ultimately water down personal faith, maintaining an uncompromising stance that their specific religious beliefs are the only absolute truth, completely rejecting the validity or spiritual worth of all other alternative religious belief systems.
5. Fundamentalists insist on a strict, literal interpretation of their sacred texts, such as the Torah, Quran, or Bible, viewing them as entirely of divine origin and accurate in all particulars, specifically to counter what they perceive as excessive liberal intellectualism within society.
6. Followers and leaders within these groups believe they are uniquely selected by God to ensure service on earth, often superimposing an extraordinary aura upon charismatic leaders who claim near supernatural power, special access to the deity, and supreme virtuous spiritual insight.
7. Sects enforce highly elaborate and specific behavioral requirements upon their members, demanding strict adherence to

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rigid rules regarding appropriate speech, dress codes, drinking and eating habits, family formation, raising children, and entertainment pursuits, effectively isolating themselves from mainstream cultural norms.

8. Although fundamentally opposed to worldly corruption, some fundamentalist leaders actively enter the political arena to oppose liberal agendas, actively supporting the traditional two-parent family structure, seeking the return of prayer in schools, and fighting against feminism and various modern biological innovations.

185. Assess the negative impacts of religion on individuals and society.

Ans :

While religion generally maintains the social fabric, it also imparts severe dysfunctions that can generate deep social conflict, inequality, and resistance to progress.

1. Strongly held religious beliefs have historically provoked immense social conflict and violence, leading nations to march to war under the banner of their God, causing far more death, disaster, and widespread human devastation than conventional differences in social class have ever caused.
2. According to the social conflict paradigm proposed by Karl Marx, religion serves ruling elites by legitimizing the status quo and diverting people's attention from social inequalities, functioning as the "opium of the people" that encourages them to endure worldly problems without complaint.
3. By providing a psychological shelter that promises a better world to come, religion often becomes an excuse for the underprivileged sections of society to remain entirely inactive and non-responsive to social problems, preventing them from ever attempting to remove existing social injustice.
4. The 'Conflict Thesis' argues that when religion offers absolute answers regarding purpose and morality, it heavily discourages the exploration of new areas, actively suppressing intellectual curiosity and scientific progress, as historically evidenced by the tragic, religiously motivated trials of early scientific pioneers.
5. Religion frequently exhibits open hostility toward new scientific ideas, resulting in ongoing tensions such as the creation-evolution controversy, deep opposition to embryonic stem cell research, and theological objections to life-saving medical practices like vaccination, anesthesia, and essential human blood transfusion procedures.
6. Major world religions are overwhelmingly patriarchal, linking divine attributes with socially accepted male characteristics like power and wisdom, thereby utilizing religion as an instrument of domination to reinforce male supremacy and unconditionally demand strict obedience from women, perpetuating deep social inequality.
7. Major religious moral codes can dangerously promote 'us versus them' group solidarity, denying the virtues of outsiders and leading to the dehumanization of individuals outside their specific group, which results in extreme actions ranging from mild social discrimination to outright systemic genocide.
8. Religion often makes people dangerously fatalistic, leading to the denial of modern knowledge and severe medical neglect, where parents rely solely on prayer to cure diseases, while religious superstitions continue to encourage horrific evil practices like honor killing, stoning, and human sacrifice.

186. "These are almost like verbal laws which were having three major functions... The sanctity could be maintained by associating with religion and the supernatural forces. The mechanism of social control could easily be operated in small, localised societies."
Elaborate on the concept and various forms of the sociological practice referred to in the passage.

NODIA

Ans :

The passage refers to the concept of 'taboo', derived from the Polynesian vocabulary meaning 'to forbid', which enforces social order in tribal societies.

1. Taboos act as unwritten, verbal laws forbidding specific behaviors to keep the social order intact, heavily relying on the deep fear of supernatural forces, magic, and the overarching power shaped by tribal priests, sorcerers, and chiefs to ensure strict overall community compliance.
2. Protective taboos are primarily designed to safeguard vulnerable groups like weak children, women, and the elderly from encountering danger, or to restrict men

from certain hazardous places, ensuring that the entire tribal group remains secure from unforeseen spiritual or severe physical problems.

3. Under protective taboos, the killing of specific animals is often strictly forbidden because those particular species are deemed highly useful and indispensable for the society, preventing the entire group from facing severe ecological danger or mass starvation due to their sudden permanent loss.
4. Productive taboos are closely connected with agricultural success, such as prohibiting women from touching the plough, based on the superstitious belief that specific farming tasks require male physical strength and that breaking this rule would ultimately prevent absolute perfection in crop production.
5. Prohibitive taboos protect people from evil interference or maintain ritual purity, such as the Todas of the Nilgiri hills prohibiting women from entering the dairy, fearing that their presence during vulnerable physical periods would irreparably spoil the community's essential, sacred dairy products.
6. Taboos also safeguard ritual operations from religious pollution, ensuring that newly harvested crops are strictly tabooed and untouched by the common people until they are first ceremonially offered to the goddess of corn to successfully secure her divine blessing and community prosperity.
7. From a social aspect, taboos prevent major societal complications by forbidding sexual and social relationships between close relatives, such as strictly prohibiting an elder brother from approaching his younger brother's wife among the Korwas, thereby avoiding familial discord and maintaining vital social harmony.
8. By serving as symbols of negative actions and supernatural influences, the utilization aspect of taboos successfully provides a functional basis for social control among primitive people, ultimately helping them develop lasting social solidarity, shared moral values, and deep collective faith in established power.

187. "The world looks less and less to religious rules and rituals for its morality or its meanings. For some, religion provides a hobby... For fewer and fewer does it provide an inclusive and commanding system of personal and cosmic values."
Examine the characteristic features of the modern social concept highlighted in the given passage.

Ans :

The passage highlights Secularism, a modern social concept associated with the historical decline in the everyday importance of the supernatural and the sacred.

1. Secularism is fundamentally associated with the historical age of enlightenment in Europe, playing a major structural role in Western society by actively separating religious institutions from political governance and the everyday administration of broader social, educational, and essential public civic welfare organizations.
2. It seeks to firmly ensure and protect the absolute freedom of religious belief and practice for all citizens, guaranteeing that the fundamental freedoms of thought and conscience apply equally and universally to both devout religious believers and completely secular non-believers alike.
3. Rather than curtailing religious freedoms, secularism effectively protects the right to manifest religious belief, provided that such religious expressions do not disproportionately impinge upon, violate, or deliberately threaten the established legal rights, fundamental personal freedoms, and overarching national security of other community members.
4. Secularism provides an essential framework for a democratic society by ensuring absolute equality in respect of all public services, guaranteeing that no specific religious group can ever enjoy any kind of special political protection, financial backing, or discriminatory preferential treatment mandated by the state.
5. Within a secular society, individuals who strongly believe in a particular religion inherently enjoy the complete freedom of speech and expression, just as those who critically oppose, actively question, or entirely reject those exact same religious beliefs, ideas, and organizations enjoy equal expressive rights.

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6. Secularism may be philosophically understood as the worldview that all of reality is entirely physical in nature, consisting solely of matter and energy, asserting that everything currently existing either has a specific scientific explanation or will definitely have one logically discovered in the future.
7. As modern societies constantly face the complex challenge of pluralism, secularism acts as a vital new belief system utilized to solve institutional problems on how to fairly deal with numerous competing and often conflicting religious philosophies at the overarching governmental and strict legal levels.
8. The sociological theory of secularization claims that as human society advances, religion naturally retreats, because the gradual enhancement of man's intellectual and scientific skills systematically undermines the superstitious, paranormal, and supernatural ideas upon which traditional religion heavily relies for its basic ideological legitimacy.

188. "The primitive people could not explain some of their activities which were almost real for them but not so real as hunting... out of love and respect they might have imaginingly met some dead ancestors—all these gave them the idea that a second soul is at work."
Analyse the theory of primitive religion described in the above passage.

Ans :

The passage describes Animism, the earliest anthropological theory of religion proposed by E.B. Tylor, centered on the belief in souls, ghosts, and ancestral spirits.

1. Tylor believed that early religion originated and was actively maintained through deep beliefs in souls, ancestral spirits, and ghosts, which primitive people imagined and illusioned without much real rationality to explain the complex, ethereal mysteries of their existence and surrounding natural environment.
2. According to primitive understanding, the presence of vitality and life force was not a monopoly of human beings; rather, every sound, shadow, dream, and hallucination vividly reflected life in some way, successfully transforming the ethereal world into a structured religion for early human groups.
3. Early humans struggled to rationally explain psychological experiences like hallucinations caused by intense heat, hypnotic states induced by extreme fear of wild animals, or highly realistic dreams, leading them to ultimately believe that an intangible, non-material spiritual being or a second soul was actively working.
4. These inexplicable psychological experiences generated an attitude of deep reverence towards intangible entities, forming the absolute core of primitive religion, where ancestor worship became the earliest recognized form of religious worship, and ancestral tombs successfully served as the very first sacred temples for early societies.
5. Tylor noted that certain primitive tribes vividly practiced distinct rituals like the 'Green funeral' immediately after death and the 'dry funeral' following days of mourning, reflecting their profound belief in a 'double soul' that could temporarily leave and subsequently resettle within a human body.
6. These elaborate funeral rituals successfully demonstrated the tribal belief that a dead body does not lose its soul immediately forever, compelling the community to wait respectfully before they could finally accept the ultimate, permanent departure of the beloved soul from the physical human form.
7. While the overarching concept of the 'soul' varied significantly from one geographical place to another and across different tribal groups, a universal, underlying faith in the fundamental existence of an independent, highly mobile soul can be found at the core of all animistic religious traditions.
8. Although later scholars thoroughly criticized Tylor for overemphasizing the logical mind of primitive people and focusing too heavily on the belief in spirits, this profound human belief in souls and intangible forces undoubtedly formed an incredibly important and foundational part in developing early human religion.

189. "Everything in this world is categorised into two—sacred and profane. Religion is a part of social activites comprising right or wrong, good or evil and guiding the functions of the respective societies. Religion at its most profound level means society's worship of itself."

NODIA

Give an account of the sociological perspective on religion as highlighted by the thinker in the passage.

Ans :

The passage highlights the functionalist perspective on religion proposed by Emile Durkheim, which emphasizes religion's role in guiding social behavior and ensuring societal integration.

1. Durkheim's social theory of religious life posits that religion is primarily composed of specific beliefs regarding sacred things and the corresponding rites addressed to them, deliberately functioning to completely separate the sacred elements of society from the ordinary, everyday profane activities of human existence.
2. According to Durkheim, the positive beliefs directly referred to as God are strictly related to the sacred, while the profane consists of magic, pseudo-science, or regular utilitarian actions, creating a mandatory boundary where sacred activities are compulsory and profane violations are strictly forbidden by society.
3. Religion is not merely about supernatural forces; it has a highly definite, practical purpose to actively train people in acceptable social behaviors, effectively instilling crucial normative rules and laws through sacred ceremonies, as Durkheim observed while extensively studying the ritualistic practices of native Australian tribal groups.
4. Sacred activities are deeply valued by the community of believers not as practical means to a utilitarian end, but because the religious community has collectively bestowed profound meaning upon them, effectively using these symbols to powerfully bind group members together through unbreakable mutual loyalty.
5. Durkheim asserts that when people passionately engage in religious rituals, they are essentially worshiping the society itself, because the ultimate moral authority, absolute power, and the demanding behavioral expectations attributed to divine deities are actually the collective forces and moral requirements of the society itself.
6. From a functionalist standpoint, religion successfully provides crucial meaning and overarching purpose to human existence, strengthening people's interest in life by structurally justifying that their individual living serves a much greater, divinely sanctioned societal purpose beyond their own immediate, personal, and selfish material needs.
7. It ensures powerful social control by using entrenched religious ideas to consistently promote strict behavioral conformity, establishing a moral framework that beautifully allows both intricate social systems and broader political structures to be firmly established, continuously respected, and smoothly continued across successive human generations.
8. Furthermore, religion marks all major life course transitions, including birth, marriage, and death, with highly specific religious observances, effectively utilizing these profound communal rituals to strongly unite people through shared symbolism and values, thereby guaranteeing unparalleled social cohesion and long-term structural stability within the community.

190. "These terms are not so easy to be explained in words. However, our conscience or our inner understanding of 'right' or 'wrong' emerge from the society and the relationships built in the society. As social beings we depend on each other."
Reflect on the concept highlighted in the passage and distinguish it from religion.

Ans :

The passage highlights the concept of 'morality', which is a set of values or psychological adaptations controlling self-interest to maximize the benefits of cooperative group life.

1. Morality involves a complex body of rules or principles fundamentally concerned with good and evil as manifested to us by our conscience, naturally emerging from the mutual acceptance of untold social rules required to maintain harmonious relationships and successfully prevent harm to other community members.
2. While religion and morality are closely intertwined and effectively share the basic underlying principle of 'should' and 'should not', religion fundamentally attempts to directly relate man with supernatural powers, whereas morality strictly deals with regulating practical human relationships,

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ensuring fairness, overarching truth, and communal honesty.

3. A religious code vividly expresses an orientation of conduct and attitude toward something that explicitly links man and superhuman forces, whereas a moral code is directly oriented towards the social situation, originating purely in the human, rational interpretation of what inherently constitutes good and evil behavior.
4. Religion is powerfully sanctioned by the supernatural entity, consistently carrying the deep theological belief that if one disobeys specific religious instructions or deliberately fails to follow required rites, God will inevitably punish them and they will continuously suffer severe spiritual consequences in their life.
5. In contrast, moral rules are primarily sanctioned directly by the society itself; when a moral code is deliberately violated, there is rarely any direct connection to spiritual punishment, but the individual instead faces immediate social disrespect, exclusion, informal public criticism, and absolute rejection by their peers.
6. When someone willfully fails to obey a strict religious code, the specific violation is universally categorized and severely condemned as a 'sin', carrying heavy spiritual weight, whereas when a basic moral code is intentionally disobeyed by a person, it is simply understood and structurally addressed as a social 'wrong'.
7. Moralities surprisingly possess the dynamic power to successfully modify established religion over time, as visibly seen when Protestantism developed to perfectly suit the rapidly changing moral codes of capitalism, or when the Brahmo movement famously emerged to accommodate traditional Hindu beliefs with modern Western moral influences.
8. Ultimately, while moral codes practically prepare the way for broad structural changes within the society by rationally defining 'right' conduct, religion often actively provides an additional, highly powerful layer of spiritual sanction to these moral codes, successfully acting together as complementary aspects of universal human belief.

191. Read the passage given below and answer the questions that follow.

In the dense forests of Sarguja, the Korwa community has long held the notion that their ancestors actively reside in the riverbeds and ancient stones. They feel that these natural elements are living beings capable of conversing with humans. Every year during the bitter cold of 'Magh', the village headman gathers the families near the river. They meticulously offer specific sweets, milk, and hand-woven cloths following a strict sequence passed down through generations. They do this out of an overwhelming fear of the unknown, hoping to prevent any sudden outbreak of epidemics. They strictly adhere to the sequence, believing that any deviation, without questioning its logic, might displease the invisible forces.

(i) Identify the overarching sociological concept that encompasses beliefs, rituals, and superstitions.

(ii) Define the three specific constituents of religion described in the passage.

(iii) Elaborate on the sociological differences and the functional relationship between these three constituents.

Ans :

(i) The overarching sociological concept is the 'constituents of religion', which fundamentally comprise the deeply held internal beliefs, practical prescribed rituals, and fear-driven superstitions that collectively structure the spiritual and practical religious life of a primitive or modern community.

(ii) 1. Belief: It refers to the internal understanding or unshakeable faith that an impersonal, invisible, or unknown supernatural power exists within nature or ancestors, which cannot be empirically proved but is maintained strictly in the minds of the people through established social customs.

2. Ritual: It is the practical aspect of religion consisting of the observance of certain prescribed actions, such as offering sweets and milk in a specific sequence, designed to actively establish a liaison between the performing individual and the recognized supernatural powers.

3. Superstition: It implies a blind, repetitive practice based on a deep fear of the unknown, where actions are

NODIA

rigidly performed without observing their logical relevance, relying heavily on emotional dogmas rather than modern rationalism to explain natural phenomena and human history.

(iii) 1. Beliefs form the theoretical core of primitive religion, acting as the psychological framework that acknowledges an all-pervading life force flowing behind every object of nature, while rituals are the physical actions performed in direct relation to those sacred beliefs.

2. In every religion, ritual and belief fundamentally supplement each other; the internal faith that a respective God will ensure prosperity is the belief, while the special prayer or physical offering made to invoke that specific divine protection constitutes the practical religious ritual.

3. Superstition diverges from structured belief by clouding the primitive human's vision with erroneous conceptions of reality, leading to the superficial association of things that causes errors of action, often creating unnecessary fear, deep negative feelings, and a severe loss of community confidence.

4. While rituals respect the positive power of the invisible spirit, superstitions are blind substitutes for rationalism that can end up forming rigid taboos, possessing negative socio-cultural implications without any direct religious value, merely perpetuating a repetitive, fearful response to the mysterious, unexplained environment.

192. Read the passage given below and answer the questions that follow.

The Hansda family of Mayurbhanj strictly prohibits the consumption or harming of ducks. For generations, their elders have narrated tales of how a flock of ducks miraculously guided their lost ancestors to safety and a fresh water source during a severe drought centuries ago. Since that time, the duck has become the central emblem of their clan. During community gatherings, they pay deep reverence to the duck, considering it a direct substitute for the divine spirit that watches over their lineage.

(i) Identify the sociological concept associated with the clan organization described in the passage. Explain its origin and meaning.

(ii) Examine the religious and social aspects of this concept as proposed by sociologists.

Ans :

(i) 1. The concept identified is Totemism, which implies a tribal social organization of the sib or clan pattern that is intrinsically associated with a form of supernaturalism, consisting of a highly typical, reverential attitude towards specific animals, plants, or other distinct natural objects.

2. A totem acts as a representative emblem related to both religion and clan organization, frequently originating from a historical necessity where a particular animal or plant reportedly helped protect the human ancestor of the clan when normal human help had completely failed.

3. Thus, in most cases, these revered natural objects or totems have been conceptually conceived by the tribal community as the direct substitute or literal representative of the divine spirit, thereby inextricably linking the community's physical survival directly with their overarching religious beliefs.

4. A practical example of this deeply rooted system can be actively observed among the Santhals, who are strictly identified with specific totems, making totem worship incredibly popular and socially obligatory for them, such as the Hansda clan identifying exclusively with a totem duck.

(ii) 1. Regarding the religious aspect of totemism, sociologist E.B. Tylor opined that it originally emerged in the fundamental form of religious worship and ancestor worship, where the totem became deeply intertwined with the spiritual reverence directed toward the foundational figures of the tribal clan.

2. Emile Durkheim saw totemism as the ultimate collective emblem of society itself, famously arguing that the passionate worship of the society is the actual source of totemism, making the totem a sacred symbol that physically

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represents the overarching power and unity of the community.

3. Other sociologists, such as Boas and Swanton, interpreted the practice differently, regarding totemism not primarily as societal worship, but as a direct extension of the deeply personal, spiritual relationship developed between an individual human being and a specific animal or plant in nature.
4. Radcliffe-Brown highlighted two crucial elements of totemism: the formal 'ritual relations' established between persons and their totems, and the 'ritual attitude' where society imposes specific objects upon its members, concluding that the primary reason behind developing totemism is to strictly maintain social order.

193. Read the passage given below and answer the questions that follow.

Raghu, a village healer, holds a peculiar smooth white bone that he found near the ancient banyan tree. He firmly believes that the moment he touched it, an inexplicable surge of energy flowed through his arms. Whenever someone in his hamlet falls severely ill, Raghu brings out this bone, holding it tightly while treating the patient. The villagers swear that the object itself radiates a healing aura. Raghu has successfully treated several fevers using this object, and its continued success has only deepened his absolute reliance on it for matters beyond human control.

(i) Identify and briefly explain the sociological concept of religion described in the above case.

(ii) How is this concept related to magic and logic? Explain briefly.

(iii) Elaborate on the practical significance and efficacy test of this concept.

Ans :

(i) 1. The concept identified is Fetishism, which occurs when a particular natural object is imaginatively attached with some immense supernatural power, leading an individual being to place direct, unwavering faith in that specific physical item to perform miraculous feats or cure severe ailments.

2. The object specifically used for this spiritual purpose is universally known as a 'fetish', which can range from ordinary natural items like a feather, a seashell, or a bone, mysteriously transformed into a powerful conduit for supernatural energy and profound magical influence.

(ii) 1. The entire idea of fetishism is inherently and intimately related to the practice of magic, blurring the lines between standard religious worship and magical manipulation, as the individual actively attempts to utilize the supernatural object to directly control uncontrollable environmental or biological forces.

2. Fundamentally, fetishism represents an absolute, unshakeable faith in something entirely unexplainable and inherently uncontrollable in general, completely bypassing logical or scientific reasoning in favor of trusting an inanimate object that has been psychologically endowed with immense, life-altering spiritual and magical capabilities.

(iii) 1. Fetishism heavily relies on the intensely personal physical experience of the believer, such as touching a skull or bone and literally feeling an inexplicable flow of supernatural power surging directly through their own body, which validates the object's profound mystical authority for the community.

2. With the help of the perceived power radiating from the fetish, the individual deeply believes they can achieve extraordinary, miraculous outcomes, such as successfully saving a dying patient's life or bringing rainfall perfectly in time to rescue the village's failing agricultural crops.

3. The ultimate test of a fetish's true supernatural efficacy and community acceptance lies purely in its practical success rate, specifically evaluating exactly how many times or on how many crucial occasions the chosen object could be utilized successfully to resolve pressing human crises.

4. This crucial practical consideration and communal understanding directly build and maintain the fetish character of the respective object, ensuring that as long as the bone or feather appears to produce desirable results, it will remain a highly revered instrument of supreme magical power.

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194. Read the passage given below and answer the questions that follow.

Rohan recently moved to an urban college hostel where his new roommates strictly followed a study routine and openly disapproved of anyone playing loud music after dinner. Although Rohan loved listening to loud music at night in his hometown, he noticed that doing so here resulted in subtle sarcasm, strange looks, and isolation from group conversations. Not wanting to be rejected by his peers in this unfamiliar place, Rohan quickly adapted. He stopped playing music, began studying quietly at night, and aligned his behavior completely with the hostel's unspoken rules.

(i) Identify and explain the type of social control mechanism exhibited in the passage.

(ii) Identify the specific behavioral tendency displayed by Rohan. What factors determine it?

(iii) Name the three major types of this behavioral tendency as proposed by Herbert Kelman.

Ans :

(i) 1. The passage illustrates 'informal social control', where peer behavior, community intervention, and the deep fear of being avoided or isolated by people in an unknown place effectively regulate and control the everyday actions and behavior of an individual within a given group.

2. Informal social control operates heavily on the principle that no individual wants to be rejected by others around them, allowing society to indirectly control individuals through the mere presence of others, effectively enforcing unspoken rules without the need for strict legal or state intervention.

3. Through this subtle but powerful process, crucial social values or 'morality' are meticulously created inside an individual, expressed practically through the daily observance of norms, customs, and mores, with the individual willingly accepting continuous guidance to remain a fully integrated group member.

4. When individuals randomly deviate from expected group behaviors, informal sanctions are swiftly applied by the community, which may include painful social tools like public shame, ridicule, sharp sarcasm, direct criticism, vocal disapproval, and in extreme cases, severe social discrimination and total community exclusion.

(ii) 1. Rohan exhibits 'conformity', which is the psychological act of matching personal attitudes, beliefs, and behaviors to established group norms, often resulting directly from subtle unconscious influences, overt social pressure, or the strong innate human desire to avoid painful rejection by surrounding peers.

2. Conformity operates dynamically as a powerful group phenomenon, where the actual level of behavioral compliance an individual displays is heavily determined by multiple critical factors, including overall group size, structural unanimity, group cohesion, social status, prior commitments, and the prevailing public opinion.

(iii) 1. According to sociologist Herbert Kelman, the profound psychological process of conformity is structurally divided into three major interactive types—identification, internalisation, and compliance—which collectively explain how human beings permanently adopt, adapt, and deeply integrate necessary social norms into their ongoing personal lives.

2. These three specific categories effectively outline the varying degrees to which an individual accepts social influence, ranging from merely complying to avoid punishment or gain reward, to fully internalizing the group's specific beliefs and behavioral expectations as their own permanent, personal moral compass.

195. Read the passage given below and answer the questions that follow.

In the bustling town of Ramgarh, two distinct groups who had shared the same neighborhoods for decades began competing fiercely for municipal resources and space for their respective cultural processions. What started as a civic competition soon took a political turn. Local leaders began delivering fiery speeches, constantly highlighting the historical supremacy of their own group while blaming the other for all town issues. Soon, the townsfolk started identifying themselves solely by their specific cultural customs. The

NODIA

atmosphere grew tense, marked by mass hatred and absolute blindness toward the existence and rights of the other group.

(i) Identify the aggressive political ideology described in the passage and explain its fundamental origin in society.

(ii) Examine the characteristic features of the ideology identified in subpart (i) that lead to social degeneration.

Ans :

(i) 1. The ideology identified is Communalism, an aggressive political ideology linked to religion that inherently believes in a political identity based entirely on religion, constantly cultivating a hostile stance prepared to condemn, subvert, or violently attack everyone who does not share their specific identity.

2. It originates in a pluralistic society through intense social interactions where different religious groups staying side by side face fierce competition for socio-political space, rights, and facilities, inevitably leading to severe conflicts of interest and a dangerous, polarizing process of mass politicization.

(ii) 1. A key feature of communalism is that each competing community is rigidly identified in the name of common rituals and social customs dictated by their respective religions, allowing religion to gain extreme prominence in mutual interaction and actively fueling the rising communal tension.

2. Communalism notoriously locates an internal enemy within the nation, making that specific minority or opposing group the primary target of mass hatred, actively utilizing physical destruction and systematic violence as a brutal method to aggressively prove the dominating strength of the communal group.

3. It heavily utilizes radical, emotional slogans to effectively mobilize mass support, deliberately arousing a fanatic faith in group identity that successfully brainwashes individuals, making them terrifyingly ready to willingly sacrifice their own lives as well as brutally take the lives of innocent others.

4. In most cases, it tragically leads to widespread violence, riots, and war, where people become faceless, fanatic members of their communities without rational reason, resulting in a devastating loss of faith in each other and severely affecting the social interdependence of the society.

5. This destructive force leads to complete self-denial and absolute community identification, where individuals become entirely blind to the existence, belief patterns, and faiths of others, completely denying present democratic realities while placing blind faith in a chosen historical time of pride for their community.

6. Communalism actively politicizes the underworld, seamlessly linking powerful anti-social elements and opportunistic politicians to effectively legitimize rampant criminal violence, thereby institutionalizing these destructive forces within stable organizations and entirely destroying the fundamental democratic, humanistic, and rational spirit of the broader national society.

196. Elaborate on the sociological concept depicted in the illustration, discussing its origins, types, and social utility.

Traditional restrictions on specific actions are meticulously maintained by communities to ensure group safety and successful harvests.

Ans :

The image depicts a specific mechanism of social control rooted in primitive religious beliefs.

1. The illustration depicts the sociological concept of taboo, which refers to forbidden behaviour maintained to keep social order intact, acting almost like unwritten verbal laws among tribal groups to protect

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individuals or communal resources from various perceived supernatural harms.

2. Protective taboos are applied to vulnerable individuals like children, women, or old people to secure them from danger, or they forbid the killing of highly useful animals to protect the entire group from the catastrophic loss of that species.
3. Productive taboos are primarily connected with agricultural production, such as prohibiting women from touching the plough, suggesting that specific agricultural work requires physical strength available only in men, thus ensuring perfection and success in vital crop production.
4. Prohibitive taboos protect people from evil or safeguard plants and animals from human interference, often raising questions of purity, such as the Todas of the Nilgiri hills prohibiting women from entering dairies to prevent the spoiling of dairy products.
5. The utilisation aspect of taboos provides the basis of social control among primitive people, where the sanctity of these restrictions is maintained by associating them directly with religion, priests, and supernatural forces to effectively govern and regulate community behaviour.
6. Although taboos often originate out of fear, imagination, or illusion, they ultimately begin to serve a highly useful social purpose by providing an effective mechanism of social control that is easily operated in small, localised, and close-knit tribal societies.
7. Radcliffe-Brown opined that taboo is one of the essential social mechanisms by which social order and stability can be successfully maintained, as these restrictions impose crucial values and deep awareness among the community members regarding acceptable and unacceptable actions.
8. These taboos act as symbols of negative actions in society, and with the help of such symbolic practices, individuals develop social solidarity, profound faith in supernatural power, and learn the fundamental economic and survival needs of their respective communities.

197. Study the newspaper front page given below and answer the questions that follow.

October 14 The Daily Chronicle October 14

POLITICAL RALLIES IGNITE CITYWIDE RIOTS: LEADERS ACCUSED OF EXPLOITING RELIGIOUS SENTIMENTS FOR VODTES

A local politician justifies the violence as:

"avenging the honor of our community's historical past."

— local politician

Minority Communities Report Extreme Insecurity as Radical Slogans Fill the Streets

Political maneuvering around community identities often sparks severe social divisions and unrest in pluralistic nations.

(a) Name the socio-political ideology represented in the headline.

(b) Examine how this ideology originates and develops in a pluralistic society.

(c) Discuss the major consequences and characteristic features of this ideology as it spreads.

Ans :

(a) The socio-political ideology represented in the given newspaper headline is communalism, which is an aggressive political ideology linked to religion that cultivates a combative identity and is prepared to condemn or attack everyone who does not share this specific identity.

(b) 1. Communalism originates in a pluralistic society through a complex process of social interactions among different religious groups, where staying side by side leads to intense competition for rights and facilities available within the shared socio-political and economic space.

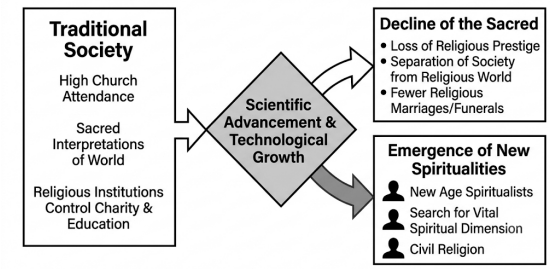
2. This competition leads to a severe conflict in interests, and to address that conflict, a process of politicization starts where each community is identified in the name of common rituals and social customs dictated by their respective religious practices.

3. In democratic systems, minority communities may suffer from a sense of loss and deprivation, prompting them to achieve a more powerful position by utilizing traditional community identities and highlighting characteristics, which nurtures communal feelings and unhealthy fights with others.

NODIA

(c) 1. In most cases, communalism leads to devastating violence, riots, and war, where people become fanatic and communal tensions destroy faith in each other, adversely affecting social interdependence and creating a state of confusion utilized by manipulative, power-hungry leaders.
2. Communal tensions are often engineered by the opportunistic political and economic interests of contending groups within political parties, making it impossible for governments to remain completely unaffected or strictly aloof from the widespread religious tensions actively brewing in society.
3. This ideology locates an internal enemy, making it the target of mass hatred, where physical destruction is taken as a method of proving communal strength, often culminating in genocide, subverting all humanistic rationality, and creating a completely negative atmosphere.
4. Communalism is highly capable of using radical slogans to mobilize mass support, arousing strong faith in group identity where individuals are ready to sacrifice lives, thereby totally destroying the democratic spirit and institutionalizing criminal violence within stable societal organizations.

198. Observe the diagrammatic representation carefully and answer the following:


Traditional Society
High Church Attendance
Sacred Interpretations of World
Religious Institutions Control Charity & Education
Scientific Advancement & Technological Growth
Decline of the Sacred
• Loss of Religious Prestige
• Separation of Society from Religious World
• Fewer Religious Marriages/Funerals
Emergence of New Spiritualities
New Age Spiritualists
Search for Vital Spiritual Dimension
Civil Religion

Changing societal attitudes alter the traditional dominance of religious institutions, though personal spiritual pursuits often evolve in new directions.

(a) Identify the core sociological process and its counter-trend shown in the flowchart.
(b) Examine how this process alters the role of religious institutions according to the chapter.
(c) Elaborate on the various ways of looking at this process as pointed out by Moojan Momen.

Ans :

(a) 1. The core sociological process depicted is secularization, which refers to the historical decline in the importance of the supernatural and the sacred, separating religion from political and social institutions to function in a modern, technologically advanced, and democratic society.
2. The counter-trend shown is the rise of alternative spiritualities, such as New Age spiritualists and "Civil Religion," where people seek a vital spiritual dimension to human existence outside established religious organizations, suggesting a significant limitation to the secularization process.

(b) 1. For religious organizations, becoming more secular means placing less focus on otherworldly issues like life after death, and concentrating increasingly on worldly affairs, such as sheltering the homeless, feeding the hungry, and engaging in direct community welfare activities.
2. Furthermore, secularization indicates that crucial social functions once exclusively performed by the church, such as widespread charity and educational socialization, are now primarily transferred to and handled by the state, specialized non-governmental entities, or other modern civic organizations.

(c) 1. Moojan Momen points out that secularization involves a decline of popular involvement in institutionalized religion, which can be visibly observed in plummeting church attendance and significantly fewer marriages, baptisms, and funerals being officially performed under traditional religious auspices.
2. The process is characterized by a massive loss of prestige regarding religious institutions and sacred symbols, inevitably leading to a sharp decline in the overall influence, authority, and societal power historically held by

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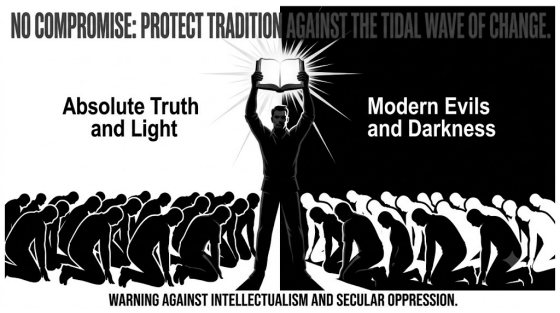
prominent religious organizations and their leaders.

3. Another perspective involves the complete separation of general society from the religious world, establishing a dynamic where religion becomes a purely personal matter for the individual, rather than a universal standard governing public life and shared community interactions.
4. Secularization entails the loss of the idea of the sacred, because as modern science exponentially increases our understanding of humanity and the natural world, the mysterious areas previously attributed to supernatural forces and divine intervention progressively decrease over time.

199. Identify the ideological movement represented in the graphic and explore its characteristic features in full detail.


NO COMPROMISE: PROTECT TRADITION AGAINST THE TIDAL WAVE OF CHANGE.
Absolute Truth and Light
Modern Evils and Darkness
WARNING AGAINST INTELLECTUALISM AND SECULAR OPPRESSION.

Certain movements emerge as a severe defense strategy, strictly enforcing traditional boundaries against the tidal wave of modern social changes.

Ans :

The graphic visually represents a reactionary sociological movement that opposes modernism.

1. The graphic represents fundamentalism, which is a discernible pattern of religious militancy where self-styled true believers attempt to arrest the erosion of religious identity, fortifying the borders of their community and creating viable alternatives to secular institutions and behaviours.
2. In the face of emerging trends of urbanization, secularization, and industrialization, these believers feel a profound need to protect their faith, developing a defense strategy that forcefully enforces religion with special emphasis to justify its existence against modern changes.
3. Rather than simply defending tradition, fundamentalists strategically select and reshape specific aspects of their tradition that clearly distinguish them from the mainstream, ironically accepting modern technologies and communication mechanisms to rapidly spread their absolute faith and conservative belief systems.
4. Reality for fundamentalists is clearly divided into absolute good and evil, or light and darkness, drawing differences so sharply that their support becomes grossly one-sided, making them excessively critical of modernity and associating it exclusively with all worldly evils.
5. Fundamentalists deeply believe that tolerance and relativism critically water down personal faith, confidently maintaining that their specific religious beliefs are entirely true while all other beliefs are definitively false, thereby closing themselves in a niche of self-appreciating righteousness.
6. To fundamentalists, the core texts of their tradition are of divine origin and meticulously accurate in all particulars, insisting on a strict, literal interpretation of religious texts to actively counter what they perceive as excessive intellectualism among liberal religious groups.
7. These movements are typically organized around highly charismatic leaders who possess near-supernatural power or special insight into sacred texts, and followers immerse themselves in this powerful aura created by the leaders, deliberately overlooking logic and objective rational thinking completely.
8. Within a fundamentalist sect, behavioural requirements are both incredibly elaborate and specific, dictating rigid rules about appropriate speech, dress, drinking, eating, family formation, and entertainment, which must be commonly accepted and blindly followed by every member without any question.

200. Refer to the ethnographic photograph given below and answer the questions that follow.

NODIA

Clan members engage in collective veneration of a specific natural species, linking their ancestry and social organization to the natural world.

(a) Name the specific sociological concept depicted in the image.
(b) Examine the origin and ritual attitude related to this concept.
(c) Elaborate on the theories and tribal examples associated with this institution.

Ans :

(a) The sociological concept depicted in the image is totemism, which implies a tribal social organization of the sib or clan pattern that is intrinsically associated with a form of supernaturalism consisting of typical attitudes towards animals, plants, or natural objects.

(b) 1. Traditions regarding the origin of certain clans indicate that totems originated out of profound necessities at a time when human help failed, leading communities to conceive the totemic animal or plant as a substitute or representative of the divine spirit.
2. Radcliffe-Brown suggested two vital aspects regarding this concept: the ritual relations established between persons and their totems, and the ritual attitude where every society strictly adopts and imposes upon its members certain objects to maintain a disciplined social order.

(c) 1. Regarding the religious aspect, Durkheim saw in totemism the collective emblem of society, asserting that the direct worship of society itself is the true, underlying source of totemism, functioning to build immense collective solidarity among all tribal clan members.
2. E.B. Tylor opined that totemism originally emerged in the distinct forms of religious worship and ancestor worship, linking the natural object fundamentally to the spiritual lineage of the community and maintaining a deep reverence for the protective clan ancestors.
3. Other scholars, such as Boas and Swanton, regarded totemism differently, viewing it primarily as an extension of the deeply personal relation of an individual with a specific animal or plant, rather than just a purely collective socio-religious institutional phenomenon.
4. Herbert Risley pointed out that in the context of India, the religious aspect of totemism is almost dead to a considerable extent, while the social aspect remains highly operative and vital in dictating tribal kinship rules and clan boundaries.
5. A prominent Indian example includes the Santhals, who are deeply identified with totems, where totem worship is popular and obligatory, clearly seen in the Hansda clan with a totem duck, and the Pansia clan which reveres a totem pigeon.

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CHAPTER 03
Political Organisation

MULTIPLE CHOICE QUESTION

1. Which of the following statements BEST describes Gandhi's concept of Gram Swaraj?
(a) A highly centralized administration where village councils strictly follow state directives.
(b) A strict system of law enforcement focused exclusively on punitive measures.
(c) A village republic independent for vital wants but interdependent where necessary.
(d) A purely economic framework focused solely on heavy industrialization.

Ans :

(c) A village republic independent for vital wants but interdependent where necessary.
Gandhi envisioned Gram Swaraj as a complete Republic, independent for vital wants yet interdependent for necessary matters. He advocated a decentralised democratic society combining legislature, judiciary, and executive functions without accepted systems of punishment. The other options contradict his philosophy of grassroots self-governance, individual freedom, and a socio-economic reality.

2. Which one of the following was a COMMON feature of the 64th Amendment Bill introduced in 1989?
(a) It successfully became the primary constitutional law for Panchayats.
(b) It proposed endowing panchayats with powers to function as self-government institutions.
(c) It was passed unanimously by both houses of Parliament.
(d) It mandated the immediate abolition of all village-level councils.

Ans :

(b) It proposed endowing panchayats with powers to function as self-government institutions.
The 64th Amendment Bill (1989) was introduced to constitute panchayats and grant them necessary self-government powers. However, it did not become law at that time because, despite securing a two-thirds majority in the Lok Sabha, it was struck down in the Rajya Sabha on October 15, 1989, by two votes.

3. Consider the following statements regarding the 73rd Amendment Act. Which option correctly describes the relationship between them?
Statement 1: P.V. Narasimha Rao initiated the 73rd amendment to the constitution in 1991.
Statement 2: The amendment transferred power entirely to the national central government.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(a) Statement 1 is true, but Statement 2 is false. Statement 1 is factually correct, as P.V. Narasimha Rao initiated the 73rd amendment in 1991. Statement 2 is completely incorrect because the amendment facilitated the transfer of power to local Panchayats, officially empowering grassroots democratic institutions rather than centralising authority at the national union level.

4. Which of the following is NOT true regarding the reservation of seats under the 73rd Amendment Act?
(a) Seats are reserved for scheduled castes and scheduled tribes in proportion to their population.
(b) Exactly ten percent of the total seats are reserved exclusively for women candidates.
(c) Not less than one-third of the total number of seats to be filled by direct elections are reserved for women.
(d) The position of chairperson is reserved for

NODIA

scheduled castes and tribes in proportion to the area's population.

Ans :

(b) Exactly ten percent of the total seats are reserved exclusively for women candidates.
The 73rd Amendment Act mandates that not less than one-third (33.3%) of the total seats must be reserved for women, not ten percent. It also ensures reservations for scheduled castes and scheduled tribes in proportion to their population, making the ten percent claim factually incorrect among the given options.

5. Identify the sociological term along with the CORRECT definition from the chapter:
(a) Gram Sabha consists of all children below the age of eighteen in a village.
(b) Panchayat Samiti is a local government body functioning at the state capital level.
(c) Gram Sabha is a body consisting of persons registered in the electoral roll of a village.
(d) Zila Parishad is an informal gathering of village elders to resolve family disputes.

Ans :

(c) Gram Sabha is a body consisting of persons registered in the electoral roll of a village.
The Gram Sabha is formally defined as a body comprising all persons registered in the electoral rolls of a village or a group of villages. It serves as the primary source of democratic power at the grassroots level. The other distractors misrepresent the legal definitions of these local institutions.

6. Which one of the following is a DIFFERENCE between the requirements for a Gram Panchayat and a Zila Parishad?
(a) A Gram Panchayat operates at the village level, while a Zila Parishad operates at the district level.
(b) A Gram Panchayat is headed by an IAS officer, while a Zila Parishad is headed by a Sarpanch.
(c) A Gram Panchayat is an appointed body, while a Zila Parishad is exclusively an economic forum.
(d) A Gram Panchayat serves urban populations, while a Zila Parishad serves only tribal areas.

Ans :

(a) A Gram Panchayat operates at the village level, while a Zila Parishad operates at the district level.
The core difference is their structural level in the three-tier system. A Gram Panchayat functions at the village or small town level, headed by a Sarpanch. In contrast, the Zila Parishad is the third tier operating at the district level, with its administrative machinery headed by a Chief Executive Officer.

7. From the set of items given below, find the odd one out regarding the functions of Panchayat Raj:
(i) Agricultural development
(ii) National defense strategies
(iii) Rural Housing
(iv) Safe drinking water
(a) (i)
(b) (ii)
(c) (iii)
(d) (iv)

Ans :

(b) (ii)
National defense strategies fall under the jurisdiction of the central union government. Agricultural development, rural housing, and ensuring safe drinking water are specific developmental and welfare functions officially listed under the ambit of Panchayat Raj institutions, making national defense the definitive odd one out in this context.

8. Which of the following statements BEST describes the demographic requirement for establishing a Gram Panchayat?
(a) A village must have a minimum of 20,000 residents of voting age.
(b) A village must have a population of at least 500 people of voting age.
(c) A village must consist exclusively of scheduled castes and tribes.
(d) A village must have a population exceeding twenty lakhs.

Ans :

(b) A village must have a population of at least 500 people of voting age.
To legally establish a Gram Panchayat, the village must have a population of at least 500 people of voting age. The figure of twenty lakhs applies to the state population requirement for establishing an intermediate tier, while the other distractors are entirely incorrect demographic conditions.

NODIA

9. Which of the following correctly describes the duration rule for Panchayats under the 73rd Amendment?
(a) They hold office indefinitely until the State Governor decides to dissolve them.
(b) They function for ten years before any formal election process is re-initiated.
(c) They serve a period of five years, and if dissolved early, elections must occur within six months.
(d) They operate for three years and cannot be dissolved under any circumstances before this term.

Ans :

(c) They serve a period of five years, and if dissolved early, elections must occur within six months.
The constitutional duration of a Panchayat is strictly five years. If a Panchayat is dissolved for any reason before this period ends, mandatory elections must be conducted within six months. The reconstituted Panchayat then functions only for the remaining period of the original five-year term.

10. Identify the institution responsible for the superintendent, direction, and control of electoral rolls for Panchayats:
(a) The Finance Commission
(b) The District Planning Committee
(c) The State Election Commission
(d) The Zila Parishad

Ans :

(c) The State Election Commission
The 73rd Amendment Act vests the superintendence, direction, and control of the preparation of electoral rolls, as well as the actual conduct of all elections to the Panchayats, exclusively in the State Election Commission. The other institutions handle financial, planning, or district-level administrative functions.

11. Which of the following is NOT a source of income for a Gram Panchayat?
(a) Property tax levied on buildings within the village.
(b) Taxes imposed on local pilgrimage and animal trade.
(c) International trade tariffs and national income tax.
(d) Grants received from the Zila Parishad.

Ans :

(c) International trade tariffs and national income tax.
International trade tariffs and national income taxes are collected by the central government. A Gram Panchayat's main income sources include local property taxes on buildings and open spaces, professional taxes, pilgrimage and animal trade taxes, and proportionate grants from state governments and Zila Parishads.

12. Consider the following statements regarding the empowerment of women in local bodies. Which option correctly describes their relationship?
Statement 1: The 1993-94 elections brought 800,000 women into the political processes in a single election.
Statement 2: Women are empowered purely through their reliance on male family members.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(a) Statement 1 is true, but Statement 2 is false.
Statement 1 is correct; the 1993-94 elections, following the 73rd amendment, successfully brought 800,000 women into political processes. Statement 2 is false because women's empowerment aims to break reliance on male family members, achieving independence through emancipation movements, education, political representation, and general social awakening.

13. Which of the following institutions is specifically tasked with reviewing the financial conditions of Panchayats?
(a) The State Election Commission
(b) The Finance Commission
(c) The Block Development Office
(d) The Makkala Panchayat

Ans :

(b) The Finance Commission
Every state is required to form a Finance Commission specifically to look after the financial needs of the Panchayats. This commission is strictly responsible for reviewing the financial conditions of rural bodies and making related economic recommendations to the respective state Governors.

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14. Which one of the following is a SIMILARITY between Jowahar Rojgar Yojna and the Integrated Rural Development Programme in the context of the chapter?
(a) Both are exclusively designed to combat urban industrial pollution.
(b) Both are developmental schemes that included provisions for women beneficiaries.
(c) Both operate globally under the strict supervision of the United Nations.
(d) Both mandate the immediate removal of all Panchayat Samitis.

Ans :

(b) Both are developmental schemes that included provisions for women beneficiaries.
Following the push for women's empowerment and international declarations, developmental schemes like the Integrated Rural Development Programme and Jowahar Rojgar Yojna included specific provisions to keep a certain proportion of women as beneficiaries. They are rural income-generating initiatives, making the other urban or global distractors incorrect.

15. Which of the following statements BEST describes the target demographic of Bal Panchayats?
(a) Senior citizens residing in remote tribal hamlets.
(b) School going children in the age group of 5 to 18 years.
(c) Adult women seeking employment in local agrarian economies.
(d) District Magistrates appointed to supervise Zila Parishads.

Ans :

(b) School going children in the age group of 5 to 18 years.
Bal Panchayats, or Children's Parliaments, are unique initiatives supported by UNICEF designed specifically for school-going children in the age group of 5 to 18 years. These platforms encourage youth involvement in self-governance, allowing them to learn about human rights and active citizenship values.

16. From the set of pairs given below, find the odd one out regarding the levels of the Panchayat system:
(i) Gram Panchayat – Village Level
(ii) Panchayat Samiti – Tehsil Level
(iii) Zila Parishad – District Level
(iv) Gram Sabha – State Capital Level
(a) (i)
(b) (ii)
(c) (iii)
(d) (iv)

Ans :

(d) (iv)
The Gram Sabha operates at the grassroots village level, not the state capital level. The three-tier Panchayat Raj system accurately matches Gram Panchayats to villages, Panchayat Samitis to the Tehsil or block level, and Zila Parishads to the district level. Therefore, pair (iv) is factually incorrect.

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17. Which of the following concepts describes a scenario where children engage in parallel government activities to solve the problems of marginalized and disabled youth?
(a) Zila Parishad
(b) Gram Sabha
(c) Makkala Panchayat
(d) Finance Commission

Ans :

(c) Makkala Panchayat
Introduced in Karnataka in 1995 as a pilot project by an NGO, the Makkala Panchayat is conceived as a parallel government of children. It specifically focuses on empowering school-going children, marginalized youth, and children with disabilities to participate in democratic decision-making and lobby officials for community development.

18. Which of the following is NOT true regarding the transfer of subjects under the Panchayat system?
(a) Twenty-nine subjects were identified from the state list.
(b) These subjects are enlisted in the eleventh schedule of the Constitution.
(c) The actual transfer of functions depends exclusively on the United Nations' approval.
(d) The subjects are primarily linked to development and welfare functions at the local level.

Ans :

(c) The actual transfer of functions depends exclusively on the United Nations' approval.
The transfer of the twenty-nine subjects enlisted in the eleventh schedule depends entirely upon specific state legislation, not the United Nations.

Each state government independently decides how many of these developmental and welfare subjects will be officially transferred to their local Panchayat bodies.

19. Identify the sociological term along with the CORRECT feature regarding the administration of the Zila Parishad:
(a) A Chief Executive Officer, usually an IAS or state Civil Service Officer, heads its administrative machinery.
(b) A Gram Sevak exclusively dictates all policies without consulting elected members.
(c) It functions primarily to abolish the traditional tribal economies of the region.
(d) It is heavily managed by children aged between 5 and 18 years.

Ans :

(a) A Chief Executive Officer, usually an IAS or state Civil Service Officer, heads its administrative machinery.
The Zila Parishad is the highest tier of the Panchayati Raj system at the district level. Its administrative machinery is systematically headed by a Chief Executive Officer, who is typically an IAS or a state Civil Service Officer, who supervises divisions and executes development schemes.

20. Which of the following statements BEST describes the primary outcome of the 1975 UN Declaration on women?
(a) It forced national governments to completely abolish the three-tier system.
(b) It compelled national governments to shift emphasis on women's programmes from welfare to development.
(c) It successfully eliminated all forms of poverty across rural India within a decade.
(d) It restricted women from participating in any local self-government elections.

Ans :

(b) It compelled national governments to shift emphasis on women's programmes from welfare to development.
Prior to the 1975 UN Declaration, governments primarily floated short-term welfare programmes for women. The declaration acted as a catalyst, compelling national governments to shift their core emphasis from basic welfare to long-term sustainable development, addressing the deeper systemic problems faced by women in society.

21. In a bustling rural settlement in Maharashtra, all residents possessing valid voter ID cards gather openly in the village square. They actively debate the allocation of funds for a new community well and voice their grievances directly to their elected representatives.
Which of the following correctly identifies the forum described above?
(a) Zila Parishad
(b) Finance Commission
(c) Gram Sabha
(d) Panchayat Samiti

Ans :

(c) Gram Sabha
The scenario describes the Gram Sabha, which is a body consisting of all registered voters in a village's electoral roll. It serves as a common forum for general discussion where all eligible village residents participate directly in grassroots democratic processes, unlike the higher-level representative tiers.

22. A small state in Northeast India has a total recorded population of just 15 lakh people. While setting up its local governance framework in accordance with national constitutional guidelines, the state legislature decides to legally bypass the creation of an intermediate-level rural council.
Which constitutional provision justifies the state's action?
(a) Exemption for states with a population less than 20 lakhs.
(b) The rules mandated by the UN Declaration of 1975.
(c) The provisions listed under the 64th Amendment Bill of 1989.
(d) The regulations imposed by the District Planning Committee.

Ans :

(a) Exemption for states with a population less than 20 lakhs.
The 73rd Amendment Act provides for a uniform three-tier system of Panchayats. However, it explicitly exempts states with a population of less than twenty lakhs from establishing a Panchayat at the intermediate (Panchayat Samiti) level, precisely matching the demographic scenario described.

23. Due to unexpected administrative turbulence, a village council is formally dissolved by state

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authorities just two years into its normal tenure. To ensure democratic continuity, the state machinery immediately initiates preparations for a new voting process to elect fresh representatives. Within what timeframe must the new elections be held?
(a) Within ten years
(b) Within five years
(c) Within six months
(d) Within one month

Ans :

(c) Within six months
The legal duration for a Panchayat is five years. According to the 73rd Amendment, if a Panchayat is dissolved for any reason before the completion of its full term, mandatory elections must be systematically held within six months to reconstitute the local government body.

24. An independent statutory body is established by the state government to periodically review the revenue, taxes, and expenditure of rural councils. After a detailed assessment of developmental funding needs, this body sends its official economic recommendations directly to the respective Governor.
Identify the institution described above.
(a) State Election Commission
(b) Finance Commission
(c) Block Development Office
(d) Makkala Panchayat

Ans :

(b) Finance Commission
The Finance Commission is formed by every state to explicitly look after the financial needs of the Panchayats. It is legally responsible for reviewing their financial conditions and making structurally sound economic recommendations to the respective state Governors to ensure proper funding.

25. A senior administrative official assumes control over the local voting procedures. The official ensures the electoral rolls are accurately updated, sets up polling booths across various districts, and actively monitors the overall conduct of elections for all rural self-government tiers.
Which entity is responsible for these duties?
(a) State Election Commission
(b) Zila Parishad CEO
(c) Bhima Sangha
(d) Gram Sevak

Ans :

(a) State Election Commission
The superintendence, direction, and rigorous control of the preparation of electoral rolls, as well as the actual conduct of all elections to the Panchayats, is constitutionally vested exclusively in the State Election Commission. The distractors represent administrative or social entities, not electoral regulatory bodies.

26. A newly elected local representative is actively drafting a development plan for her rural ward. Her primary agenda includes improving the local agricultural yield, securing safe drinking water for all households, and upgrading the physical infrastructure of rural housing.
Identify the category of tasks the representative is performing.
(a) Functions of Panchayat Raj
(b) Duties of the National Defense Ministry
(c) Objectives of the 64th Amendment Bill
(d) Protocols of the UN Declaration

Ans :

(a) Functions of Panchayat Raj
Elected representatives are authorized to plan and execute economic development programmes. Functions such as agricultural development, ensuring safe drinking water, and upgrading rural housing are primary responsibilities systematically transferred to Panchayat Raj institutions under the constitutional framework of local self-government.

27. A village council requires substantial funds to construct a community hall. To raise the necessary capital, it begins collecting a specific financial charge on local properties, open spaces, and animal trade within its strict geographical jurisdiction, supplemented by state Bovernment grants.
Which term best describes the activity taking place?
(a) Imposition of National Income Tax
(b) Generating Gram Panchayat Income
(c) Execution of International Tariffs
(d) Collection of Zamindari revenues

Ans :

(b) Generating Gram Panchayat Income
The main sources of income for a Gram Panchayat include property tax levied on buildings and open spaces within the village, professional taxes, and animal trade taxes. They do not have the legal

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authority to impose national taxes, international tariffs, or outdated Zamindari revenues.

28. An elected body serves as a vital structural link operating at the Tehsil level. It systematically collects developmental plans prepared by multiple smaller village councils, evaluates them for financial constraints and area development, and processes them for funding implementation. Identify the type of institution described.
(a) Zila Parishad
(b) Gram Sabha
(c) Panchayat Samiti
(d) Bal Panchayat

Ans :

(c) Panchayat Samiti
The Panchayat Samiti is a local government body at the Tehsil level that distinctly acts as a vital link between the Gram Panchayat and the Zila Parishad. It collects prospective plans from village councils and processes them by evaluating financial constraints and overall social welfare.

29. A young girl living in a rural household frequently receives much smaller portions of nutritious food compared to her brothers. Her mother, deeply conditioned by societal norms, also routinely sacrifices her own dietary needs, leading to severe nutritional deficiencies across generations. Which reason for empowering women does this scenario directly highlight?
(a) Economic dependence
(b) Health discrimination
(c) Lack of political ambition
(d) Influence of the Nairobi Congress

Ans :

(b) Health discrimination
The scenario illustrates a widespread discriminatory practice in Indian society where women and girls are served less nutritious food, sacrificing their health for male family members. Empowering women is crucial to breaking this cycle, ensuring they gain the courage to secure proper nutrition for themselves and their children.

30. A group of female agricultural labourers toil vigorously all day on farming fields. Despite their immense contribution to the harvest, the fields legally belong exclusively to men. Culturally subordinated, the women remain completely dependent on their male family members for survival.
Which underlying issue driving the need for women's empowerment is depicted here?
(a) Female infanticide
(b) Health and medical neglect
(c) Economic dependence and lack of property rights
(d) Over representation in local Panchayats

Ans :

(c) Economic dependence and lack of property rights
Women often work extensively in fields that legally do not belong to them. They remain heavily dependent on males for everyday living and rarely possess independent property rights. This deep-rooted economic subordination restricts their decision-making power, necessitating institutional empowerment for genuine social reform.

31. Following an international convention, a national document is systematically drafted outlining forward-looking strategies. It explicitly recommends reserving 35 percent of total seats for women in political affairs and mandates introducing targeted income-generating schemes at the grassroots level.
Which event served as the direct catalyst for this national document?
(a) The Balwantri Mehta Study Team of 1959
(b) The introduction of the 64th Amendment Bill
(c) The UN Declaration of 1975
(d) The Women's World Congress at Nairobi in 1985

Ans :

(d) The Women's World Congress at Nairobi in 1985
Following the Women's World Congress at Nairobi in 1985, a national document was successfully prepared outlining forward-looking strategies for women's development. It specifically highlighted participation in political affairs, recommending a 35 percent reservation of seats and the implementation of varied income-generating rural schemes.

32. In a remote traditional community, a young widow is forcefully coerced by cultural dictates to marry her deceased husband's brother. She is entirely deprived of property rights and faces

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severe social repression, lacking any platform to voice her grievances safely.
Which broad category of social challenges does this scenario represent?
(a) Literacy darkness
(b) Atrocities and social stigmas against women
(c) Youth school dropout rates
(d) Electoral misconduct

Ans :

(b) Atrocities and social stigmas against women
Women in traditional settings often face severe continuous repression, physical deprivation, and lack of property rights. The coercion to marry a deceased husband's brother and the inherent social stigma represent severe atrocities, necessitating constitutional amendments and empowerment movements to combat these deeply ingrained social evils.

33. A local neighbourhood establishes a specialized forum tailored specifically for adolescents. Supported actively by UNICEF, young members aged 12 to 16 regularly meet to discuss their inherent human rights and actively campaign against female foeticide in their immediate community.
Which of the following correctly identifies this initiative?
(a) Bal Panchayat
(b) Zila Parishad
(c) State Election Commission
(d) Finance Commission

Ans :

(a) Bal Panchayat
Bal Panchayats (Children's Parliaments) are specific UNICEF-supported initiatives designed for school-going children aged 5 to 18. Through creative community projects, children learn about citizenship values and campaign strongly against prevailing social evils like child marriages and female infanticide in their neighbourhoods.

34. In an effort to elevate child welfare, an NGO introduces a specialized framework where school-going children form a parallel democratic entity. Working alongside village councils, these young agents conduct grassroots research and aggressively lobby local officials to build better disability infrastructure.
Identify the specific initiative described in this passage.
(a) Gram Sabha
(b) Makkala Panchayat
(c) Jowahar Rojgar Yojna
(d) Block Development Office

Ans :

(b) Makkala Panchayat
Conceived as a parallel government of children and introduced in Karnataka in 1995 by an NGO, the Makkala Panchayat empowers children, including those with disabilities. Members play proactive roles, conducting research and lobbying officials to solve problems faced by marginalized youth.

35. A rural educational institution is struggling with a severe shortage of teachers and poor infrastructure. In response, local residents pool funds to provide new learning aids, and educated youth from the area volunteer their time to teach the students without compensation.
Which of the following community studies reflects the scenario above?
(a) The Nairobi Congress study
(b) The Balwantri Mehta study
(c) The Shimoga village school study
(d) The Ajmer demographic study

Ans :

(c) The Shimoga village school study
A study conducted in Shimoga village noted that active community participation ensures better prospects for education. The scenario perfectly reflects this study, where the village community financially contributed teaching aids and local educated youth volunteered to teach during teacher shortages.

36. A district reports a heavily skewed child sex ratio and a dismal gender record, with international agencies noting that over 80% of local girls are married off before reaching the age of 15. To combat this, active youth groups are formed to spread awareness.
Which specific location mentioned in the text matches this demographic crisis?
(a) Shimoga District
(b) Ajmer District, Rajasthan
(c) Local councils in Karnataka
(d) Urban centers in Maharashtra

Ans :

(b) Ajmer District, Rajasthan
According to the chapter, Ajmer District in Rajasthan suffers from a dismal gender record

NODIA

where, according to UNICEF, 82% of girls are married by age 15. The child sex ratio is also severely loaded against the girl child, making youth involvement crucial for eradicating these evils.

37. Following comprehensive legislative reforms, a massive demographic shift takes place in local governance. Over 80,000 women successfully assert control over local resources, becoming the official elected heads of village councils and bringing a completely new, sensitive perspective to administrative politics.
Which position are these 80,000 women occupying?
(a) Adhyakshas of Zilla Panchayats
(b) Sarpanchas in Gram Panchayats
(c) Mayors in City Corporations
(d) Chief Executive Officers

Ans :

(b) Sarpanchas in Gram Panchayats
Following the 73rd and 74th Amendments, women gained significant representation. The text specifically notes that there are more than 80,000 women functioning as Sarpanchas in Gram Panchayats, asserting power, bringing new perspectives, and decisively altering the traditional political landscape of Indian villages.

38. A village council reserves seats for historically marginalized communities in exact proportion to their population. Furthermore, to address severe gender imbalances, the council strictly reserves one-third of these specific minority seats exclusively for female candidates belonging to those precise groups.
Which constitutional act enforces this specific reservation policy?
(a) The 64th Amendment Bill
(b) The 73rd Amendment Act
(c) The UN Declaration of 1975
(d) The Balwantri Mehta Act

Ans :

(b) The 73rd Amendment Act
The 73rd Amendment Act explicitly provides for the reservation of seats for scheduled castes and tribes in proportion to their population. Furthermore, it mandates that one-third of these specific reserved seats must be allotted exclusively to women from those communities, systematically empowering marginalized women.

39. An experienced civil servant oversees a top-tier local government institution spanning an entire district. This official coordinates closely with various Block Pramukhs and directly elected councillors to meticulously supervise the execution of comprehensive regional development schemes.
Which local government body is the civil servant administering?
(a) Gram Panchayat
(b) Panchayat Samiti
(c) Zila Parishad
(d) Gram Sabha

Ans :

(c) Zila Parishad
The Zila Parishad is the third tier of the Panchayat system at the district level. Its administrative machinery is headed by a Chief Executive Officer, usually an IAS or state Civil Service Officer, who works with Block Pramukhs to supervise regional development schemes.

40. In 1959, an investigative committee expressed deep concern over the lack of popular public participation in Community Development Programmes. To resolve this, the committee strongly pleaded for a direct devolution of political power to the lower levels of society.
Identify the committee described above.
(a) The Joint Select Committee
(b) The Balwantri Mehta Study Team
(c) The Nairobi Women's Congress
(d) The Bhima Sangha Union

Ans :

(b) The Balwantri Mehta Study Team
The Panchayat Raj system initially came into existence formally in 1959 after the Balwantri Mehta Study Team expressed significant concern regarding the lack of popular participation in developmental programmes. They made a strong plea for the devolution of power to grassroots levels.

41. Which of the following statements about the features of the 73rd Amendment Act are correct?
(P) It established a uniform three-tier system of Panchayats across the nation.
(Q) It reduced the legal duration of Panchayats strictly to two years.
(R) It vested election control in the State Election Commission.
(S) It transferred national defense and foreign

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policy to rural bodies.
(a) Only (P) and (Q)
(b) Only (P) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(b) Only (P) and (R)
The 73rd Amendment Act mandates a uniform three-tier system (statement P) and vests election control in the State Election Commission (statement R). Statement Q is incorrect as the duration is five years. Statement S is incorrect because foreign policy and defense remain central government subjects.

42. Which of the following statements about the objectives of Bal Panchayats are correct?
(P) They aim to achieve hundred percent literacy in local areas.
(Q) They focus on significantly increasing school dropout rates.
(R) They campaign against social evils like child marriage and female infanticide.
(S) They actively replace the Zila Parishad at the district administration level.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (P) and (R)
(d) Only (Q) and (S)

Ans :

(c) Only (P) and (R)
Bal Panchayats explicitly aim to achieve hundred percent literacy (statement P) and wean society away from social evils such as child marriages and female infanticide (statement R). Statement Q is completely false as they aim to reduce dropouts. Statement S is incorrect as they do not replace administrative bodies.

43. Which of the following statements regarding the empowerment of women in local self-government are correct?
(P) 33.3 percent of the total seats are reserved for them at the Panchayat level.
(Q) Initially, many female office bearers were completely uninfluenced by male family members.
(R) Over time, elected women have gained more power, confidence, and decisiveness.
(S) The amendments restricted women from participating in urban local bodies.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (P) and (R)
(d) Only (R) and (S)

Ans :

(c) Only (P) and (R)
The constitution ensures a 33.3 percent seat reservation for women (statement P), and over time they have become more experienced and decisive (statement R). Statement Q is false because initially many were guided by male members. Statement S is false as the 74th amendment empowered women in urban areas.

44. Which of the following statements describing the Zila Parishad are correct?
(P) It is the first and lowest tier of the Panchayat system.
(Q) It is an elected body functioning at the district level.
(R) Its administrative machinery is headed by a Gram Sevak.
(S) Chairpersons of all Panchayat Samitis form the members of the Zila Parishad.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(d) Only (Q) and (S)
The Zila Parishad is the highest (third) tier at the district level (statement Q), and it includes the chairpersons of all Panchayat Samitis as members (statement S). Statement P is wrong because Gram Panchayats form the lowest tier. Statement R is wrong as a CEO/IAS heads its administration.

45. Which of the following statements about the functions of Panchayat Raj are correct?
(P) They handle primary education, adult education, and informal training.
(Q) They operate international stock markets and financial exchanges.
(R) They oversee local agricultural development and minor forest produce.
(S) They are strictly prohibited from implementing safe drinking water projects.
(a) Only (P) and (Q)
(b) Only (P) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

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Ans :

(b) Only (P) and (R)
The core functions of the Panchayat Raj actively include overseeing primary and adult education (statement P) along with agricultural development and minor forest produce (statement R). Statements Q and S are entirely false as rural councils do not manage stock markets and are primarily responsible for drinking water projects.

46. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): The 73rd Amendment is considered a landmark in the process of democratic decentralization.
Reason (R): It has given legal recognition to the three-tier system of governance with Panchayati Raj institutions.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
The 73rd Amendment is indeed a landmark in democratic decentralization because it finally provided constitutional and legal backing to a uniform three-tier Panchayati Raj structure, effectively shifting power down to the grassroots level. Thus, the reason accurately and directly explains the assertion.

47. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Initially, in many instances, women office bearers of Panchayats were guided and influenced by male members of their families while deciding public matters.
Reason (R): The 73rd Amendment Act mandates the formation of a State Election Commission to conduct Panchayat elections.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(b) Both A and R are true, but R is not the correct explanation of A.
Both statements are factually correct. Women were historically guided by male relatives due to deeply ingrained cultural subordination and lack of political experience. While the State Election Commission is mandated by the 73rd Amendment, it is an administrative mechanism and does not explain the patriarchal influence over women.

48. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Bal Panchayats are autonomous bodies that have legally completely replaced Gram Panchayats in rural India.
Reason (R): Bal Panchayats aim to wean away social evils such as child marriages and female infanticide.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(d) A is false, but R is true.
The assertion is fundamentally false; Bal Panchayats do not legally replace Gram Panchayats. They are supplementary initiatives for children's involvement. The reason is entirely true, as these children's parliaments actively campaign to eradicate dangerous social evils like child marriage and female infanticide from their communities.

49. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Gandhi believed that the village Panchayat should be run using a strict and aggressive system of physical punishment.
Reason (R): Gandhi stood for the concept of Gram Swaraj, advocating for individual freedom and a decentralised socio-economic reality.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

NODIA

Ans :

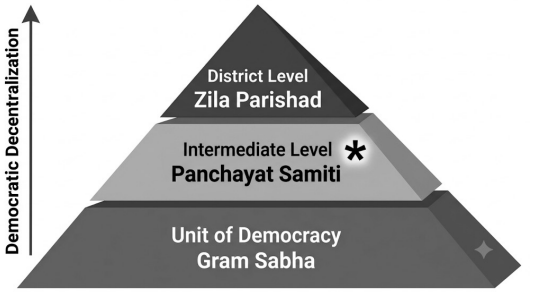
(d) A is false, but R is true.
The assertion is incorrect because Gandhi explicitly stated that his ideal village panchayat would function with "no system of punishment in the accepted sense." The reason is completely true as his concept of Gram Swaraj advocated for a grassroots democratic society founded strictly upon individual freedom.

50. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): States with a population of less than twenty lakhs are constitutionally exempted from establishing a Panchayat at the intermediate level.
Reason (R): The Gram Sabha acts as a common forum for general discussion where all registered voters participate directly.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(b) Both A and R are true, but R is not the correct explanation of A.
Both statements are factual per the chapter. The 73rd Amendment explicitly grants demographic exemptions to smaller states regarding the intermediate tier. Meanwhile, the Gram Sabha is indeed a forum for registered voters. However, the nature of the Gram Sabha does not logically explain the state-level demographic exemption rule.

51. Examine the infographic below depicting the structure of local self-government in India. The intermediate tier is shown with a conditional asterisk. Based on the provisions of the 73rd Amendment Act, what does this asterisk most likely represent regarding the establishment of this specific tier?

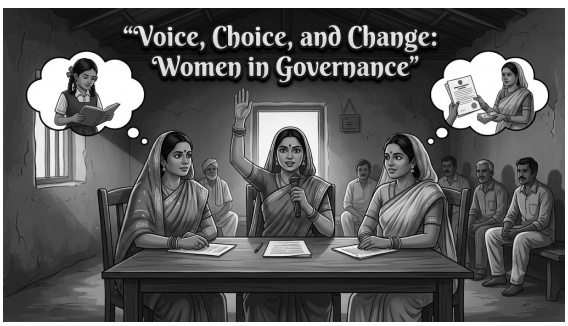


(a) It is optional for states with a total population of less than twenty lakhs.
(b) It is exclusively reserved for administrative officers and lacks elected members.
(c) It can only be constituted in urban municipalities rather than rural areas.
(d) It requires direct approval from the President of India before formation.

Ans :

(a) It is optional for states with a total population of less than twenty lakhs.
According to the 73rd Amendment Act, the Panchayati Raj structure is a three-tier pyramid comprising village, intermediate, and district levels. However, it mandates that states with a total population of less than twenty lakhs are not required to establish a Panchayat at the intermediate level, making this tier conditionally optional based on demography.

52. Study the social awareness visual given below and respond: The 73rd Amendment Act mandated the reservation of one-third of the total seats for women in local bodies. According to the sociological perspectives on women's empowerment discussed in the text, which structural transformation is this political representation primarily intended to catalyze?



(a) The complete replacement of male leadership in traditional village councils.
(b) The immediate transfer of agricultural land ownership entirely to female farmers.

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(c) The active participation of women in decision-making to address root causes of exploitation.
(d) The separation of women's welfare programs from broader community development schemes.

Ans :

(c) The active participation of women in decision-making to address root causes of exploitation.
The institutional agenda of empowering women through the 73rd Amendment's 33.3% reservation aims to involve them in decision-making. Sociologically, this political representation motivates women to address the root causes of their exploitation, such as health deficits, economic dependence, and illiteracy, thereby catalysing gradual structural change and broader societal reforms.

53. Analyse the illustration below and answer the following question: Initiatives like the one depicted above have been adopted in various states, such as the Makkala Panchayat in Karnataka. What is the primary sociological objective of integrating these specific demographic groups into parallel governance structures?

(a) To replace the traditional Gram Sabha with a younger generation of local leaders.
(b) To affirm their right to participate in democratic decision-making and eradicate social evils.
(c) To train them exclusively for administrative roles in the state civil services.
(d) To shift the financial burden of primary education directly onto the local youth.

Ans :

(b) To affirm their right to participate in democratic decision-making and eradicate social evils.
Bal Panchayats, like Karnataka's Makkala Panchayat, serve as parallel governance platforms for children. Their primary sociological objective is to affirm children's rights to participate in democratic decision-making processes. Through organized participation, children become proactive change agents, actively addressing localized issues like school dropouts, marginalized community problems, and social evils like child marriage.

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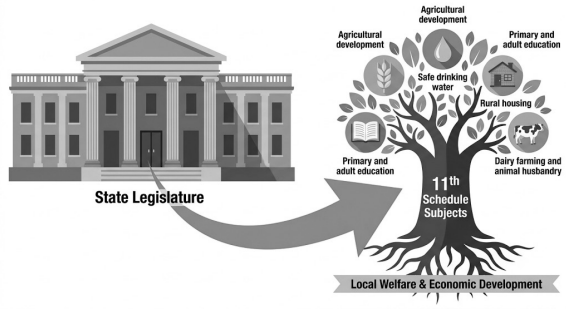
54. Observe the diagrammatic representation below and answer the question that follows: The 73rd Amendment Act identified specific functional areas to be transferred to local institutions, as symbolized in the image. Which principle of democratic decentralization does this transfer of subjects most accurately reflect?

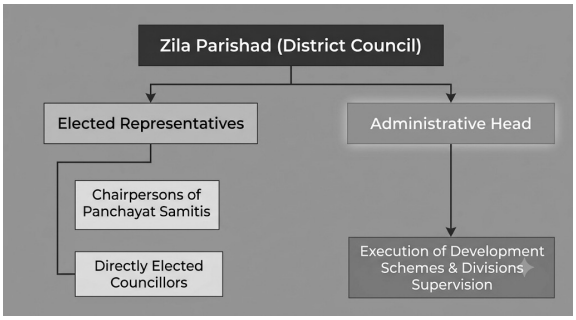


(a) Centralising economic planning under the exclusive control of the Union Government.
(b) Restricting panchayat functions strictly to judicial dispute resolution and maintaining law and order.
(c) Abolishing state legislatures to establish autonomous village republics independent of national laws.
(d) Empowering local representatives to plan and execute economic development and welfare programs.

Ans :

(d) Empowering local representatives to plan and execute economic development and welfare programs.
The 73rd Amendment Act identified twenty-nine subjects enlisted in the eleventh schedule, transferring them from the state list to Panchayat institutions. This functional devolution directly empowers locally elected representatives to independently plan, manage, and execute vital economic development programs and welfare activities, thereby operationalising the core democratic principle of decentralisation.

55. Based on the infographic given below depicting the structure of a Zila Parishad, answer the following question: In the third tier of the Panchayati Raj system, the administrative machinery responsible for executing development schemes is headed by a specific official, as indicated by the highlighted box. Who typically holds this position?



(a) A Sarpanch elected directly by the registered voters of the Gram Sabha.
(b) An associate member selected from the unrepresented communities of the Tehsil.
(c) A Chief Executive Officer who is an IAS or state Civil Service Officer.
(d) A Gram Sevak appointed by the village council to manage local property taxes.

Ans :

(c) A Chief Executive Officer who is an IAS or state Civil Service Officer.
In the Zila Parishad, or District Council, the administrative machinery is headed by a Chief Executive Officer (CEO). This official is typically an IAS or a state Civil Service Officer, who may also act as the District Magistrate. The CEO is responsible for supervising parishad divisions and successfully executing various development schemes.

ONE MARK QUESTIONS

56. What historical concept did Mahatma Gandhi advocate to ensure a village-based socio-economic reality?

Ans :

Gram Swaraj

57. In traditional India, how many members typically represented the village to look after civic facilities and resolve disputes?

Ans :

Five members

58. Name the specific committee that expressed concern over the lack of popular participation in rural development programmes.

Ans :

Balwantri Mehta Study Team

59. In which year did the Panchayat Raj system come into formal existence following a strong plea for the devolution of power?

Ans :

1959

60. Which basic document of the nation was altered to make the transfer of power to local self-governments effective in 1992?

Ans :

The Constitution of India

61. By what exact date did the landmark 73rd constitutional amendment act come into effect across the nation?

Ans :

April 24, 1993

62. Which foundational democratic body consists exclusively of persons registered in the electoral roll of a village?

Ans :

Gram Sabha

63. What specific provision ensures that marginalized castes and tribes have adequate representation in the Panchayat?

Ans :

Reservation of seats in proportion to their population

64. According to the Act, what minimum fraction of total seats filled by direct elections is exclusively kept for women?

Ans :

One-third

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65. How are individuals chosen to fill all the seats in a Panchayat from territorial constituencies?

Ans :

Through direct elections

66. Who elects the chairpersons at the intermediate and district levels of the Panchayat system?

Ans :

Elected by and from amongst the elected members

67. Mention the exact standard duration for which a Panchayat operates if it is not dissolved earlier.

Ans :

Five years

68. What is the maximum time limit for holding new elections if a Panchayat gets dissolved before its full term ends?

Ans :

Within six months

69. State the term of office for a reconstituted Panchayat that is formed following a premature dissolution.

Ans :

The remaining period of the total of five years

70. Which specific constitutional body conducts, directs, and controls all elections to the Panchayats?

Ans :

State Election Commission

71. Name the institutional authority formed by every state to review the economic conditions of local bodies.

Ans :

Finance Commission

72. To which state official does the Finance Commission submit its related recommendations regarding the needs of local bodies?

Ans :

The respective Governors

73. In which schedule of the Constitution are the twenty-nine transferred subjects for Panchayat institutions enlisted?

Ans :

Eleventh schedule

74. What is the designated title for the elected head of a Gram Panchayat at the village level?

Ans :

Sarpanch

75. What term is specifically used to refer to the 7 to 17 elected members from the wards in a village council?

Ans :

Panch

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76. What is the minimum population threshold required for a state to be mandated to establish an intermediate tier of Panchayat?

Ans :

20 lakhs

77. Which official serves as the communicator between the government and village panchayats while working for the local head?

Ans :

Gram sevak (or gram vikas officer)

78. Which constitutional change, alongside the 73rd amendment, ensured the reservation of seats for women in urban local bodies?

Ans :

74th Amendment

79. Name the 1975 international declaration that compelled national governments to shift emphasis on women's programmes from welfare to development.

Ans :

UN Declaration

80. Which 1985 international conference document laid down forward-looking strategies for women's development in political affairs?

Ans :

Women's World Congress at Nairobi

81. What specific percentage of total seats was recommended to be reserved for women at the 1985 Nairobi congress?

Ans :

35 percent

82. Name the international organisation that actively supports the children's parliament initiative in India.

Ans :

UNICEF

83. What is the specific age group of school-going children eligible to become members of the Bal Panchayat?

Ans :

5 to 18 years

84. Identify the proactive children's union that works closely as change agents alongside the Makkala Panchayats.

Ans :

Bhima Sangha Children's Union

85. Which state introduced the parallel government of children known as Makkala Panchayat in 1995?

Ans :

Karnataka

86. Read the historical context below and answer the question.
"In the late 1950s, a major national initiative meant to uplift rural areas was severely failing because the masses were not actively involved. This failure prompted a designated study team to make a strong plea for the devolution of power to lower levels to ensure people actively took part in their own governance."
Identify the national initiative that lacked popular participation.

Ans :

Community Development Programme

87. Study the following scenario carefully.
"Following a landmark shift in the Constitution in 1992, the legislature of West Bengal had to pass state-level legislation within a year to ensure their local governance rules perfectly aligned with the new national mandate. By April 1994, this legal alignment was completed across the country."
What is the specific term used in the chapter for such state-level legislations passed to align with the constitutional amendment?

Ans :

Conformity Acts

88. Read the extract given below.
"In 1989, a significant legislative proposal was introduced in the parliament aimed at constituting rural councils in every state with necessary powers and authority. Despite gaining a two-thirds majority in the Lok Sabha, the proposal faced an unfortunate defeat in the upper house."
Which specific legislative proposal is being described here?

Ans :

64th amendment bill

89. Analyze the historical event and answer.
"The historical attempt to constitutionalise local self-government in October 1989 met a dramatic end. Despite overwhelming support in the lower house, the legislation failed to pass in the Rajya Sabha by a remarkably thin margin, halting the decentralization process temporarily."
By what exact margin was the bill struck down in the Rajya Sabha?

Ans :

By just two votes

90. Read the situation carefully and answer.
"During the recent block-level elections in rural Maharashtra, multiple head positions of the councils were exclusively reserved. The returning officer ensured that at least a specific fraction of the total number of these top leadership offices across the district were allocated only to female candidates."
What specific proportion of these chairperson offices is reserved for women as per the Act?

Ans :

One-third

91. Study the community description below.
"A small town in Bihar recently concluded its local elections. The newly formed local self-government institution now comprises a group of directly elected ward members, whose total headcount is carefully maintained between the statutory limit of seven to seventeen individuals."
Name the specific local self-government institution formed at this village level.

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Ans :

Gram Panchayat

92. Read the following case and answer.
"The residents of a newly settled hamlet in Gujarat wish to establish their own local council to manage civic affairs independently. However, the district administration rejected their application, citing that the hamlet only has 350 residents who are eligible to vote."
What demographic criteria must the hamlet meet to establish this council?

Ans :

Population of at least 500 people of voting age

93. Analyze the economic practice described below.
"To independently fund the repair of local drains, a village council in Haryana collects an annual charge from the residents. The amount each family pays is calculated based on the size of the brick structures and the open residential plots they own within the village boundaries."
Identify the primary source of income described in this scenario.

Ans :

Property tax levied on buildings and open spaces

94. Read the scenario and answer the question.
"In a rural district in Rajasthan, a local government body operates exactly at the Tehsil level. Its main function is to evaluate prospective plans prepared by the village councils and act as a vital link between those councils and the district board for funding and implementation."
Identify this intermediary local government body.

Ans :

Panchayat Samiti

95. Study the official role described below.
"Mr. Verma is stationed at the tehsil administrative office. He works alongside elected representatives and associate members of the intermediary council, playing a key administrative role in coordinating welfare activities across several villages under his jurisdiction."
What is Mr. Verma's official designation as per the intermediary council's composition?

Ans :

Block Development Officer

96. Read the extract given below.
"A high-level assembly is currently underway at the district headquarters in Pune. The gathering includes all the Block Pramukhs, directly elected councillors from various electoral divisions, and the chairmen of all intermediary samitis in the region to finalize large-scale welfare strategies."
Name the third-tier institution holding this assembly.

Ans :

Zila Parishad (or District Council)

97. Analyze the following historical context.
"The local body polls held immediately after the enforcement of the 1992 constitutional amendment marked a watershed moment in Indian democracy. In a single sweep, an unprecedented number of marginalized citizens, specifically females, were brought into the formal political processes across rural and urban areas."
According to the text, how many women made it to these elected bodies during the 1993-94 elections?

Ans :

800,000 women

98. Study the empowerment scenario below.
"Following the implementation of reservation policies, women in rural governance have slowly gained significant power and confidence. Today, at the highest tier of the district-level Panchayat system, a notable number of women have ascended to the topmost leadership role, controlling vast resources and guiding politics."
How many women currently serve as Adhyakshas in Zilla Panchayats as mentioned in the chapter?

Ans :

At least 200 women

99. Read the case study carefully.
"Meena, a young mother in rural Uttar Pradesh, frequently falls ill due to severe anemia. Despite cooking wholesome meals for her family, customary practices compel her to eat last, often leaving her with meager leftovers while she gives up the best portions for her husband and in-laws."
Which specific reason for empowering women is highlighted through Meena's situation?

Ans :

Health (or sacrifice of nutrition)

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100. Analyze the social situation provided.
"In a northern Indian state, a large demographic of adult females remains entirely ignorant of their legal rights. They toil daily in agricultural fields without realizing they cannot legally own them, largely because only a dismal fraction of females above seven years of age have received any formal education."
What exact percentage represents the women literacy rate of the total population above seven years according to the chapter?
Ans :

39 percent

101. Read the demographic report snippet below.
"A recent survey analyzing gender representation across India highlighted a concerning trend. It revealed that in a majority of the regions, the proportion of females to males falls significantly short of the overall national average, reflecting deep-rooted societal inequalities."
In what exact percentage of states is the sex ratio below the national average?
Ans :

60 percent

102. Study the following case and answer.
"Despite earning a steady income from a local handicraft cooperative, Sunita remains culturally subordinated within her household. She has no say in how her earnings are spent and is bound to strictly follow the financial guidelines set by her father-in-law."
Which overarching reason for taking measures to empower women is evident in Sunita's lack of decision-making?

Ans :

Economic dependence

103. Read the social intervention scenario.
"A prominent human rights organization is campaigning in rural pockets to dismantle the severe stigma nurtured against females. They are actively fighting against continuous repression, specifically targeting grave crimes like the targeted killing of female newborns, physical abuse, and sexual harassment."
Identify the specific category of challenges women face that necessitates their empowerment in this context.

Ans :

Atrocities

104. Analyze the community initiative described below.
"A group of enthusiastic teenagers in a village regularly convene to tackle local issues. They successfully campaigned to ensure the availability of protected drinking water in their school and are actively working to wean their community away from the evils of early matrimony."
Identify the children's initiative functioning in this village.

Ans :

Bal Panchayat

105. Read the following extract carefully.
"An NGO focused on working children and disabled youth in a southern state initiated a unique pilot project. They set up a parallel governance structure allowing children to work closely with village councils and participate directly in democratic decision-making processes."
What is the specific name of this parallel government of children?

Ans :

Makkala Panchayat

106. Study the scenario below.
"Members of a local children's union conducted extensive research on the lack of sanitary facilities in their area. Armed with this data, they confronted the local block officials, demanding that the elected representatives fulfill their duties and answer to the youth of the community."
What ultimate goal of the children's programme is being demonstrated by this confrontation?

Ans :

Establishing accountability of elected representatives

107. Read the demographic context and answer.
"Social workers stationed in a specific district in Rajasthan are deeply concerned about the local demographic trends. According to a prominent UN agency's findings, an overwhelming majority of adolescent girls in the state are forced into matrimony by the time they reach a very young age."
What specific percentage of girls in the state are married by the age of 15 according to UNICEF?

Ans :

82 percent

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108. Analyze the research findings below.
"A researcher studying historical census data from Rajasthan noted a continuous and alarming decline in a specific gender-related metric from 1901 to 2001, indicating that societal bias against female infants and young girls has only intensified over the century."
Which specific metric is loaded against the girl child and reducing over this period?

Ans :

Child sex ratio

109. Study the field observation described below.
"A comprehensive field study was conducted in a specific rural settlement to observe how local involvement transforms education. The study documented that active financial and material contributions from the villagers significantly improved the overall condition of the local schools."
Name the village where this study on community participation was conducted.

Ans :

Shimoga

110. Read the following community action snippet.
"Determined to uplift the standard of education, villagers pooled their own resources to supply necessary teaching-learning aids, sports items, and basic furniture like desks and chairs to their local school, transforming the learning environment without waiting for government funds."
Which specific step of community participation is highlighted in this action?

Ans :

Financial contribution in providing new assets

111. Analyze the scenario and answer the question.
"Due to a severe shortage of government-appointed teaching staff in a rural school, several young graduates residing in the same village stepped forward. They offered their time free of charge to ensure the children's education continued uninterrupted."
Who took the initiative to volunteer to teach in the schools in this scenario?

Ans :

Educated youth

112. Read the administrative setup described below.
"A high-level specialized body has been constituted within the district framework. Its primary mandate is to meticulously prepare drafts and consolidate development plans that address the economic and infrastructural needs of the entire region before they are finalized."
Identify this specialized planning body mentioned under the three-tier system.

Ans :

District Planning Committee

113. Study the electoral situation carefully.
"During the recent reallocation of political constituencies, out of the total seats set aside for female candidates across local bodies, a specific fraction was exclusively earmarked for women belonging to marginalized and historically disadvantaged tribal and caste communities."
What specific percentage of seats is reserved for women belonging to scheduled castes and scheduled tribes out of the total seats?

Ans :

17 percent

114. Read the extract given below.
"To improve the economic standing of rural women, the state government ensured that a certain proportion of female beneficiaries were explicitly included in major developmental schemes designed to provide self-employment and income-generating opportunities for the rural population."
Mention any one such developmental scheme named in the chapter that included provisions for female beneficiaries.

Ans :

Integrated Rural Development Programme (or Jowahar Rojgar Yojna)

115. Analyze the local body's action.
"The elected representatives of a village council recently passed a resolution focusing intensely on local economic upliftment. They initiated targeted welfare programs designed specifically to lift marginalized families out of extreme financial destitution and hunger."
Which specific function of the Panchayat Raj is being executed here?

Ans :

Eradication of Poverty

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116. Analyse the relationship between the first pair and complete the analogy.
73rd Amendment came into effect : April 24, 1993 :: Bill received the President's assent : _____

Ans :

April 20, 1993

117. Analyse the relationship between the first pair and complete the analogy.
Town Municipalities : Over 500 women Adhayakshas :: Corporations : _____

Ans :

More than 30 women Mayors

118. Analyse the relationship between the first pair and complete the analogy.
Zilla Panchayats : At least 200 women Adhyakshas :: Nagar Panchayats : _____

Ans :

Nearly 650 headed by women

119. Analyse the relationship between the first pair and complete the analogy.
Special provisions of Panchayat Raj : Village markets :: Important functions of Panchayat Raj : _____

Ans :

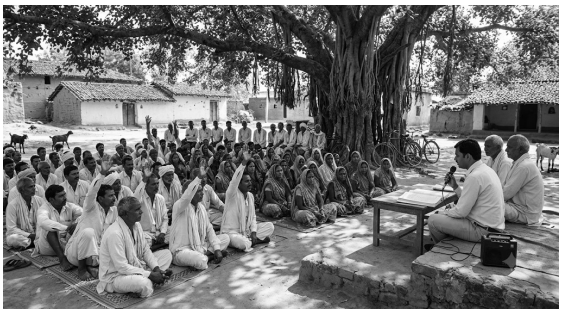
Rural Housing (or Land Reforms / Safe drinking water)

120. Analyse the relationship between the first pair and complete the analogy.
Children's empowerment initiative : Bal Panchayat :: Women's income generating scheme : _____

Ans :

Training of Rural youth and Self-employment

121. Look at the image below carefully.

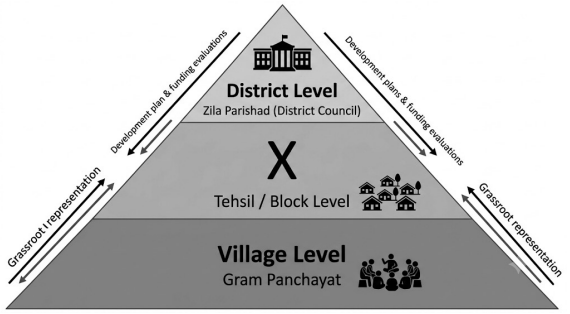


Identify the primary democratic body operating at the village level depicted in the photograph.

Ans :

Gram Sabha

122. Examine the schematic representation provided below.

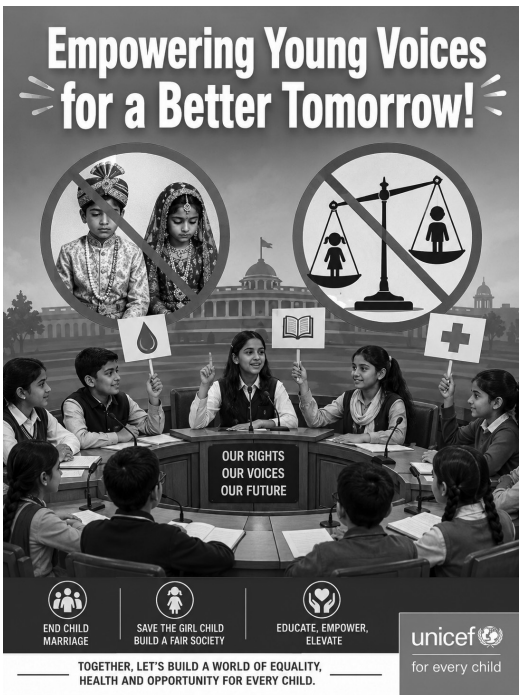


Identify the specific intermediary tier of local government indicated by the letter 'X' in the pyramid diagram.

Ans :

Panchayat Samiti

123. Study the awareness graphic given below and answer the question.


Empowering Young Voices for a Better Tomorrow!
OUR RIGHTS
OUR VOICES
OUR FUTURE
END CHILD MARRIAGE
SAVE THE GIRL CHILD BUILD A FAIR SOCIETY
EDUCATE, EMPOWER, ELEVATE
TOGETHER, LET'S BUILD A WORLD OF EQUALITY, HEALTH AND OPPORTUNITY FOR EVERY CHILD.
unicef
for every child

Identify the specific initiative supported by UNICEF that empowers children to participate in self-governance and combat social evils as illustrated.

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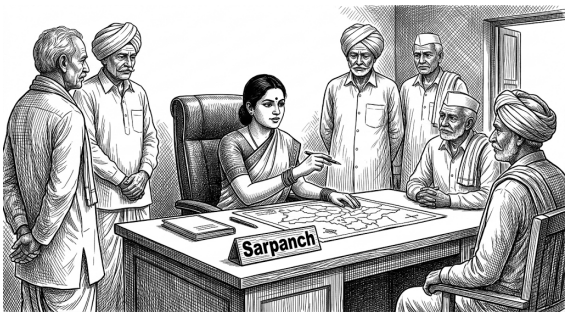
Ans :

Bal Panchayat (or Children's Parliament)

124. Carefully observe the illustrated scene and answer the question.



Which specific statutory provision introduced by the 73rd Amendment Act is reflected by the central authoritative position of the woman in this sketch?

Ans :

Reservation of seats for women

125. Analyse the composite image below to answer the question.

Which overarching category of responsibilities assigned to local self-government institutions connects all the specific activities shown in the collage?

Ans :

Functions of Panchayat Raj (or Development Activities)

FOUR MARKS QUESTIONS

126. Analyse any four features of Gandhi's concept of village Swaraj as the best option for democratic decentralisation.

Ans :

Gandhi considered the local self-government of traditional India vital for decentralising power to the grass root level.

1. It is a complete Republic, functioning independently for its own vital wants while maintaining necessary interdependence with others for mutual survival and societal progress.
2. The government of the village is conducted by a Panchayat consisting of five persons, who are annually elected by adult male and female villagers possessing prescribed qualifications.
3. It operates without any system of punishment in the accepted sense, heavily relying on moral authority and individual freedom to maintain order within the community.
4. The Panchayat combines the legislature, judiciary, and executive branches into a single operative body, ensuring perfect democracy based entirely upon individual freedom and self-reliance.

127. Discuss any four ways in which the Panchayat system fundamentally introduces and strengthens democratic practices in Indian society.

Ans :

The Panchayat system serves as the foundational unit of democracy, shaping the socio-economic reality of rural India.

1. It systematically introduces and spreads democratic behaviour among common people, allowing ordinary citizens to directly participate in the practical mechanisms of everyday local governance.
2. The system significantly strengthens people's faith in community identity by empowering villagers to collectively manage their local affairs, resolve disputes, and control vital resources.
3. It effectively combines deep-rooted social relationships with formal political and judicial institutions, ensuring that administrative processes remain culturally relevant to the village dynamics.

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4. It creates a robust ground for generating widespread political awareness and builds the ambition to establish a greater value system tailored to a specific society's needs.

128. Explore any four categories of Development Activities entrusted to Panchayats under the 73rd Amendment Act.

Ans :

Panchayats have been given the crucial responsibility to comprehensively plan and execute economic development programmes.

1. Economic initiatives form a core part of their mandate, focusing on comprehensively improving the financial stability and agricultural productivity of the rural population.
2. Education-related activities are heavily prioritised, empowering Panchayats to develop local schooling infrastructure, ensure primary education access, and facilitate adult informal training programmes.
3. Health-related responsibilities allow the local bodies to manage primary healthcare facilities, ensure the provision of safe drinking water, and oversee local sanitation standards.
4. Welfare activities are actively undertaken, specifically including comprehensive women and child development programmes, alongside executing infrastructural development projects like building rural roads.

129. Enumerate any four core developmental functions executed by Panchayat Raj institutions at the local level.

Ans :

The Act fundamentally enables elected representatives to make independent decisions regarding various developmental functions.

1. The implementation of agricultural development and the maintenance of essential irrigation facilities form a primary function to ensure sustained rural agrarian productivity and economic growth.
2. Executing vital land reforms and systematically initiating poverty eradication programmes are critical functions aimed at reducing rural economic inequalities and uplifting marginalised sections.
3. Promoting allied agricultural activities such as dairy farming, poultry, piggery, and fish rearing is heavily encouraged to provide alternative, sustainable livelihood options for villagers.
4. Initiating rural housing projects and guaranteeing the uninterrupted provision of safe drinking water remain indispensable functions to dramatically improve the basic living standards of villagers.

130. State and explain any four aims and objectives of Bal Panchayats in Indian villages.

Ans :

Bal Panchayats are highly proactive initiatives supported by UNICEF to encourage children's involvement in self-governance.

1. A primary objective is to significantly reduce the school dropout rate and successfully achieve hundred percent literacy by actively encouraging continuous community participation in education.
2. They aim to systematically wean society away from deeply entrenched social evils, actively campaigning against destructive practices such as child marriages and female infanticide or foeticide.
3. They ensure the widespread availability of essential basic amenities within the community, successfully lobbying for protected drinking water and proper sanitary facilities in rural areas.
4. They provide a vital platform for children to actively learn about their human rights while simultaneously acquiring essential knowledge, administrative skills, and appropriate behaviour for citizenship.

131. Explain two features of the 64th Amendment Bill (1989) and two reasons associated with its ultimate failure.

Ans :

The 64th Amendment Bill marked the initial modern attempt at formalising the Panchayat Raj system.

Features of the 64th Amendment Bill:

1. It formally proposed constituting panchayats in absolutely every state uniformly at the village, intermediate, and district levels to ensure systematic local governance.
2. It proposed that state legislatures could formally endow panchayats with necessary powers and authority to genuinely function

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as completely independent institutions of self-government.

Reasons for its failure:

1. Despite successfully receiving a strong two-thirds majority in the Lok Sabha, it faced severe political resistance during its subsequent legislative journey in the upper house.
2. The bill was ultimately struck down in the Rajya Sabha on October 15, 1989, narrowly missing the required constitutional majority by merely two votes.

132. Compare Gram Panchayat and Panchayat Samiti on any two bases regarding their specific structural composition.

Ans :

Gram Panchayat and Panchayat Samiti operate at entirely different tiers of local governance.

Gram Panchayat:

1. It strictly consists of 7 to 17 members who are directly elected from the specific wards of the village, operating locally as the 'panch'.
2. It fundamentally requires a minimum population threshold to be established, specifically mandating that the village must have at least 500 people of voting age.

Panchayat Samiti:

1. It functions at the Tehsil level, acting as a crucial administrative link encompassing all the villages of a Tehsil that together form a Development Block.
2. It is comprehensively composed of locally elected members, the Block Development Officer, otherwise unrepresented members, and specific associate members on the Zila Parishad.

133. Briefly explain two functions each of the State Election Commission and the Finance Commission concerning Panchayats.

Ans :

These two independent constitutional commissions ensure the transparent and sustained operation of Panchayati Raj institutions.

State Election Commission:

1. It holds the absolute constitutional authority for the strict superintendence, direction, and structural control over the comprehensive preparation of the formal electoral role.
2. It is exclusively vested with the authority to conduct, monitor, and execute all democratic elections specifically held for the Panchayats across the respective state.

Finance Commission:

1. It is systematically formed by every individual state government to meticulously look after and evaluate the comprehensive financial needs and requirements of the Panchayats.
2. It remains entirely responsible for critically reviewing the financial conditions of Panchayats and making necessary, related economic recommendations directly to the respective State Governors.

134. Discuss two aspects of the UN Declaration (1975) and two recommendations of the Nairobi World Congress (1985) regarding women.

Ans :

International declarations have fundamentally shaped national policies concerning the comprehensive political empowerment of Indian women.

UN Declaration (1975):

1. It forcefully compelled national governments globally to fundamentally shift their administrative emphasis regarding women's programmes from mere basic welfare to comprehensive socio-economic development.
2. It recognised that previous welfare programmes failed to provide long-term solutions, thereby prescribing a definitive declaration to systematically tackle the root problems women face.

Nairobi World Congress (1985):

1. It formulated a comprehensive national document that strongly recommended securing a mandatory 35 percent reservation of the total political seats strictly for women.
2. It forcefully advocated that specific bureaucratic posts must be legally reserved for women specifically operating at the crucial block and village level bureaucracies.

135. Explain any two structural features of the Zila Parishad and two administrative roles of its Chief Executive Officer.

Ans :

The Zila Parishad effectively functions as the highest administrative tier in the decentralised Panchayat Raj system.

Features of Zila Parishad:

1. It operates as an elected body where

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Chairpersons or Block Pramukhs of various subordinate Block Samitis are directly represented to ensure comprehensive district coordination.

2. Its membership is collectively formed by local Councillors chosen through direct elections from specific electoral divisions in the District and Chairmen of all Panchayat Samitis.

Roles of the Chief Executive Officer (CEO):

1. The CEO, typically an IAS or senior state Civil Service Officer, officially heads and manages the entire administrative machinery of the district-level Zila Parishad.
2. The CEO actively supervises all functional divisions of the parishad and meticulously executes the diverse economic and social development schemes across the district.

136. "In history of this country we get references of self dependent complete villages with active self government."

— Historical observation on Indian political organisation

List any four features of traditional political organisations that existed in Indian villages prior to foreign interference.

Ans :

Indian society possesses a rich, long-standing historical tradition of rule systematically executed by the people at the local level.

1. The traditional system featured highly self-dependent and socio-economically complete villages that independently operated with a highly active and functional form of local self-government.
2. The governance structurally relied heavily on the direct representation of five selected members operating continuously at the village level to meticulously manage local affairs.
3. These traditional representatives held the primary responsibility to systematically look after and maintain the essential civic facilities required by the broader rural community.
4. They actively provided judicious, socially acceptable solutions for resolving complex interpersonal disputes specifically regarding local land ownership or deep-rooted community relationship conflicts.

137. "The initial enthusiasm generated by this system, however, did not last long and it had to face challenges wherever introduced."

— Contextual note on early Panchayat initiatives

Explain four historical factors or events that preceded the successful implementation of the 73rd Amendment Act.

Ans :

The formal journey towards establishing a constitutional local self-government faced numerous bureaucratic challenges and systemic delays.

1. The Panchayat Raj system initially came into existence formally only in 1959, directly following specific recommendations made by the Study Team headed by Balwantri Mehta.
2. The Balwantri Mehta team expressed grave concern regarding the absolute lack of popular community participation in the ongoing national Community Development Programme.
3. The team subsequently made a remarkably strong plea forcefully advocating for the immediate devolution of administrative power to the lower levels through Panchayati Raj.
4. Following an extensive great deal of debate occurring through various committees for almost over three decades, the nation finally reached the threshold of reactivating the system.

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138. "This amendment has in effect, made the transfer of power to Panchayats a part of the most basic document of this nation."

— Sociological statement on democratic decentralisation

List any four procedural or timeline features regarding the passing and adoption of the 73rd Amendment Act.

Ans :

The constitutional integration of local self-government was a landmark achievement in India's democratic journey.

1. The rigorous constitutional amendment process was initially initiated by P.V. Narasimha Rao in 1991, aiming to systematically revive grassroots democratic decentralisation across India.
2. The proposed amendment was subsequently referred to a Joint Select Committee of the Parliament in December 1991 to undergo a

highly detailed and critical examination.
3. Following necessary amendments, the historic bill successfully received the President's formal assent on April 20, 1993, and officially came into absolute effect from April 24, 1993.
4. The amendment strictly required absolutely all states to amend their respective Panchayat legislations to comprehensively conform to the constitution within one year, by April 1994.

139. "It is recognized now that primary source of Democratic power is a village."
— Excerpt reflecting on grassroots democracy
Explain any four features of the Gram Sabha as established by the 73rd Amendment Act.

Ans :

The Gram Sabha serves as the absolute foundational bedrock of the three-tier Panchayati Raj institutional framework.
1. The Gram Sabha functions structurally as a formal local body exclusively consisting of eligible persons who are officially registered in the formal electoral roll.
2. It operates at the fundamental grassroots level, encompassing either a single large village or a specifically designated geographical group of closely connected smaller villages.
3. This body holds the absolute primary democratic authority to collectively elect the representatives who ultimately form the working executive body of the local Panchayat.
4. It fundamentally stands at the base of the democratic pyramid, acting as a highly accessible common forum encouraging general public discussion and open community participation.

140. "The Act provides for reservation of seats for scheduled castes and scheduled tribes in each proportion to their population."
— Constitutional mandate on social inclusion
Explain any four provisions regarding the reservation of seats in the Panchayat system.

Ans :

The reservation mechanisms strictly ensure adequate political representation for historically marginalised communities and women.
1. The system specifically provides mandatory reservation of operational seats for both scheduled castes and scheduled tribes directly proportionate to their specific demographic population.
2. Out of these specific seats originally reserved for scheduled castes and tribes, exactly one-third are strictly and exclusively reserved for women from these communities.
3. Furthermore, not less than one-third of the absolute total number of seats filled by direct elections across the body are reserved entirely for women.
4. The crucial executive position of the chairperson is similarly reserved for scheduled castes and tribes strictly in proportion to the broader population of the specific area.

141. "Each state decides how many of these twenty-nine subjects would be transferred to the local bodies."
— Observation on the devolution of administrative powers
List any four features or implications of the Transfer of Subjects under the Panchayat Raj system.

Ans :

The transfer of subjects represents a crucial constitutional mechanism empowering local bodies with functional autonomy.
1. Exactly twenty-nine specific administrative subjects, which were previously placed exclusively within the state list, have been successfully identified and officially formally enlisted.
2. These comprehensive subjects have been systematically incorporated and permanently enshrined within the specific legal framework of the eleventh schedule of the Indian Constitution.
3. These specific subjects are predominantly linked directly to essential rural developmental tasks and vital social welfare functions required at the absolute local grassroots level.
4. The actual practical execution and administrative transfer of these functions heavily depend entirely upon the specific state legislation enacted by each individual state government.

142. "The empowerment action has a multiplying impact on the society."

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— Sociological assessment of female political participation

Analyse four ways in which political presence in local bodies has transformed women's roles.

Ans :

Reserving seats for women in local bodies has initiated a profound structural transformation in rural gender dynamics.

1. When a woman successfully secures a political place in village administration, she immediately becomes significantly powerful within her immediate family and other local social groups.
2. The 1993-94 elections successfully brought 800,000 women directly into the formal political process in a single election, marking a massive step in systematically enfranchising women.
3. Elected women have rapidly gained substantial power and political confidence by actively asserting direct administrative control over vital local community resources and financial budgets.
4. Their active presence in these institutions has given women a significantly greater, practical understanding of complex political workings, bringing fresh perspectives to local administrative discussions.

143. "In many cases women were guided and thoroughly influenced by their husbands... but such instances are becoming fewer with time."

— Observation on proxy leadership in Panchayats

List four factors indicating the shift of women from proxy candidates to decisive political leaders.

Ans :

Women in Panchayats have progressively transcended traditional domestic limitations to embrace genuine political leadership roles.

1. Initially, female office bearers were heavily guided and thoroughly influenced by their husbands or other dominant male family members while deciding important public matters.
2. Over time, these proxy instances are rapidly becoming significantly fewer as women gather practical administrative exposure and hands-on governance experience within the Panchayat framework.
3. Through continuous political participation, women are becoming profoundly experienced and simultaneously growing increasingly decisive in independently managing critical societal issues and local welfare demands.
4. They are actively utilising this political platform to confidently voice their fundamental demands, successfully claiming vital social changes and broad institutional reforms for their communities.

144. "The women of India are mainly dependent on males for their everyday living."

— Excerpt on rural gender economics

Analyse any four economic factors that highlight the absolute need for empowering women through political representation.

Ans :

Economic subjugation heavily suppresses women, making targeted political empowerment mechanisms absolutely essential for social progress.

1. Even when rural women are actively earning an income for the family, they remain culturally subordinated and rarely expect any role in family decision-making.
2. In the complete absence of a father or husband, women are rigidly bound to strictly follow operational guidelines aggressively dictated by other male family members.
3. Among specific communities, marginalised women are culturally forced to marry their deceased husband's brother, actively preventing them from achieving any independent social standing.
4. Consequently, these women virtually never possess any independent property rights, requiring serious efforts from state authorities to push society forward and address this exploitation.

145. "Women are always prone to torture, deprivation and violence as the entire society nurtures a stigma against this section of humanity."

— Sociological observation on gender atrocities

List four examples or implications of atrocities against women that necessitate their political empowerment.

Ans :

The systematic repression of women necessitates powerful institutional interventions like the Panchayati Raj to ensure social justice.

1. The widespread societal stigma actively nurtures an environment where horrific

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practices like female infanticide remain deeply entrenched and devastatingly common across various rural communities.
2. Women continuously face severe physical abuse and persistent sexual harassment, enduring a violent environment that strips them of their fundamental right to live safely.
3. This continuous repression ensures that women strictly operating in absolutely all walks of life are relentlessly discriminated against in favour of their male counterparts.
4. The 73rd amendment effectively acts as an important turning point in Indian social awareness, initiating a uniquely bold, systemic step to finally stop these atrocities.

146. "The act provides for a uniform three tier system of Panchayats."

— Constitutional mandate

(i) Name the specific intermediate tier and the condition under which a state is exempted from establishing it.

(ii) Explain the process of electing chairpersons at the intermediate and district levels.

Ans :

(i) The uniform structure ensures administrative consistency while allowing minor demographic exceptions.
   1. The specific intermediate administrative tier effectively connecting the village and district levels is formally known as the intermediate Panchayat or Panchayat Samiti.
   2. Only those specific states possessing a total demographic population of less than twenty lakhs are legally not required to establish this specific intermediate Panchayat level.

(ii) The election mechanism strictly promotes democratic accountability at higher administrative echelons.
   1. The chairpersons actively leading the intermediate and the broader district levels are strictly elected entirely by and directly from amongst the previously elected council members.
   2. This indirect election method ensures that the leadership organically represents the collective political mandate of all local territorial constituencies comprising that specific higher tier.

147. "The duration is for a period of five years. If it is dissolved for any reason before the end of this period..."

— Legal provision regarding Panchayat tenure

(i) State the maximum constitutional duration of a Panchayat and the time limit for holding fresh elections upon dissolution.

(ii) Explain the functional tenure of a newly reconstituted Panchayat following a premature dissolution.

Ans :

(i) The Constitution strictly mandates fixed tenures to prevent administrative stagnation in grassroots governance.
   1. The absolute maximum constitutional duration explicitly guaranteed for any functioning Panchayat to operate continuously is strictly set for a fixed period of five years.
   2. If the body is prematurely dissolved for any administrative reason, fresh mandatory elections must be held strictly within a maximum period of six months.

(ii) The system ensures that the electoral cycle remains structurally stable and strictly synchronised.
   1. A newly reconstituted Panchayat, formed strictly after a premature dissolution, does not enjoy a completely fresh, full five-year democratic term of independent local governance.
   2. It strictly functions only for the systematically remaining fractional period of the originally mandated total tenure of five years allocated to the previous dissolved body.

148. "A Panchayat Samiti is composed of elected members of the area and the Block Development Officer..."

— Administrative description of the intermediate tier

(i) Identify the two other categories of members that form a Panchayat Samiti.

(ii) Explain any two functions performed by the Panchayat Samiti.

Ans :

(i) The Samiti ensures diverse representation to comprehensively manage the broader developmental block.

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1. Apart from the elected members and the Block Development Officer, it importantly includes otherwise systematically unrepresented members belonging to that specific regional administrative block.
2. It also formally incorporates specific associate members deeply connected to that particular Panchayat Block who concurrently hold representational positions on the broader Zila Parishad.

(ii) The Samiti acts as a crucial administrative bridge executing vital regional developmental tasks.

1. It systematically collects all the diverse prospective developmental plans originally prepared at the lower Gram Panchayat level to ensure comprehensive regional project alignment.
2. It actively processes these collected plans for formal funding and execution by critically evaluating them through the specific angles of financial constraints and area development.

149. "In absence of literacy women are remaining in complete darkness."

— Sociological observation on rural education

(i) Explain the dichotomy between women's agricultural work and their legal ownership rights.

(ii) State two statistical facts reflecting the dire state of female literacy in India.

Ans :

(i) Educational deprivation deliberately keeps women completely unaware of their fundamental economic rights.

1. Uneducated rural women relentlessly work as the primary physical labourers relentlessly toiling in the agricultural fields to sustain their families' daily economic survival.
2. However, despite their continuous physical labour, they remain entirely in darkness regarding the fact that these fields legally do completely not belong to them.

(ii) Statistical data severely underscores the urgent necessity for profound educational and political reforms.

1. With regard to the national women literacy rate, merely 39 percent of the absolute total female population above seven years of age is officially literate.
2. Furthermore, in some specific Northern states, the existing female literacy rate drops drastically, remaining significantly much below the already poor national average literacy threshold.

150. "There is general practice in Indian society that women take less amount of food..."

— Observation on gender-based health discrimination

(i) Explain how nutritional discrimination operates against women within the family.

(ii) Discuss how the political empowerment of women can help change this health scenario.

Ans :

(i) Patriarchal cultural norms actively institutionalise severe health disparities directly within the rural household.

1. There is a general, deeply entrenched practice where women are culturally supposed to willingly sacrifice their own daily nutrition strictly for the rest of the family.
2. This severe discrimination viciously cuts across all castes and classes, ensuring women severely suffer taking less nutritious food and receiving vastly inferior medical treatment.

(ii) Political exposure directly builds the necessary individual confidence to combat entrenched domestic exploitation.

1. The active structural empowerment of women effectively changes the scenario as women finally come out from the oppressive, isolated four walls of their rural homes.
2. They systematically gain the vital psychological courage to forcefully demand their own proper nutrition, which is ultimately fundamentally needed even for the broader society's health.

151. "In addition provisions were also made to keep certain proportion of women as beneficiaries in all the developmental schemes..."

— Policy directive following the Nairobi Congress

(i) Identify any two specific developmental schemes designed to economically benefit women.

(ii) State the ultimate reservation percentage

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achieved for women at the Panchayat level due to these complex factors.

Ans :

(i) Targeted economic schemes are completely essential for breaking the cycle of rural female poverty.
   1. One highly significant national initiative introduced to actively generate female income and rural employment is the widely implemented Integrated Rural Development Programme.
   2. Another vital economic scheme directly incorporating women as mandatory developmental beneficiaries is the Jawahar Rojgar Yojna, alongside specific Training of Rural youth and Self-employment initiatives.

(ii) International events and complex socio-economic factors eventually culminated in a historic legislative victory.
   1. These progressive international dialogues and domestic economic policies ultimately forced the government to formally acknowledge the desperate necessity for widespread female political participation.
   2. This massive collective pressure successfully culminated in securing a strict, mandatory reservation of exactly 33.3 percent of the absolute total political seats for women.

152. "Through creative projects, consultations and community Programmes children learn about their human rights..."
— Description of UNICEF-supported youth initiatives
(i) Name the specific initiative being referred to and its target age group.
(ii) Explain how this initiative connects children with the broader society.

Ans :

(i) This initiative successfully cultivates early democratic awareness and responsible civic behaviour among minors.
   1. The specific progressive initiative systematically supported by UNICEF to actively encourage the developmental involvement of rural youth is formally known as the Bal Panchayat.
   2. It strictly targets local school-going children explicitly falling within the specific age group of 5 to 18 years to become official working members.

(ii) The initiative acts as a vital integrative platform linking youth to adult governance structures.
   1. It effectively connects the participating children directly with each other, fostering deep peer solidarity while simultaneously integrating them with local adults and their broader communities.
   2. It actively bridges the communication gap by directly connecting these children with powerful policy makers strictly under the administrative guidance of neighbourhood community networks.

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153. "Rajasthan has dismal record on the gender front."
— Contextual note on regional social challenges
(i) State two specific statistics regarding the gender crisis in Rajasthan.
(ii) How does the involvement of children help tackle these regional social evils?

Ans :

(i) Severe demographic and cultural indicators highlight the deeply entrenched patriarchy within the region.
   1. According to UNICEF data, an alarming 82% of all girls living within the state of Rajasthan are illegally forcefully married by the young age of 15.
   2. Furthermore, the child sex ratio remains heavily loaded against the girl child, consistently reducing at a deeply concerning rate from the 1901 to 2001 census.

(ii) Youth participation actively serves as a powerful catalyst for profound grassroots social transformation.
   1. The active administrative involvement of local children through various creative civic activities highly effectively helps local people become significantly more socially and politically aware.
   2. This dramatically increased community awareness organically empowers the broader village population to collectively take definitive, strict actions to systematically eradicate these deeply entrenched social evils.

154. "A study done on schools in a village called Shimoga noted that community participation ensures better prospect for child education."
— Research finding on rural education
(i) Explain how the local community financially and materially contributed to the Shimoga school.
(ii) Explain the specific role played by the educated youth in this village's educational development.

Ans :

(i) Direct community investment effectively revitalises failing rural educational infrastructure and boosts student retention.
1. The local community made a crucial financial contribution by actively providing entirely new physical assets to fundamentally improve the deteriorating condition of the local school.
2. The village collectively supplied highly necessary teaching-learning aids and sports items, specifically apart from the usual basic supply of classroom furniture like tables and benches.

(ii) Human capital volunteering actively bridges the severe administrative gaps left by institutional neglect.
1. Recognizing the severe structural shortages of officially appointed government teachers, the local educated youth proactively decided to step up for their community.
2. They actively volunteered their personal time and academic skills to directly teach the young children in the schools, thereby ensuring continuous, uninterrupted educational development.

155. "Makkala Panchayat conceived as a parallel Government of children working closely with village councils..."
— Note on an innovative children's initiative
(i) Identify the state where this was introduced and the Union that plays a proactive role in it.
(ii) Explain the ultimate goal of this specific children's programme.

Ans :

(i) This specific pilot project successfully institutionalised children's democratic voices within formal rural governance.
1. This highly innovative pilot project was formally systematically introduced as a unique grassroots experiment specifically in the southern state of Karnataka in 1995.
2. The Bhima Sangha Children's Union functions as the primary proactive body, acting alongside the Makkala Panchayats as powerful, deeply committed change agents in the community.

(ii) The initiative fundamentally strives to forcefully institutionalise absolute democratic accountability toward marginalised youth.
1. The ultimate goal is to structurally develop a permanent mechanism for establishing the absolute accountability of elected representatives directly to the children of their communities.
2. It actively seeks to firmly affirm the fundamental right of children, especially the marginalised and disabled, to systematically participate in local democratic decision-making processes.

156. Ramesh works as a state government employee assigned to a rural area. His primary duty is to act as a formal communicator between the higher state government apparatus and the local village council, ensuring that state schemes are accurately conveyed to the local sarpanch for implementation.
(i) Identify the specific local official role Ramesh is performing in the village.
(ii) Explain the primary source of income for the local village council that Ramesh assists.

Ans :

(i) The official acts as a crucial bureaucratic bridge connecting remote villages to the state.
1. In the given scenario, Ramesh is officially performing the vital administrative role of the gram sevak or gram vikas officer at the village level.
2. This specific bureaucratic position is actively designed to thoroughly assist the local sarpanch in executing policies and maintaining direct communication with the broader state government.

(ii) Local councils strictly rely on specific internal taxation mechanisms to fund developmental projects.
1. The absolute main source of independent financial income for the Gram Panchayat

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is the direct property tax systematically levied on local assets.
2. This crucial property tax is strictly collected from various physical buildings and explicitly designated open spaces strategically located directly within the village boundaries.

157. Sunita lives in a large rural settlement comprising about 650 eligible voters. During the local elections, she and her fellow villagers vote to elect a council of 9 members from their specific wards to manage their settlement's civic and developmental affairs for the next five years.
(i) Identify the specific tier of the local self-government being formed in Sunita's settlement.
(ii) Explain the demographic and structural composition of this specific tier as per the Act.

Ans :

(i) This local body functions as the absolute foundational tier of the decentralised democratic structure.
1. The specific local self-government institution being formally established in Sunita's rural settlement is officially identified as the Gram Panchayat.
2. It operates directly at the primary village or small town level, acting as the fundamental executing body for all grassroots rural economic and social development.

(ii) The establishment of this body strictly requires meeting highly specific population and membership criteria.
1. To legally establish this body, the local village population must absolutely consist of at least 500 people who are strictly of valid voting age.
2. Structurally, the council essentially consists of 7 to 17 directly elected members officially called a 'panch', with one-third of these seats exclusively reserved for female candidates.

158. The Governor of a state appoints a specialised independent committee every few years. This committee visits various rural local bodies to meticulously review their economic conditions and subsequently recommends how state funds should be distributed to meet the financial needs of these rural councils.
(i) Identify the specific constitutional commission being referred to in the scenario.
(ii) Explain the fundamental responsibilities of this commission regarding local bodies.

Ans :

(i) This independent institutional body strictly ensures the sustained financial viability of decentralised governance.
1. The specific independent committee officially appointed by the state Governor in the scenario is fundamentally identified as the State Finance Commission.
2. It strictly operates as a mandatory constitutional requirement systematically formed by absolutely every state to actively support the decentralised three-tier local administrative architecture.

(ii) The commission critically prevents rural local bodies from collapsing due to severe economic starvation.
1. The commission is strictly expected to be completely responsible for deeply reviewing the complex, ongoing financial conditions of all the operating Panchayats.
2. After conducting this thorough economic review, it carefully formulates and submits necessary, related financial recommendations directly to the respective State Governors for immediate implementation.

159. IAS Officer Amit has recently been posted to head the administrative machinery of the highest local governance tier in his district. He is currently busy supervising various functional divisions and executing multiple massive economic development schemes across the entire district.
(i) Identify the specific tier of local government and the role Amit is fulfilling.
(ii) Explain the representative composition of this specific district-level tier.

Ans :

(i) Bureaucratic leadership at the district tier requires high-level administrative expertise and executive authority.
1. The specific highest tier of the decentralised local government being managed in this scenario is officially identified as the Zila Parishad or District Council.

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2. IAS Officer Amit is formally fulfilling the crucial administrative role of the Chief Executive Officer (CEO), possessing absolute authority to actively supervise all district developmental schemes.

(ii) The council structurally ensures that all lower administrative blocks are perfectly geographically represented.
1. The body comprises specific Chair persons or Block Pramukhs representing the various Block Samitis, alongside locally elected Councillors chosen from specific district electoral divisions.
2. Furthermore, all the formally elected Chairmen of all the subordinate Panchayat Samitis actively operating within the district collectively form the inclusive membership of the Zila Parishad.

160. Geeta is a state officer stationed at the Tehsil headquarters. Her primary job is to coordinate a council that acts as a bridge, collecting all the prospective developmental plans from various village councils and processing them for funding based on area development constraints.
(i) Identify the specific tier of local government and Geeta's official role.
(ii) Explain the operational tenure and leadership structure of this specific council.

Ans :

(i) The intermediate tier effectively synchronises village needs with broader district-level funding capabilities.
1. The specific intermediate tier of local government systematically operating at the Tehsil level is officially identified as the Panchayat Samiti.
2. Geeta is functionally fulfilling the specific administrative role of the Block Development Officer, actively operating as a crucial bureaucratic link within this decentralised tier.

(ii) The structural leadership strictly ensures direct democratic accountability within a fixed operational timeline.
1. This specific council is officially legally elected to operate strictly for a fixed continuous duration of exactly five years before facing mandatory fresh elections.
2. It is systematically headed by a formally designated chairman and a Deputy Chairman, both of whom are directly elected strictly by the existing members of the Samiti.

161. The State Assembly passes a new law formally handing over the administrative control of 29 specific developmental domains—including agriculture, health, and education—entirely to the local rural councils to manage independently.
(i) Identify the constitutional mechanism being executed by the State Assembly.
(ii) Explain the constitutional placement and dependency of this mechanism.

Ans :

(i) This profound constitutional mechanism fundamentally shifts executive authority from state capitals to villages.
1. The specific democratic mechanism actively being executed by the State Assembly is officially identified as the Transfer of Subjects to Panchayat institutions.
2. This massive administrative shift ensures that exactly twenty-nine specific developmental domains, previously heavily centralised, are directly managed by elected grassroots representatives.

(ii) The entire devolution process is strictly legally anchored within the nation's supreme constitutional document.
1. These twenty-nine specific subjects are permanently identified and officially systematically enlisted within the formal eleventh schedule of the Indian Constitution.
2. However, the actual practical administrative function heavily depends entirely upon the specific state legislation, as each individual state independently decides how many subjects are actually transferred.

162. A highly powerful, independent state-level body has issued strict directives to prepare the electoral rolls for the upcoming rural council elections. This body will exclusively monitor, direct, and control the entire voting process across thousands of villages.
(i) Identify the specific independent body mentioned in the scenario.
(ii) Explain the absolute constitutional mandate vested in this specific body.

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Ans :

(i) Grassroots democratic integrity strictly requires a completely independent and highly powerful electoral authority.
   1. The highly powerful, independent state-level administrative body specifically executing the rural elections in the scenario is identified as the State Election Commission.
   2. This specific commission was formally established directly under the 73rd Amendment to ensure absolute transparency and fairness in local decentralised governance.

(ii) The Constitution explicitly centralises all local electoral control entirely within this specific state commission.
   1. The absolute constitutional mandate vested directly in this body includes the total superintendence, strict direction, and absolute control of preparing the formal electoral role.
   2. Furthermore, the complete, exclusive administrative conduct of absolutely all democratic elections specifically meant for the Panchayats is entirely legally vested within this specific State Commission.

163. In a specific village, the local rural council was elected in 2020 but had to be prematurely dissolved due to administrative reasons in 2023. The state authorities immediately ordered fresh elections within a few months to form a new council.

(i) Identify the constitutional provision guiding this electoral timeline.

(ii) Explain the operational timeline of the newly formed council in this specific scenario.

Ans :

(i) The Constitution structurally prevents any prolonged administrative vacuum in decentralised local governance.
   1. The specific constitutional provision strictly guiding this electoral process is the legal mandate concerning the Duration of Panchayats.
   2. It dictates that if a Panchayat is dissolved prematurely for absolutely any reason, mandatory fresh elections must be held strictly within a maximum period of six months.

(ii) The newly formed council does not reset the broader synchronised five-year electoral clock.
   1. The newly reconstituted local Panchayat formed in 2023 will not independently serve a completely fresh, full continuous term of five years.
   2. It will strictly legally function only for the systematically remaining fractional period of the originally mandated total tenure, concluding exactly when the original five-year term ends.

164. The newly elected rural council has decided to allocate its yearly budget heavily towards improving local irrigation facilities, introducing land reforms, and setting up poultry and piggery units to boost the villagers' income.

(i) Identify the broad category of constitutional responsibilities being executed by the council.

(ii) List two other specific functions executed under this broad category.

Ans :

(i) Panchayats are deeply empowered to radically transform the complex agrarian socio-economic landscape.
   1. The broad category of fundamental constitutional responsibilities being actively executed by the rural council is strictly identified as the Functions of Panchayat Raj.
   2. These functions are primarily focused entirely on ensuring rapid agricultural development, systematically executing poverty eradication, and securing widespread economic stability across the local village.

(ii) The constitutional mandate strictly includes highly specific welfare and infrastructural tasks.
   1. One crucial additional function systematically executed under this mandate is the direct initiation of comprehensive rural housing projects to shelter the highly marginalised sections.
   2. Another absolutely vital function is guaranteeing the continuous, completely safe provision of essential drinking water to dramatically improve the village's basic daily health standards.

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165. The village council passed a strict resolution to aggressively ban the sale of alcohol within its borders. Additionally, it set up a dedicated committee to protect local water bodies and manage the collection of minor forest produce.
(i) Identify the specific category of functions being executed by the council.
(ii) List two other functions that fall under this specific category.

Ans :

(i) The local council exercises immense autonomous authority over sensitive social and environmental issues.
1. The specific category of highly targeted administrative functions currently being aggressively executed by the local council is officially identified as the Special Provisions of Panchayat functions.
2. These precise provisions fundamentally empower the village leadership to comprehensively tackle unique local ecological challenges and actively enforce strict communal behavioural regulations like prohibition.

(ii) The special mandate actively ensures the absolute protection of vital rural environmental assets.
1. One additional vital function falling directly under this specific category is the strict legal protection of local land against illegal encroachments or exploitative corporate land grabs.
2. Another absolutely crucial administrative function is the systematic development and continuous, sustainable management of vital local village markets to deeply stimulate the grassroots economy.

166. Meena belongs to a historically marginalised tribe. During the recent village elections, she successfully contested for the position of the village council head, a post that was strictly legally kept apart exclusively for someone of her gender and community.
(i) Identify the specific constitutional mechanism that enabled Meena's election.
(ii) Explain the structural mathematics behind this specific constitutional mechanism.

Ans :

(i) The Constitution actively deliberately dismantles historical hierarchies by guaranteeing mandatory political inclusion.
1. The specific constitutional mechanism that directly enabled Meena's successful election is the mandatory Reservation of seats specifically allocated for scheduled tribes and women.
2. This profoundly transformative mechanism ensures that systematically oppressed groups finally gain massive, unprecedented political representation directly within the formal local decision-making bodies.

(ii) The legal framework strictly relies on proportional demographic representation and overlapping gender quotas.
1. The crucial position of the chairperson is strictly reserved directly for scheduled castes and tribes systematically in absolute proportion to their specific demographic population.
2. Out of this total number of strictly reserved chairperson offices allocated across the district, exactly one-third are overlappingly legally reserved absolutely exclusively for marginalised women.

167. Kamala was elected as the village head three years ago. Initially, she remained silent in meetings, simply signing papers as instructed by her husband. Today, she independently verifies all project budgets and confidently debates with male officers regarding village development.
(i) Identify the sociological phenomenon occurring in Kamala's political journey.
(ii) Explain the broader impact of this phenomenon on women in local bodies.

Ans :

(i) Continuous political exposure fundamentally shatters the deep-rooted patriarchal control over female representatives.
1. The profound sociological phenomenon actively occurring in Kamala's journey is the practical Empowerment of Women, specifically transitioning from mere proxy leadership to genuinely decisive governance.
2. While she was initially thoroughly guided and influenced by her husband, hands-on political experience has successfully transformed her into a highly independent administrative leader.

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(ii) This systematic institutional shift generates a massive multiplying effect across rural society.

1. As women actively gain significantly more power and genuine political confidence by directly asserting administrative control over vital community resources, proxy instances are becoming drastically fewer.
2. Their active presence provides them with a remarkably greater, practical understanding of complex politics, successfully bringing highly sensitive, entirely new perspectives to local public discussions.

168. Parvati is a rural woman suffering from severe anaemia. Whenever there is limited food or medicine in her household, she culturally feels obligated to let her husband and sons consume it first, heavily compromising her own physical well-being.

(i) Identify the specific factor of disempowerment highlighted in Parvati's situation.

(ii) Explain how political empowerment can fundamentally resolve this specific issue.

Ans :

(i) Entrenched patriarchal values brutally enforce continuous physical deprivation upon rural women.

1. The specific factor of severe structural disempowerment forcefully highlighted in Parvati's deeply tragic situation is the gross gender discrimination specifically regarding Health and nutrition.
2. It fundamentally reflects the deeply entrenched, dangerous general practice where Indian women are culturally aggressively supposed to continually sacrifice their basic nutrition for the family.

(ii) Formal democratic representation systematically breeds profound psychological confidence within marginalised female citizens.

1. The active, widespread political empowerment of women can dramatically change this scenario as women finally step out forcefully from the isolated four walls of their homes.
2. They systematically gain the vital psychological courage to forcefully demand their own proper medical treatment and essential nutrition, which profoundly benefits the entire society's health.

169. Lakshmi, a widow living in a remote village, has been culturally forced to completely surrender her life choices to her late husband's elder brother. She has no legal claim over the family land and entirely depends on him for survival.

(i) Identify the specific factor of women's disempowerment depicted in the scenario.

(ii) Explain the sociological dynamics of this specific form of disempowerment.

Ans :

(i) Complete financial deprivation brutally effectively strips women of all basic human autonomy.

1. The specific crippling factor of structural disempowerment brutally depicted in the scenario is the absolute Economic dependence of Indian women entirely upon dominant male figures.
2. This massive financial subjugation actively guarantees that women fundamentally remain completely culturally subordinated, permanently stripping them of any independent role in crucial family decision-making.

(ii) Traditional cultural practices relentlessly actively suppress female financial autonomy across generations.

1. Among some deeply traditional communities, women are culturally bound to aggressively follow guidelines given by male members and sometimes must marry their deceased husband's brother.
2. Consequently, they absolutely never independently possess any legal property rights, requiring extremely serious, continuous efforts from the state authority to successfully resolve this severe issue.

170. A new rural employment program has been launched in the state. The program administrators have received strict orders to ensure that at least 35% of all the individuals receiving financial aid and self-employment training must be women.

(i) Identify the specific international event that recommended this 35% reservation strategy.

(ii) Explain the broader economic measures adopted for women under these strategies.

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Ans :

(i) Massive international diplomatic pressure fundamentally catalysed the structural economic inclusion of rural women.
   1. The specific historic international event that strongly aggressively recommended this mandatory 35 percent participation strategy is the women's world congress held in Nairobi in 1985.
   2. Following this crucial conference, a highly forward-looking national document was carefully prepared to systematically mandate female participation in all local political affairs and economic programs.

(ii) The national government rapidly deployed targeted financial tools to break traditional female poverty.
   1. On the broader economic front, a massive number of highly specific, targeted income-generating schemes were systematically formally introduced entirely exclusively for uplifting marginalised women.
   2. Strict provisions were actively made to systematically keep a certain proportion of women as mandatory beneficiaries in vast developmental schemes like the Jawahar Rojgar Yojna.

171. Fourteen-year-old Rohan actively attends a special local parliament meeting where he and his peers discuss ways to stop an upcoming underage marriage in their village. They formally petition the adult village council to intervene immediately.

(i) Identify the specific youth-focused institution Rohan is actively participating in.

(ii) Explain the broader aims of this institution beyond stopping child marriages.

Ans :

(i) Formalizing youth voices creates a massive grassroots shield against deeply entrenched social evils.
   1. The specific, highly progressive youth-focused institution Rohan is actively participating in is officially identified as the Bal Panchayat or Children's Parliament.
   2. This extremely unique grassroots initiative, actively structurally supported by UNICEF, directly encourages the proactive involvement of local school-going children explicitly in grassroots self-governance.

(ii) The initiative fundamentally strives to systematically engineer comprehensive civic and educational development.
   1. Beyond aggressively stopping child marriages, the broader aims systematically include drastically reducing the high school dropout rate and ultimately achieving an absolute hundred percent youth literacy.
   2. It actively continuously ensures the widespread local availability of essential basic amenities, successfully demanding highly protected safe drinking water and proper sanitary facilities for the community.

172. An NGO in southern India has successfully organised disabled and school-going kids into a proactive union. These children actively conduct local research and forcefully lobby district officials to improve physical infrastructure in their communities.

(i) Identify the specific initiative and the union mentioned in the scenario.

(ii) Explain the ultimate goal of this specific initiative regarding the political process.

Ans :

(i) This initiative successfully transforms deeply marginalised children into incredibly powerful political agents.
   1. The specific highly proactive initiative formally mentioned in the scenario is officially identified as the Makkala Panchayat, successfully introduced as a pilot project in Karnataka.
   2. The highly active youth group systematically conducting local research and forcefully making developmental interventions is specifically identified as the Bhima Sangha Children's Union.

(ii) The program fundamentally actively engineers a profound power shift in traditional rural accountability.
   1. The ultimate goal is to systematically carefully develop a robust permanent mechanism for legally establishing the absolute accountability of elected representatives directly to local children.
   2. It forcefully seeks to systematically affirm the fundamental democratic right of children, specifically focusing entirely

NODIA

on actively solving the complex problems faced by highly marginalised children.

173. In a specific district, a survey revealed an extremely alarming child sex ratio and found that the vast majority of local girls are married before they turn 15. The local community has now started involving children in awareness activities to fight this.

(i) Identify the specific district and state being referred to in the context of these statistics.

(ii) Explain the census trend regarding the girl child mentioned in this context.

Ans :

(i) Certain regional pockets fundamentally require incredibly urgent, highly aggressive social reform interventions.
   1. The highly specific regional district explicitly mentioned in the context of these deeply alarming gender statistics is officially identified as Ajmer District.
   2. This district is geographically located directly within the state of Rajasthan, which historically maintains an incredibly dismal and oppressive record on the broader gender front.

(ii) Deeply embedded patriarchal preferences continuously actively drive severe long-term demographic imbalances.
   1. The specific alarming census trend explicitly mentioned actively highlights that the broader child sex ratio remains heavily structurally loaded directly against the survival of the girl child.
   2. This highly discriminatory demographic trend is severely worsening, with the ratio continuously actively systematically reducing from the historical 1901 census all the way to 2001.

174. Prakash, a college graduate, regularly volunteers to teach mathematics at his village school because there are not enough government teachers. Meanwhile, his neighbours have collectively pooled money to buy new sports equipment for the students.

(i) Identify the sociological concept demonstrating this collective effort as seen in the Shimoga study.

(ii) Explain the broader impact of this specific action on local children's development.

Ans :

(i) Grassroots collective action effectively completely bypasses failing institutional structures to deliver essential services.
   1. The specific sociological concept actively demonstrating this massive collective effort, as meticulously noted in the Shimoga study, is profound grassroots Community Participation.
   2. It actively highlights how the village collectively heavily financially contributes entirely new physical assets and supplies necessary teaching-learning aids strictly apart from the usual furniture.

(ii) The active mobilisation of human capital completely revolutionises the rural educational environment.
   1. The broader systematic impact of educated youth like Prakash actively volunteering to teach directly deeply ensures a vastly better, sustainable prospect for long-term child education.
   2. In this highly proactive way, the overall general societal awareness for independently taking strong initiatives for the comprehensive development of children is rapidly systematically growing.

175. A rural settlement collects revenue by levying a local fee on the massive animal trade fair held annually. They also collect specific taxes from professionals operating locally to heavily supplement the financial grants they receive from the state government.

(i) Identify the specific tier of local government that relies on these taxes.

(ii) Explain the independent sources of financial income for this specific tier.

Ans :

(i) Independent local taxation fundamentally actively guarantees the absolute functional autonomy of grassroots bodies.
   1. The specific foundational tier of local government that actively directly heavily relies on collecting these local taxes is officially identified as the Gram Panchayat.
   2. These independent financial collections effectively massively supplement the broader economic grants structurally formally received directly from the

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higher state government and the Zila Parishad.

(ii) Diversified local revenue streams strictly actively prevent total financial dependence on state capitals.

1. One highly absolutely crucial, incredibly stable independent source of massive financial income is the direct, continuous formal property tax actively systematically levied on village buildings.
2. Another significant source actively generating local revenue involves systematically legally collecting specific local taxes heavily imposed on massive religious gatherings and frequent local pilgrimages.

176. Look at the photograph below carefully.

Children participating in a community-supported initiative aimed at encouraging self-governance and addressing local developmental issues in a village setting.

Discuss the major aims and developmental benefits of the specific community initiative depicted in this image.

Ans :

The photograph illustrates the functioning of a Bal Panchayat or Children's Parliament.

1. This crucial initiative, supported by organizations like UNICEF, aims to strongly encourage the active involvement of children in self-governance for their own development, connecting them with local policy makers while they acquire essential knowledge, positive behaviour, and strong democratic values for citizenship.
2. A significant primary goal of these local children's councils is to aggressively reduce the school dropout rate, achieve hundred percent rural literacy, and guarantee the availability of basic local amenities such as protected drinking water and proper sanitary facilities.
3. These student bodies play a highly proactive role as local change agents by campaigning to wean away deep-rooted social evils in their communities, particularly targeting harmful traditional practices such as early child marriages, female infanticide, and female foeticide.
4. Ultimately, this institutional setup establishes the accountability of elected adult representatives to the younger generation and affirms the fundamental right of all children, especially marginalized youths, girls, and children with disabilities, to participate in decision-making processes based on democratic principles.

177. Study the newspaper clipping given below carefully and answer the questions that follow.

The National Chronicle

Vol. XLV, No. 112 April 25, 1993 Rs. 2.50

HISTORIC SHIFT IN LOCAL GOVERNANCE: SEATS SECURED FOR THE MARGINALISED

New Constitutional Mandate Guarantees Inclusion of Scheduled Castes, Scheduled Tribes, , and Women in Village Councils

A NEW ERA: Rural women queuing to cast their ballots, now assured representation in local bodies.

A news report highlighting a landmark legal shift ensuring democratic decentralization and mandatory political representation for marginalized groups.

From the clipping given above, answer the following questions:

(a) Identify the specific constitutional amendment referenced in the headline and mention its provision regarding the duration of these local bodies.

(b) Explain the exact provisions this Act mandates regarding the reservation of seats for the groups mentioned in the sub-headline.

Ans :

(a) The clipping refers to the Constitution 73rd Amendment Act, 1992.

1. This landmark constitutional amendment legally recognized the formal three-tier system of governance with Panchayati Raj institutions. It ensured crucial democratic decentralization at the district, intermediary, and village

NODIA

participating children systematically learn about their fundamental human rights while practically acquiring essential knowledge, administrative skills, and positive civic behaviour.

6. The comprehensive programme effectively connects young children with each other, local adults, and influential policy makers, successfully cultivating progressive values for democratic citizenship under the guidance of neighbourhood networks.

192. Read the passage given below and answer the questions that follow.

Raman serves as an elected representative in a local body that oversees multiple villages within his Tehsil. His office acts as a crucial administrative bridge, deeply processing the development plans received from the grassroots village councils and forwarding them for financial funding. Above his office operates a higher district-level council, where the entire administrative machinery is strictly supervised by an IAS officer who expertly oversees the execution of larger, district-wide development schemes.

(i) Identify the intermediate-level body Raman works for and the higher district-level council mentioned in the passage.

(ii) Explain the structural composition and key developmental functions of the intermediate-level body Raman is associated with.

(iii) Describe the composition and administrative leadership of the district-level council as per the chapter's guidelines.

Ans :

(i) 1. The intermediate-level democratic body effectively functioning at the Tehsil level that Raman works for is structurally identified as the Panchayat Samiti.

2. The higher district-level council formally mentioned in the passage, which administratively oversees the entire regional governance machinery, is officially identified as the Zila Parishad.

(ii) 1. The Panchayat Samiti is democratically composed of directly elected members of the area, the Block Development Officer, unrepresented members, and associate members of that Panchayat Block on the Zila Parishad.

2. This intermediate administrative body is securely elected for a fixed term of five years and is officially headed by a Chairman and Deputy Chairman internally elected by the Samiti members.

3. Its primary function is to diligently collect prospective developmental plans prepared at the grassroots level and carefully process them for funding by rigorously evaluating complex financial constraints and area needs.

(iii) 1. The Zila Parishad is the third, highest elected tier, comprising Councillors chosen by direct election from electoral divisions alongside the respective Chairmen of all the subordinate district Panchayat Samities.

2. The influential Chair persons or Block Pramukhs of various subordinate Block Samitis are also officially and legally represented as active administrative members within the broader structure of the Zila Parishad.

3. The complex administrative machinery of the Zila Parishad is powerfully headed by a Chief Executive Officer, typically an IAS or state Civil Service Officer, who systematically supervises divisions and executes schemes.

193. Read the passage given below and answer the questions that follow.

Kamala works tirelessly as an agricultural labourer on a large farm that she does not legally own. Despite her incredibly hard work, she remains completely illiterate and culturally subordinated, severely unable to voice her fundamental expectations. Additionally, she routinely sacrifices her fair share of nutritious food for her family, suffering frequent, debilitating illnesses due to deep-rooted medical discrimination. Local social activists argue that constitutional political empowerment is the absolute only way Kamala can ever gain the immense courage needed to drastically change her severe circumstances.

(i) Identify the two major socio-economic factors heavily restricting Kamala's personal empowerment as highlighted in the scenario.

(ii) Assess how discrimination in these two strictly identified areas negatively impacts the daily lives of rural women in India.

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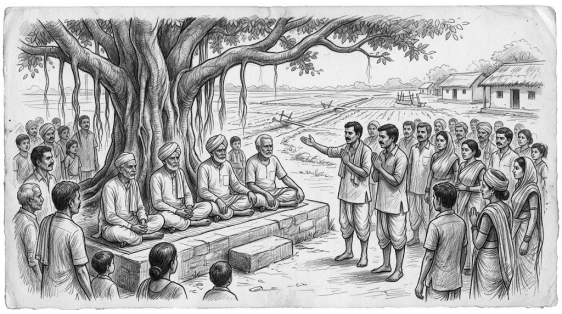
representation of women an absolute necessity in Indian society.

Ans :

The graphic highlights the urgent need for women's empowerment to combat deep-rooted gender discrimination.

1. Health discrimination remains a crucial issue, as women frequently receive less nutritious food, sacrificing their own health. Political empowerment gives women the courage to step out of the home and secure better nutrition and necessary medical treatment for themselves.
2. Illiteracy keeps women in complete darkness and prevents them from voicing their conditions. With female literacy in many states remaining far below the national average, empowerment is necessary to increase their educational access and allow them to articulate their expectations.
3. Economic subordination keeps women completely dependent on males for everyday living, denying them property rights and any role in family decision-making. Empowerment allows women to challenge these conventions, gain independence, and actively demand their rightful inheritance and equal rights.
4. Women are continuously prone to atrocities, severe deprivation, and violence due to societal stigmas. Empowering women through political platforms initiates a bold step to aggressively stop female infanticide, physical abuse, sexual harassment, and the continuous repression they face daily.

180. Study the illustration given below carefully and answer:



A depiction of a traditional local governance system where community leaders gather to resolve interpersonal disputes and oversee civic life.

From the illustration given above, answer the following questions:

(a) Identify the traditional concept of local self-government championed by Mahatma Gandhi that mirrors this scene, and state what he believed this system would achieve for free India.

(b) According to the chapter, explain how this formal Panchayat system introduces new values and strengthens the community when implemented.

Ans :

(a) The illustration reflects the concept of Gram Swaraj, championed by Gandhi.
   1. Gandhi considered the local self-government of traditional India as the absolute best option to decentralize political power directly to the grass-root level. He believed this was essential to ensure the firm foundation of a truly democratic society in India.
   2. He envisioned village Swaraj as a complete, self-dependent Republic for its vital wants. He stated that a Panchayat of five annually elected adult villagers would efficiently operate as the combined legislature, judiciary, and executive, ensuring democracy without punitive systems.

(b) The formal Panchayat system brings profound transformations to the local community.
   1. First, the formal system successfully introduces and widely spreads democratic behaviour among the common people. Simultaneously, it actively strengthens their deep-rooted faith in a shared community identity, encouraging collective participation in local self-governance and civic decision-making.
   2. Second, it uniquely combines traditional social relationships with modern political and judicial institutions. This structural integration actively creates a fertile ground for social awareness and fuels the ambition for a much greater value system within that specific rural society.

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from the higher District Councils of India, famously known as the Zila Parishad, to execute extensive rural welfare programmes.

185. Explain any four economic challenges and four forms of societal atrocities that necessitate the empowerment of rural women.

Ans :

The deep-rooted economic dependency and severe societal violence faced by rural women necessitate robust institutional empowerment measures.

1. Economically, the women of India remain profoundly dependent on dominant male figures for their everyday basic living, systematically stripped of independent financial agency within traditional village patriarchal structures.
2. Even when rural women are actively earning crucial income for the family, they remain culturally subordinated, practically never expecting any meaningful role in the household's financial decision-making processes.
3. In the unfortunate absence of a father or husband, these vulnerable women are strictly bound to passively follow the economic guidelines rigidly dictated by some other male family member.
4. Among certain rigid communities, widowed women are forcefully expected to marry their deceased husband's brother, actively ensuring they never possess any independent property rights or personal financial assets.
5. Regarding societal atrocities, women remain perpetually prone to severe physical torture, systematic deprivation, and domestic violence because the entire conventional society actively nurtures a deep stigma against this demographic.
6. Female infanticide and deeply tragic foeticide represent extreme, life-threatening forms of continuous gender repression that drastically skew demographic sex ratios and fundamentally violate the basic human right to life.
7. Physical abuse and widespread sexual harassment remain incredibly common realities for women traversing all walks of life, violently enforcing their structural subordination and heavily restricting their social mobility.
8. Women across all rural communities are consistently discriminated against in favour of men, necessitating constitutional interventions like the 73rd amendment as a bold step to permanently halt such atrocities.

186. "The UN Declaration of 1975 compelled the national government to shift its emphasis on women's programmes from welfare to development."
Elaborate on the international and national strategies outlined in the chapter that actively facilitated the political and economic empowerment of women.

Ans :

International declarations heavily influenced national policies, transforming the fundamental approach to women's empowerment from basic welfare to structural development.

1. The UN Declaration of 1975 served as a global catalyst, forcefully compelling national governments to fundamentally shift their policy emphasis from short-term welfare programmes to comprehensive, long-term developmental strategies.
2. Recognising that early fragmented welfare initiatives lacked sustainable socio-economic solutions, governments globally acknowledged the critical necessity of an official declaration to implement permanent structural changes elevating women's societal status.
3. The 1985 Women's World Congress at Nairobi further accelerated this global movement, resulting in the release of a crucial national document outlining incredibly forward-looking, progressive strategies for women's development.
4. This strategic document prominently highlighted the urgent question of women's participation in political affairs, strongly recommending that thirty-five percent of total political seats should be strictly reserved for women.
5. The influential Nairobi conference guidelines further recommended that specific bureaucratic posts at both the administrative block and village levels should be permanently reserved to ensure women's representation in governance.
6. On the domestic economic front, Indian national planners introduced numerous targeted income-generating schemes specifically designed to foster financial

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when making public decisions, female office bearers are becoming highly experienced, independent, and increasingly decisive over time.

183. Explain the correlation between Mahatma Gandhi's concept of Gram Swaraj and the foundational principles of the modern Panchayat system.

Ans :

Mahatma Gandhi's vision of decentralised village governance directly influenced the ideological foundation of India's contemporary Panchayati Raj framework.

1. Mahatma Gandhi viewed the traditional local self-government of historical India as the optimal administrative method to decentralise political power to the grassroots level, ensuring a truly democratic society.
2. He strongly advocated for the concept of Gram Swaraj, visualising it as the most suitable developmental framework for building a socio-economic reality based entirely on self-dependent and self-governing rural villages.
3. Gandhi envisioned every single village as a complete, independent republic, functioning autonomously for its own vital wants while maintaining necessary, cooperative interdependence with other neighbouring communities.
4. The governance of the village, according to his democratic vision, would be effectively conducted by a Panchayat of five annually elected persons, encompassing both qualified men and women equally.
5. In Gandhi's ideal rural system, there would be no accepted system of punishment; instead, the panchayat would harmoniously combine legislative, judicial, and executive functions during its active year of office.
6. Modern Panchayats successfully realise this historical vision by introducing and systematically spreading progressive democratic behaviour among common rural people, creating perfect democracy securely based upon individual freedom.
7. The contemporary Panchayat system actively strengthens the rural population's inherent faith in their unique community identity, fostering a strong sense of belonging and collective administrative responsibility for local governance.
8. Furthermore, the modern democratic system successfully combines traditional social relationships with formal political and judicial institutions, creating a fertile ground for greater awareness and a higher societal value system.

184. Discuss the organisational structure, membership criteria, and major sources of revenue of a Gram Panchayat.

Ans :

The Gram Panchayat operates as the foundational administrative unit of rural self-government with specific structural and financial characteristics.

1. A Gram Panchayat functions primarily as a formal local self-government institution operating at the village or small town level across India, traditionally having a Sarpanch as its officially elected head.
2. The administrative body of a Gram Panchayat consists of seven to seventeen dedicated members who are democratically elected directly from the designated geographical wards of the rural village.
3. These individual elected representatives are traditionally referred to as a 'panch', and they collectively manage the legislative and executive responsibilities required for the comprehensive development of their community.
4. To legally establish a functional Gram Panchayat, the village must possess a minimum democratic threshold, strictly requiring a base population of at least five hundred eligible people of voting age.
5. The local institution sustains its numerous developmental activities through diverse financial mechanisms, with the primary source of steady income being the property tax levied on local buildings and open spaces.
6. The Gram Panchayat substantially supplements its financial resources by systematically collecting various professional taxes alongside specialised levies imposed on regional pilgrimages and local animal trade within the village boundaries.
7. It receives crucial financial grants directly from the state government, which are strictly calculated and distributed in proportion to the total land revenue generated by that specific rural district.
8. Additional developmental funds and vital financial grants are routinely received

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last long, and it had to face numerous severe administrative challenges wherever it was subsequently introduced.

4. Following over three decades of extensive debate across various governmental committees, the initial threshold for constitutional reactivation was reached with the introduction of the 64th amendment bill in 1989.
5. This 1989 bill proposed empowering state legislatures to endow panchayats with crucial authority; however, despite achieving a two-thirds Lok Sabha majority, it was tragically struck down in the Rajya Sabha.
6. Prime Minister P.V. Narasimha Rao successfully re-initiated the 73rd amendment process in 1991, promptly referring the complex legislation to a Joint Select Committee of the Parliament for highly detailed examination.
7. After incorporating essential structural modifications, the revised amendment achieved near total unanimity in both the Lok Sabha and Rajya Sabha in December 1992, receiving the President's formal assent in 1993.
8. The amendment strictly required all Indian states to completely amend their respective state-level Panchayat legislations within a single year, resulting in nationwide democratic compliance and fresh elections by April 1994.

189. "Panchayats have been given the responsibilities to plan and execute economic development programmes. The activities marked for Panchayat initiatives may be grouped into five major developmental aspects."
Elaborate on the specific developmental functions and special socio-economic provisions assigned to the Panchayat Raj institutions to ensure rural welfare.

Ans :

Panchayat Raj institutions exercise extensive developmental and regulatory functions that directly elevate the socio-economic standards of rural populations.

1. The Act legally enables elected grassroots representatives to take independent, binding decisions regarding comprehensive agricultural development and the crucial enhancement of vital irrigation facilities within their respective rural jurisdictions.
2. Local Panchayats are primarily responsible for executing essential state land reforms and implementing robust poverty eradication programmes meticulously designed to uplift the socio-economic status of severely marginalized village populations.
3. They actively promote subsidiary agricultural livelihoods by facilitating progressive dairy farming, poultry, piggery, and fish rearing, providing impoverished rural families with highly diverse and sustainable alternative sources of income.
4. Developmental functions explicitly include the large-scale construction and systematic maintenance of safe rural housing, ensuring universal access to clean drinking water, and managing social forestry for local fodder needs.
5. Educational responsibilities naturally form a major foundational aspect of their mandate, requiring local bodies to actively support critical primary education, adult education programmes, and informal training for holistic community development.
6. Panchayats diligently oversee the continuous development of critical rural infrastructure, systematically planning and maintaining local village roads, community buildings, and rigorously regulating busy village markets and periodic trade fairs.
7. They focus deeply on targeted, sensitive welfare activities, specifically managing dedicated protection programmes for child and women development alongside successfully safeguarding the precarious rights of historically weaker societal sections.
8. In addition to broad developmental goals, Panchayats execute highly specialised provisions that legally include the strict enforcement of alcohol prohibition, protection of village lands, and sustainable minor forest produce management.

190. "The 73rd and 74th amendments to the constitution ensured the reservation of one third of the total seats for women in all elected offices of local bodies in both the rural and urban areas."
Analyse the specific constitutional provisions regarding the reservation of seats in Panchayats and their profound impact on historically marginalised communities and women.

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independence and significantly improve the daily livelihoods of rural women.
7. Crucial provisions were established to meticulously ensure a certain proportion of women were actively integrated as primary beneficiaries in major developmental schemes like the Integrated Rural Development Programme.
8. Additional economic opportunities were effectively created through the Training of Rural Youth and Self-employment programme, coupling complex socio-economic factors to ultimately inspire substantial political reservations at the Panchayat level.

187. "It is a set up to solve the problems they face in their area – with a special focus on the problems of marginalized children, children with disabilities and girl children – through their organized participation."
Analyse the implementation, proactive roles, and community impact of children's parallel governments as change agents in rural areas.

Ans :

Parallel children's governments empower rural youth to actively claim their rights and fundamentally transform the social landscape of their communities.
1. Makkala Panchayat was cleverly conceived as an innovative parallel government of children working closely with village councils, initially introduced in Karnataka during 1995 as an experimental NGO pilot project.
2. This remarkable democratic initiative specifically targets highly vulnerable demographics, including young working children, regular school-going youth, and children with severe disabilities, providing them with a structured platform for representation.
3. Organisations like the Bhima Sangha Children's Union and formal Makkala Panchayats play incredibly proactive roles as dynamic change agents, fundamentally transforming the traditional social hierarchy of their respective rural communities.
4. The motivated members of these children's councils have conducted independent grassroots research, systematically utilising their valuable findings to make meaningful interventions addressing specific socio-economic vulnerabilities within their villages.
5. These empowered young leaders actively lobby government officials operating at various administrative levels, forcefully demanding necessary infrastructural developments and crucial policy implementations for their immediate, neglected rural communities.
6. The ultimate, overarching goal of this programme is to brilliantly develop a robust mechanism that establishes strict accountability of elected adult representatives directly to the children residing within their constituencies.
7. It firmly affirms the fundamental human right of children to actively participate in complex community decision-making processes, ensuring their innocent voices are heard based strictly on modern democratic principles.
8. In rural areas like Shimoga, active Bal Panchayats have inspired unprecedented community participation, leading villagers to collectively supply essential teaching-learning aids, sports equipment, and volunteer teachers to local schools.

188. "Though Panchayat system is well known in India and had been practised in various ways in different parts of the country with varying names, it was only in 1959, that the Panchayat Raj system came into existence in a formal way."
Examine the historical sequence of events and parliamentary efforts that culminated in the successful implementation of the 73rd Amendment Act, 1992.

Ans :

The formalisation of grassroots democracy required decades of legislative struggle before culminating in the historic 73rd Constitutional Amendment.
1. The formal origin of the modern system began in 1959 following the comprehensive Study Team headed by Balwantri Mehta, which expressed deep concern over the severe lack of popular participation.
2. The Mehta committee logically made an incredibly strong plea for the necessary devolution of democratic power to lower administrative levels through Panchayati Raj, aiming to vastly improve community development.
3. The initial political enthusiasm generated by this early system unfortunately did not

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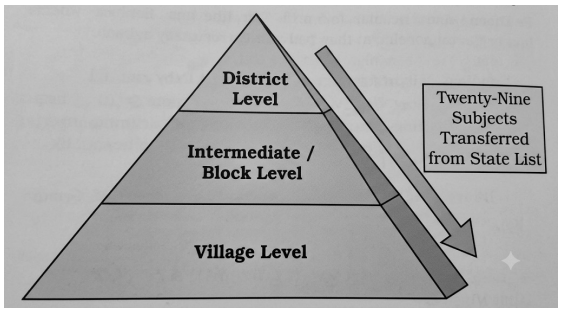
levels across the country, except in small states.

2. According to the specific features of this Act, the functional duration of these rural Panchayats is fixed for a period of five years. If dissolved earlier for any reason, new elections must be held within six months.

(b) The Act provides specific mandates for reservation.

1. It firmly mandates the reservation of seats for Scheduled Castes and Tribes in direct proportion to their population. Furthermore, the position of the chairperson is also reserved for these specific groups in proportion to the local population.
2. Not less than one-third of the total seats filled by direct elections are reserved for women. Additionally, one-third of the total offices of chairpersons in the panchayats at each level is strictly reserved for women.

178. Observe the diagram below carefully.



An illustration showing the pyramid-like structure of decentralized local administration and the devolution of developmental subjects.
Based on your understanding of this structure, demonstrate four major developmental or welfare functions executed by these local bodies using the transferred subjects.

Ans :

The diagram illustrates the three-tier system of Panchayati Raj, which executes welfare functions based on transferred subjects.

1. These elected local bodies hold the vital responsibility of planning and executing comprehensive initiatives related to agricultural development and proper irrigation facilities. This critical function directly ensures food security and thoroughly supports the foundational rural agrarian economy.
2. They are actively involved in executing crucial land reforms and spearheading dedicated programs aimed at the strict eradication of rural poverty. Additionally, they promote allied agricultural activities like dairy farming, poultry, and fish rearing for alternative income.
3. Providing essential physical infrastructure is a major developmental function. This includes the focused development of rural housing, ensuring the regular supply of safe drinking water, and managing the construction of local roads, buildings, village markets, and rural fairs.
4. They focus deeply on broader human development by managing basic primary education, adult education, and informal training. Furthermore, they heavily prioritize targeted child and women development programs, ensuring the overall social welfare of weaker sections and scheduled castes.

179. Examine the awareness graphic below and answer the question.

A visual representation highlighting the deep-rooted systemic barriers faced by women in society and their pathway to emancipation.
Discuss four primary socio-economic reasons that make the empowerment and political

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Ans :

The constitutional mandate for seat reservation systematically dismantled traditional political monopolies, ensuring equitable representation for marginalized groups and women.

1. The 73rd Amendment Act provides a robust constitutional mandate for the strict reservation of political seats for Scheduled Castes and Scheduled Tribes in direct proportion to their regional rural population.
2. It legally stipulates that not less than one-third of the total number of seats filled by direct elections at the Panchayat level must be exclusively reserved for female candidates.
3. The legislation profoundly ensures that one-third of the seats specifically reserved for the Scheduled Castes and Scheduled Tribes are also intrinsically reserved for women belonging to these marginalized communities.
4. To ensure broad geographical political exposure, these reserved seats for women are systematically allotted by a fair process of rotation to completely different territorial constituencies across the electoral district.
5. The powerful executive position of the chairperson is also constitutionally reserved for Scheduled Castes and Scheduled Tribes in strict, mathematical proportion to the demographic population of the specific area.
6. Similarly, exactly one-third of the total number of highly influential chairperson offices in the panchayats at each administrative level is legally and permanently reserved exclusively for women leaders.
7. Out of this comprehensive reservation policy, seventeen percent of the total available seats are strictly protected for marginalized women belonging to the vulnerable scheduled castes and scheduled tribes demographics.
8. This revolutionary amendment is historically significant as, for the very first time, it brought previously disenfranchised women directly into elected governmental bodies which bestowed immense, concrete decision-making powers upon them.

191. Read the passage given below and answer the questions that follow.

In a rural district, young boys and girls aged between five and eighteen regularly attend meetings held under the guidance of neighbourhood adults. Supported by an international children's fund, these youths learn about human rights and citizenship values through creative projects. Recently, they successfully pressured local authorities to address the lack of sanitary facilities in their school and boldly launched an awareness campaign to prevent female foeticide in their traditional community.

(i) Identify the parallel government initiative described in the passage and the international organisation actively supporting it.

(ii) Elaborate on the primary aims and the educational benefits of this initiative for rural children as discussed in the chapter.

Ans :

(i)
1. The parallel government initiative enthusiastically described in the passage is officially known as the Bal Panchayat, which serves as an empowering Children's Parliament.
2. This grassroots democratic initiative is actively supported, financially and structurally promoted by the globally recognised international organisation UNICEF across various progressive Indian states.

(ii)
1. The primary aim of Bal Panchayats is to aggressively reduce alarming school dropout rates by ensuring children actively participate in local educational governance and broader community welfare initiatives.
2. They strongly target the successful achievement of hundred percent literacy within rural communities by motivating out-of-school children to re-enrol and maintain highly consistent daily school attendance.
3. The initiative is intelligently designed to wean traditional society away from deeply entrenched social evils, actively campaigning against destructive historical practices such as child marriages and tragic female foeticide.
4. These dynamic youth councils work tirelessly to ensure the fundamental availability of basic civic amenities, strongly advocating for essential infrastructure like protected drinking water and proper sanitary facilities.
5. Through creative community projects and continuous local consultations,

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EIGHT MARKS QUESTIONS

181. Evaluate the structural guidelines provided by the 73rd Amendment Act regarding the composition, duration, and electoral conduct of Panchayats.

Ans :

The 73rd Amendment Act systematically institutionalised the administrative structure and electoral processes of local self-governments.

1. The legislation mandates that persons chosen through direct elections from demarcated territorial constituencies must comprehensively fill all available seats within the Panchayat structure to ensure true grassroots democratic representation.
2. The chairperson operating at the village level is formally elected in a specific manner provided by the legislature of the state concerned, reflecting local political dynamics and statutory guidelines.
3. The chairpersons leading the intermediate and district levels are democratically elected by and from amongst the elected members of their respective tiers, ensuring leadership remains internally accountable and representative.
4. The constitution legally fixes the standard duration of all Panchayats to a strict period of five years, effectively preventing state governments from arbitrarily suspending grassroots democratic institutions indefinitely.
5. It ensures absolute continuity in local governance by dictating that if a Panchayat is dissolved prematurely for any reason, new elections must be conducted strictly within six months.
6. A newly reconstituted Panchayat following premature dissolution does not enjoy a fresh term but functions only for the remaining period of the original five-year electoral cycle.
7. To ensure entirely free and fair democratic processes, the superintendence, direction, and total control over the preparation of electoral rolls are exclusively vested in an independent State Election Commission.
8. Every state must form a Finance Commission responsible for rigorously reviewing the financial conditions of the Panchayats and making necessary funding recommendations directly to the respective state Governors.

182. Assess the effects of Panchayati Raj institutions on the political and social empowerment of rural women.

Ans :

The constitutional integration of women into Panchayati Raj institutions has radically transformed their social standing and political influence.

1. Women historically faced severe conventional prohibitions and restrictive taboos, but Panchayati Raj institutions actively ensure structured representation, allowing them to confidently voice demands and claim their fundamental rights.
2. Political representation through local governance structures significantly motivates rural women, gradually empowering them to actively fight for their personal causes as well as broader developmental issues within their society.
3. The core aim of the 73rd Amendment was to involve women directly in critical decision-making activities, enabling them to systematically address the root causes of their historical societal exploitation.
4. This empowerment action continuously generates a multiplying impact on society, as a woman who secures a respected political place simultaneously becomes highly powerful within her own family and immediate social groups.
5. The landmark reservation policy successfully brought over eight hundred thousand women into democratic political processes in a single election, marking a massive historical step in formally enfranchising Indian women.
6. Thousands of women have assumed powerful leadership roles, including eighty thousand Gram Panchayat Sarpanchas and numerous Mayors, gaining immense personal confidence by actively asserting direct control over community resources.
7. The active presence of women in these local institutions has fostered a much greater understanding of complex political workings, bringing incredibly new, sensitive perspectives to everyday administrative discussions.
8. Although initially influenced or closely guided by their husbands or male relatives

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Ans :

(i) 1. The first major socio-economic factor severely restricting Kamala's empowerment is the critical lack of female literacy, which historically keeps her in complete darkness and structurally, politically voiceless.
2. The second restrictive factor is systematic discrimination regarding health and nutrition, where deeply entrenched traditional patriarchal practices violently force women to perpetually sacrifice their own physical well-being.

(ii) 1. In terms of health, the general practice deeply embedded in Indian society unfairly dictates that women consume significantly less food, specifically sacrificing essential nutritious meals for the rest of their family.
2. This tragic, forced self-sacrifice fundamentally compromises future generations, as the overall health and developmental outcomes of newborn children ultimately depend a great deal on the physical health of the mother.
3. Women are heavily victimised as the primary sufferers in matters of adequate medical treatment, facing incredibly deep-rooted medical discrimination that uniformly cuts across various rigid castes and economic classes.
4. Regarding literacy, the complete absence of basic education means women working tirelessly in agricultural fields—which legally do not belong to them—remain tragically unaware of their fundamental economic rights.
5. The female literacy rate remains disproportionately poor, with only thirty-nine percent of the total population above seven years being literate, dropping even further below the national average in Northern states.
6. Due to this severe educational deprivation, rural women remain entirely unable to be vocal about their poor living conditions, personal expectations, or actively demand necessary structural reforms from an oppressive society.

194. Read the passage given below and answer the questions that follow.

In the village of Sitapur, a massive common forum was held where all adult individuals registered on the electoral roll enthusiastically gathered to openly discuss the community's pressing water issues. Following this open democratic discussion, the fifteen elected members of the village-level self-government institution, including the newly elected female Sarpanch, drafted a concrete plan. They effectively decided to fund the new water project primarily using the property tax levied on local buildings combined with a recent financial grant directly received from the state government.

(i) Identify the common forum of registered voters and the fifteen-member elected local institution mentioned in the passage.

(ii) Elaborate on the structural features of the common forum and the elected institution as strictly outlined in the chapter.

Ans :

(i) 1. The common democratic forum consisting entirely of all registered adult voters who gathered to openly discuss community issues is officially identified as the Gram Sabha.
2. The fifteen-member village-level local self-government institution that is democratically headed by the newly elected female Sarpanch is formally identified as the Gram Panchayat.

(ii) 1. The Gram Sabha serves as the fundamental, foundational unit of grassroots democracy situated at the very base of the Panchayati Raj pyramid, acting as the primary source of democratic power.
2. It uniquely functions as a massively important common forum for general discussion where absolutely all the eligible people at the village level may actively participate in open deliberations regarding local governance.
3. The Gram Panchayat consists of seven to seventeen dedicated members who are democratically elected directly from the geographical wards of the village, and these individual elected representatives are traditionally called 'panch'.
4. To legally and constitutionally establish a functional Gram Panchayat, the village must demonstrably possess a strict minimum democratic demographic

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Ans :

The primary reasons necessitating the empowerment of women include:

1. There is a general practice in Indian society where women deliberately consume less food, specifically nutritious meals, continuously sacrificing their own personal nutrition and well-being to ensure the rest of the family remains adequately fed and entirely satisfied.
2. This pervasive discrimination severely affects their health, and since children's health depends on the mother, empowering women allows them to courageously secure the vital nutrition intrinsically needed for themselves and fundamentally necessary for the progressively developing broader society.
3. In the profound absence of literacy, women remain in complete darkness; although they labor intensively in the agricultural fields, these properties legally do not belong to them, fundamentally stripping them of vital economic independence and crucial inherited land rights.
4. With the female literacy rate remaining exceptionally low in several northern states, frequently falling far below the national average, uneducated women are tragically unable to vocalize their difficult conditions, demand their rightful expectations, or confidently participate in democratic processes.
5. The women of India remain largely dependent on males for their everyday survival; even when women successfully earn income for the family, they remain culturally subordinated and generally do not expect any significant role in major household decision-making.
6. In many communities, women are systematically forced to marry their deceased husband's brother and never genuinely possess legal property rights, indicating that without serious empowerment measures initiated by state authorities, the society will simply remain tragically stagnant and unequal.
7. The UN Declaration of 1975 compelled national governments to shift emphasis on women's programs entirely from basic welfare to comprehensive development, highlighting that long-term solutions required immediate international institutional pressure to genuinely integrate women into strong political frameworks.
8. Women remain continuously prone to severe atrocities, torture, and deprivation, with the society nurturing a deep stigma manifesting as female infanticide and physical abuse, thereby making empowerment movements absolutely critical to fundamentally halt these horrific, deeply systemic violations.

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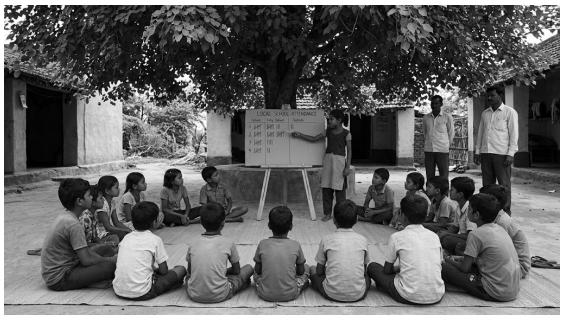
198. Look at the photograph carefully and answer the following:



Empowering the youngest demographic to participate in self-governance fosters early awareness of human rights and civic duties.

(a) Name the specific child-centric local governance initiative that can be identified in the given photograph.

(b) Examine the primary developmental aims and overarching objectives of this unique youth governance initiative.

(c) Discuss the operational dynamics and core goals of the parallel pilot project introduced in Karnataka.

Ans :

(a) The identification is as follows: The image vividly depicts the functioning of a Bal Panchayat, also known as a Children's Parliament, which is an innovative initiative significantly supported by UNICEF to actively encourage the crucial involvement of children in local self-governance and community development.

(b) The primary aims include:

1. A foundational objective of the Bal Panchayat is to drastically reduce local school dropout rates and effectively achieve hundred percent literacy by actively encouraging school-going children to meaningfully engage with educational challenges present within their own immediate rural communities.
2. Another critical aim is to firmly wean the community away from deeply entrenched

headline and state when it came into effect.

(b) Identify the primary unit of democratic power established by this act and describe its foundational composition.

(c) Discuss any four key features related to demographic reservations and term duration mandated by this act.

Ans :

(a) The constitutional context is as follows:

1. The 73rd Constitution Amendment Act of 1992 is the specific legislation prominently referenced in the provided newspaper headline, marking a profoundly significant milestone in India by initiating democratic decentralization and formally granting legal recognition to local self-government institutions.
2. Following its passage in both parliamentary houses and receiving the President's assent, this landmark constitutional amendment officially came into effect on April 24, 1993, making the transfer of power to Panchayats a fundamental part of India's constitutional framework.

(b) The primary unit is described below:

1. The Gram Sabha serves as the primary and foundational source of democratic power at the grassroots level, acting as a crucial constituent body for the village community and functioning as the essential foundational unit for electing local representatives.
2. This vital democratic body consists exclusively of all individual persons who are officially registered within the electoral roll of a specific village, or a designated group of villages, effectively ensuring that active political participation begins immediately with local adults.

(c) The key features include:

1. The Act mandates the strict reservation of seats for scheduled castes and scheduled tribes in direct proportion to their population within the specific area, ensuring historically marginalized communities receive adequate and entirely fair political representation in local bodies.
2. A profoundly significant feature is that not less than one-third of the total number of seats filled by direct elections are strictly reserved for women, which dramatically changes gender dynamics and politically empowers female representatives across rural landscapes.
3. The position of the chairperson at each level of the Panchayat is also subject to reservation, with one-third of the total offices uniformly reserved for women, whilst other chairperson positions are proportionally reserved for scheduled castes and tribes.
4. The constitution clearly stipulates that the duration of these Panchayats is firmly set for five years; if dissolved prematurely for any reason, fresh elections must be systematically conducted within six months to continually guarantee uninterrupted democratic local governance.

197. Analyze the visual elements depicted in the symbolic graphic above and systematically elaborate on the various social, economic, and institutional reasons necessitating measures to empower women in Indian society as highlighted in the chapter.

Addressing systemic inequalities remains a central goal of institutional agendas in modern times.

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Ans :

(c) Workers are drawn into the policy-making and implementing orbit of the company.
Co-management, popularised in Germany, allows workers to go beyond the ordinary sharing of industrial output. They are drawn into policy-making and implementation, having an authentic say in vital economic decisions like the quality of goods, costs, machines, and wages, rather than being confined solely to social welfare matters.

9. Which of the following tribal groups is primarily known for making a kind of stiff rope from the skin of a creeper?
(a) Madras Iruler
(b) Birhors
(c) Mahalis
(d) Ghasi

Ans :

(b) Birhors
The chapter mentions various tribal allied occupations and handicrafts. It specifically notes that the Birhors make a kind of stiff rope from the skin of a creeper. Meanwhile, the Madras Iruler make bamboo mats, the Mahalis are known for bamboo items, and the Ghasi utilize animal fibrous tissues.

10. Daniel Thorner attempted to identify precise agrarian social categories. Which of the following is NOT one of the three criteria he used?
(a) Type of income obtained from the soil.
(b) The nature of proprietary, tenancy, or sharecropping rights.
(c) The extent of field work actually performed.
(d) The hereditary caste occupation of the agricultural labourer.

Ans :

(d) The hereditary caste occupation of the agricultural labourer.
Daniel Thorner's three specific criteria for identifying the agrarian class structure include: the type of income obtained from the soil (rent, fruits, or wages), the nature of land rights (ownership, tenancy, or no rights), and the extent of fieldwork actually performed. Hereditary caste occupation was not one of his criteria.

11. Which one of the following terms refers to the patron or recipient of specialized services in traditional Indian rural society?
(a) Kamin
(b) Prajan
(c) Jajman
(d) Mazdoor

Ans :

(c) Jajman
The Jajmani system involves ties among different caste groups. The term 'Jajman' refers to the patron or recipient of specialized services, typically land-owning dominant castes. The service-providing castes, such as the Barber, Carpenter, or Blacksmith, who render these hereditary services, are often referred to as 'Kamin' or 'Prajan'.

12. What was a major characteristic of the guild system during early industrialism?
(a) It eliminated all religious and ethical responsibilities of the workers.
(b) It safeguarded its members from market competition and maintained trade monopolies.
(c) It was entirely managed by feudal lords and kings.
(d) It transformed households into abstract and impersonal economic forces.

Ans :

(b) It safeguarded its members from market competition and maintained trade monopolies.
Originating in the thirteenth century, the guild system consisted of merchant and craft guilds that ensured trade monopolies, safeguarded members against fierce competition, and enhanced their socio-political standing. They also performed significant religious and political functions, regulating the economic life of the Middle Ages through non-economic ethical controls.

13. **Statement 1:** Santhals became the core, permanent labor force of the Assam tea gardens, settling within the estates.
Statement 2: The Konds were recruited as highly skilled managers who oversaw the technical machinery in the tea factories.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(a) Statement 1 is true, but Statement 2 is false.

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social evils, actively campaigning against highly destructive practices such as unlawful child marriages and horrific female infanticide that sadly persist across various regional rural landscapes today.

3. Furthermore, these child parliaments diligently work to ensure the reliable availability of basic community amenities, constantly advocating for essential local resources such as highly protected drinking water and proper sanitary facilities under the careful guidance of neighborhood community networks.

(c) The Karnataka pilot project features:

1. The Makkala Panchayat was innovatively conceived as a parallel government of children working exceptionally closely with traditional village councils, functioning as a vital pilot project heavily supported by dedicated NGOs specifically concerned with marginalized, disabled, and active school-going children.
2. Organizations like the Bhima Sangha Children's Union effectively play incredibly proactive roles as powerful change agents, significantly altering community dynamics through organized participation and dedicated child-led advocacy initiatives actively spanning across various influential local administrative levels.
3. The energetic child members have successfully conducted insightful grassroots research, creatively made strategic interventions based precisely on their collected information, and confidently lobbied government officials at multiple administrative levels for urgently needed infrastructural developments within their respective marginalized communities.
4. The ultimate goal of this progressive programme is to meticulously develop a transparent mechanism for establishing the strict accountability of elected adult representatives, firmly affirming the fundamental constitutional right of children to actively participate within democratic and transparent decision-making processes.

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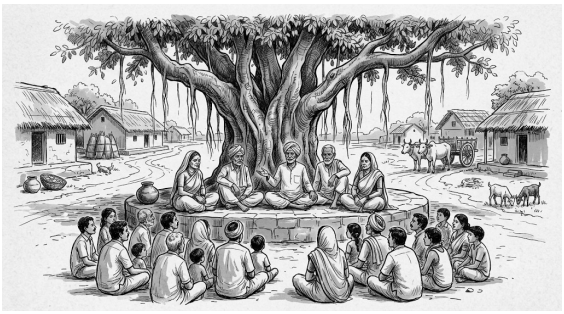
199. Observe the detailed sketch provided above. Identify the specific Gandhian concept of traditional local self-government depicted in the illustration and thoroughly explore its defining characteristics and inherent social benefits.



A historical vision of decentralized power prioritizing community identity and localized socio-economic reality.

Ans :

The analysis of the depicted Gandhian concept is as follows:

1. The sketch beautifully represents Gandhi's cherished concept of Gram Swaraj, visualizing a system that he considered the absolutely best option to successfully decentralize administrative power down to the grassroots level to ensure a truly democratic society in a free India.
2. Historically, Indian society possesses a long and rich tradition of self-dependent, completely functional villages characterized by an active self-government, where the structured representation of exactly five members judiciously looked after important civic facilities and complex interpersonal disputes regarding local land.
3. According to Gandhi's profound vision, this localized idea means that the village operates as a completely independent Republic, entirely self-reliant regarding its own vital societal wants, while remaining mutually interdependent for various other complex necessities where broader cooperative reliance is absolutely essential.
4. This unique traditional Panchayat is annually elected directly by all the adult villagers, encompassing both male and female members who possess minimum prescribed qualifications, perfectly representing a remarkably flawless democracy based unequivocally upon individual freedom and

threshold, requiring a baseline population of at least five hundred eligible voters.

5. To ensure deeply adequate female political representation, the Indian constitution strictly mandates that one-third of the total Gram Panchayat seats are permanently, legally reserved for capable female candidates during electoral processes.
6. The institution successfully sustains its numerous developmental activities through diverse financial income sources, primarily levying essential property taxes on buildings and open spaces, significantly supplemented by state government land revenue grants.

195. Read the passage given below and answer the questions that follow.

In a specific district of a prominent western Indian state, demographic data consistently revealed a highly dismal record on the gender front. The crucial child sex ratio was heavily loaded against the girl child, steadily declining over the last century. Furthermore, over eighty percent of young girls in the conservative region were being illegally married off before turning fifteen. To fiercely combat these deeply entrenched, destructive social evils, thirty children's parliaments were quickly established in the district to massively increase local awareness.

(i) Identify the specific Indian state and the exact district being referred to in the passage.

(ii) Elaborate on the pressing gender-related social issues heavily afflicting this state and how active children's participation helps permanently eradicate these profound evils.

Ans :

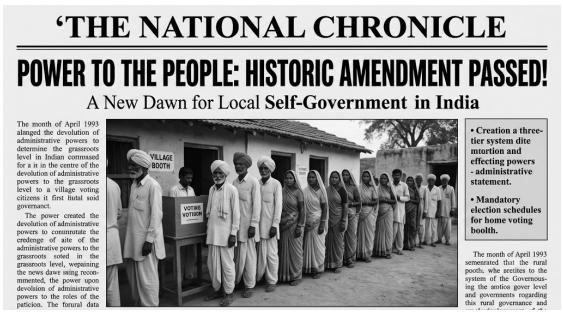
(i) 1. The specific western Indian state possessing an incredibly dismal demographic record on the gender front mentioned in the scenario is officially identified as Rajasthan.

2. The specific geographical district where exactly thirty progressive children's parliaments are actively functioning to fiercely combat these tragic social issues is identified as the Ajmer District.

(ii) 1. The state tragically suffers from extremely severe gender discrimination, with highly alarming statistics collected by UNICEF revealing that eighty-two percent of girls in the state are illegally married by age fifteen.

2. The underlying demographic reality is incredibly bleak for females, as the vital child sex ratio is heavily loaded against the girl child, indicating widespread cultural neglect or active, tragic elimination of female infants.
3. This highly skewed demographic imbalance is absolutely not a recent phenomenon but a severely worsening historical trend, with the critical child sex ratio steadily reducing from the 1901 census to 2001.
4. Traditional Indian village society remains heavily predominated by deeply conventional prohibitions and incredibly compulsive taboos against women, making them terribly prone to continuous repression, severe physical abuse, and female infanticide.
5. The highly active, organised involvement of young children through the structured democratic mechanisms of Bal Panchayats effectively challenges these archaic norms, forcing the local adult population to become significantly more aware.
6. By enthusiastically organising different civic activities and strictly demanding accountability, these dynamic youth councils practically empower the broader local community to take decisive, necessary actions to permanently eradicate such harmful social evils.

196. Refer to the newspaper front page given below and answer the questions that follow.


'THE NATIONAL CHRONICLE

POWER TO THE PEOPLE: HISTORIC AMENDMENT PASSED!

A New Dawn for Local Self-Government in India

The month of April 1993 alinged the devolution of administrative powers to determine the grassroots level in Indian commsed for a it in the centre of the devolution of administrative powers to the grassroots level to a village voting citizens it first Initial sosd governanct.

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VILLAGE BOOTH

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• Creation a three-tier system dite mtortion and effecting powers - administrative statement.

• Mandatory election schedules for home voting booth.

The month of April 1993 semenated that the rural posts, who aretites to the system of the Governous-ing the antics gover level and governments rogarding this rural governance and

A historic legislative milestone forever altered the landscape of grassroots democracy in rural India.

(a) Identify the specific constitutional amendment referenced in the newspaper

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literally all the officially registered adult people at the village level to enthusiastically participate in public affairs and localized debates.

4. Demographically, in order to successfully establish a constitutionally valid Gram Panchayat within any given rural settlement, the fundamental constitutional law firmly requires that the specific village must contain a minimum population of at least 500 adult individuals strictly of legal voting age.

(c) The apex tier features:

1. The topmost tier is officially known as the Zila Parishad or District Council, and its complex administrative machinery is primarily headed by a highly qualified Chief Executive Officer, who is typically an actively serving IAS or a senior state Civil Service Officer.
2. In certain states, this prominent administrative leader may also function as the District Magistrate, possessing the essential authoritative mandate to meticulously supervise the multiple divisions of the parishad and flawlessly execute vast, district-wide economic development schemes and critical infrastructural plans.

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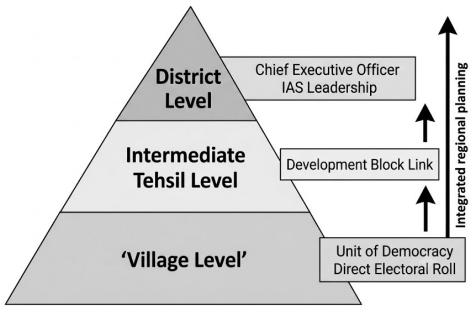
universal, unhindered adult participation.

5. Operating entirely without any conventional system of punitive punishment in the accepted modern sense, this exceptional traditional village panchayat acts comprehensively as the legislature, judiciary, and executive, seamlessly combining all three critical civic functions to operate flawlessly throughout its active term.
6. By functioning robustly at the local level, this grassroots Panchayat system effectively introduces and widely spreads essential democratic behaviour, seamlessly inculcating vital civic responsibilities and highly cooperative political engagement directly among the common, everyday people of the surrounding rural community.
7. The consistent functioning of this localized democratic institution profoundly strengthens the fundamental faith in collective community identity, actively forging much tighter bonds of mutual trust and deeply shared social responsibilities among all diverse residents living safely within the rural village environment.
8. Ultimately, the system brilliantly combines everyday social relationships with formal political and judicial institutions, successfully creating highly fertile ground for expanding social awareness and continuously nurturing the collective ambition for a significantly greater value system uniquely tailored for that specific society.

200. Study the diagrammatic representation given below and answer the questions that follow.



The pyramidal structure facilitates democratic decentralization by connecting the grassroots to regional administrative divisions.

(a) Identify the institutional structure depicted in the pyramid diagram and state the specific demographic condition under which establishing the middle tier becomes mandatory.

(b) Elaborate on the detailed composition, structural base, and electoral requirements of the administrative tier located at the absolute base of this pyramid.

(c) Examine the specific leadership and administrative machinery governing the topmost tier as depicted at the apex of the diagram.

Ans :

(a) The structural identification is as follows:

1. The provided diagram effectively illustrates the uniformly structured Three Tier system of the Panchayat Raj Institution, which serves as a massive, interconnected democratic pyramid legally instituted to vastly improve local rural governance and structured administration across the entire Indian nation.
2. According to the foundational 73rd constitutional amendment, establishing the intermediate tier depicted in the middle strictly becomes legally mandatory only for those specific Indian states that genuinely possess a total registered population exceeding the critical demographic threshold of over twenty lakhs.

(b) The foundational base tier comprises:

1. Gram Panchayat is a vital local self-government institution positioned directly at the village or small town level, fundamentally acting as the bedrock of rural democracy and proudly featuring a democratically elected Sarpanch who serves officially as its primary administrative head.
2. Structurally, a standard Gram Panchayat generally consists of anywhere from 7 to 17 dedicated members, famously called 'panchs', who are directly and democratically elected straight from the officially designated territorial wards existing within the respective village boundaries to represent local civilian interests.
3. At the absolute democratic base stands the Gram Sabha, which practically functions as an entirely open common forum of general discussion, allowing

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Developed by Maslow and Herbert Simon, the human conception of work posits that labour is not purely an economic activity. People work for security, promotion, pride of achievement, and social association. Individuals work as human beings needing social honour and fulfillment, rather than merely acting as mechanical parts of a production machine.

5. Which one of the following is a DIFFERENCE between simple transformative economy and complex transformative economy?
(a) Simple economies only collect food, while complex economies only hunt wild animals.
(b) Simple economies rely heavily on machinery, whereas complex economies use basic hand tools.
(c) The difference is one of degree, with complex economies further subdividing into early and modern industrialism.
(d) Simple economies have extensive profit-sharing schemes, which complex economies lack.

Ans :

(c) The difference is one of degree, with complex economies further subdividing into early and modern industrialism.
The chapter states that the transition from simple to complex transformative economy is one of degree, driven by continuous innovations in transforming raw materials. The complex transformative economy is further subdivided into early industrialism and modern industrialism, which drastically altered socio-economic structures and introduced mass mechanical power.

6. Identify the sociological concept along with the CORRECT definition from the options below:
(a) Cost of Production: The money received in exchange for an economic good.
(b) Multiple Possessory Rights: Different people using the same collectively owned property for different purposes.
(c) Commercialization: The tendency to plant drought-resistant crops instead of high-yielding varieties.
(d) Modernisation: Depending purely on destiny and ascribed status for social mobility.

Ans :

(b) Multiple Possessory Rights: Different people using the same collectively owned property for different purposes.
In primitive economies, property was not always an individual possession. The concept of 'multiple possessory rights' meant different individuals could use the same piece of land for different purposes, such as one owner planting trees for fruits while another simultaneously utilized the same land for growing crops.

7. From the set of pairs given below regarding Thurnwald's classification of primitive economic life, find the odd one out:
(i) Kadar, Kharia — Homogenous communities of men as hunters and women as collectors
(ii) Todas — The herdsmen
(iii) Bhotiya — Ethnically stratified cattle-breeders and traders
(iv) Birhor, Kamar — Socially graded herdsmen with hunting population
(a) Option (i)
(b) Option (ii)
(c) Option (iii)
(d) Option (iv)

Ans :

(d) Option (iv)
According to Thurnwald's classification, the Kamar and Birhor are examples of homogenous communities of hunters, trappers, and agriculturalists. Socially graded herdsmen with hunting, agricultural, and artisan populations represent an entirely different category. Kadar, Todas, and Bhotiya are correctly matched with their respective economic types in the classification.

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8. Which of the following is TRUE regarding the 'co-management' policy in modern industries?
(a) Workers are completely excluded from economic decision-making and quality control.
(b) It limits workers to making decisions exclusively regarding social welfare matters.
(c) Workers are drawn into the policy-making and implementing orbit of the company.
(d) It was popularised specifically in pre-independent India to counter British economic thrust.

CHAPTER 04
Economic Organisation

MULTIPLE CHOICE QUESTION

1. Which of the following correctly describes "free goods" in sociological and economic terms?
(a) Goods that require serious and continuous human effort to be attained.
(b) Essential items provided by nature that can be attained without any specific effort.
(c) Machinery and raw materials used to manufacture consumer goods.
(d) Scarce objects that possess an amount of utility and have a specific price.

Ans :

(b) Essential items provided by nature that can be attained without any specific effort.
According to the chapter, free goods are essential items like air, sunlight, and river water that can be attained spontaneously without specific human effort. They are nature's blessings, unlike economic goods which are scarce and require a serious, continuous, and organized effort by humans to be attained.

2. Consider the following statements regarding the 'Domestic System' of early industrialism:
Statement 1: A middleman emerged between the producer and the consumer to supply raw materials.
Statement 2: The household remained a self-contained economic unit just as it was in the feudal era.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(a) Statement 1 is true, but Statement 2 is false.
Statement 1 is true because the domestic system saw a middleman emerge to supply raw materials to craftsmen. Statement 2 is false because the household was no longer a fully self-contained economic unit; instead, production procedures became complicated, and the household merely functioned as a specialized producing unit.

3. Which of the following is NOT an evil consequence of the Industrial Revolution as outlined in the text?
(a) Periodical economic crises due to trade fluctuations.
(b) Equal distribution of wealth among workers and owners.
(c) Concentration of capital in a few hands.
(d) Waste of land and raw materials.

Ans :

(b) Equal distribution of wealth among workers and owners.
The chapter lists several evils caused by modern industrialism, including waste of land and raw materials, periodical economic crises, concentration of capital, growth of monopoly, and unemployment. It explicitly mentions that a wide gap was created between owners and labourers due to the highly unequal distribution of industrial benefits.

4. Which of the following statements BEST describes the "Human Conception of Work"?
(a) Work is solely a means to earn adequate wages to meet basic physiological needs.
(b) Workers function merely as a part of the production machine for maximum efficiency.
(c) Labour is an aspect of life providing social honour, and people work for more than just money.
(d) The centre of work shifted from home to factory, completely impersonalizing the workplace.

Ans :

(c) Labour is an aspect of life providing social honour, and people work for more than just money.

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Statement 1 is true; Santhals formed communities within the estates and became the core, permanent manual workforce for tea plucking. Statement 2 is false because Konds were not skilled managers; they were recruited mainly for heavy physical labor as temporary land-clearers and construction workers during the early plantation phases.

14. Which of the following statements correctly identifies the function of TRIFED?
(a) It displaces tribal communities to establish large-scale iron and steel industries.
(b) It facilitates the marketing of Minor Forest Produce and handicrafts to ensure fair prices.
(c) It provides 100 days of guaranteed wage employment in rural areas.
(d) It converts traditional land-based livelihoods into absentee landlordism.

Ans :

(b) It facilitates the marketing of Minor Forest Produce and handicrafts to ensure fair prices.
Established in 1987, TRIFED (Tribal Cooperative Marketing Development Federation of India Limited) acts as a facilitator for tribal artisans. It supports the marketing of Minor Forest Produce (MFP) and handicrafts through fair trade practices, ensuring remunerative prices and actively protecting tribals from exploitative local middlemen.

15. Which of the following institutions is responsible for providing financial assistance, loans, and skill training specifically to tribal entrepreneurs?
(a) NSTFDC
(b) MGNREGA
(c) NRLM
(d) BAIF Development Research Foundation

Ans :

(a) NSTFDC
The National Scheduled Tribes Finance and Development Corporation (NSTFDC) is a government organization that provides financial assistance, loans, and skill training specifically to tribal entrepreneurs. Other organizations like NRLM support general rural livelihoods, while MGNREGA guarantees unskilled manual wage employment across rural India.

16. According to Daniel Thorner's model of agrarian class structure, which category relies on land ownership but employs outside labour only when absolutely necessary?
(a) Big Landlords
(b) Substantial Tenants
(c) Small Land owners
(d) Poor Tenants

Ans :

(c) Small Land owners
In Thorner's classification, 'Kisans' include Small Land owners who have sufficient land holding to sustain their family. The family members are directly responsible for cultivation; they neither receive rent nor employ outside labour unless it becomes absolutely necessary during a specific agricultural season.

17. Which of the following was a COMMON feature of property in primitive economies?
(a) Property was strictly determined by monetary cost and capital accumulation.
(b) Absolute privatization and individual exclusion over forest lands.
(c) Property often included material goods and privileges owned by the community as a whole.
(d) Property rights were managed solely by modern bureaucratic authorities.

Ans :

(c) Property often included material goods and privileges owned by the community as a whole.
In primitive economies, the concept of property included material goods, movables, immovables, and privileges. Property was not always an individual possession; in many tribes, it was owned collectively by the community as a whole. The strict emphasis on individual and private ownership is a relatively modern phenomenon.

18. The "Uthlu" class of the Birhor tribe is PRIMARILY associated with which type of economic activity?
(a) Iron smelting
(b) Shifting axe cultivation
(c) Food gathering and hunting
(d) Pastoralism

Ans :

(c) Food gathering and hunting
The Uthlu class of the Birhor tribe engages primarily in a collecting economy. Their main occupations include hunting wild animals and birds, trapping small animals, and collecting

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(b) Koman Bhuiya
(c) Santhals
(d) Todas

Ans :

(c) Santhals
The Santhals formed one of the largest groups of migrant laborers in the Assam and North Bengal tea plantations. They transitioned from clearing forests to becoming settled plantation laborers. They ultimately became the core, permanent labor force, enduring long hours, low pay, and semi-bonded conditions due to debt and isolation.

37. An educated Brahmin family in Tamil Nadu migrates to Chennai for higher administrative jobs. They leave their ancestral village agricultural lands in the hands of lower-caste peasants who till the soil and pay rent. Despite democratic reforms, the socio-economic hierarchy between the absentee upper-caste owners and the cultivating peasants persists.
Which sociologist extensively observed and discussed this specific Landlord-Tenant dynamic in India?
(a) Daniel Thorner
(b) A.R. Desai
(c) Andre Beteille
(d) Verrier Elwin

Ans :

(c) Andre Beteille
Andre Beteille extensively discussed Landlord-Tenant relations, specifically noting the patterns in Tamil Nadu. He observed that educated Brahmin caste members leased their land to lower-caste peasants upon migrating to cities for education and employment, thereby perpetuating traditional socio-economic subordination despite modern land reform legislation.

38. A factory worker in post-independence India realizes that his social status is no longer judged by the caste he was born into. Instead, his neighbors respect him because he acquired technical education, secured a well-paying job as an industrialist manager, and accumulated personal wealth.
Which sociological transition is evident in this worker's life?
(a) The shift from class to caste system.
(b) The rise of the Jajmani barter system.
(c) The emergence of Class as an effect of industrialisation.
(d) The preservation of traditional taboos and prohibitions.

Ans :

(c) The emergence of Class as an effect of industrialisation.
Industrialisation led to the replacement of the traditional caste structure (based on birth) with a class concept. In the new economy, social prestige is determined by an individual's occupation, education, and wealth. Upward mobility is highly possible based on personal contribution, severely diminishing the importance of ascribed status.

39. In a Naga village, the agricultural cycle completely dictates the community's seasonal calendar. The entire village participates in slashing shrubs, singing ancestral songs, and sharing feasts. Land is communally owned by the clan, and the harvest festivals like Moatsu are deeply tied to this rotational farming cycle.
Which specific agricultural practice acts as the central economic and cultural activity here?
(a) Bewar cultivation
(b) Jhum cultivation
(c) Cash crop plantation
(d) Terrace farming

Ans :

(b) Jhum cultivation
Jhum cultivation among the Naga tribes is deeply interwoven with their social organization, cultural identity, and rituals. It involves collective labour, communal land ownership, and intergenerational transmission of knowledge through songs and festivals like Moatsu. It forms the central economic activity that tightly binds Naga society together.

40. Under an ancient European agrarian setup, the king granted large tracts of land to noblemen. The agricultural labourers worked on these lands and also served in the noblemen's army in exchange for a tiny share of the agricultural production.
Which system is characterized by this relationship?
(a) Guild system
(b) Feudal system
(c) Jajmani system
(d) Capitalist factory system

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(a) Terrace farming
(b) Extensive horticulture / Shifting cultivation
(c) Settled plough cultivation
(d) Capital-intensive agriculture

Ans :

(b) Extensive horticulture / Shifting cultivation
The scenario perfectly illustrates shifting cultivation (also known as slash-and-burn or extensive horticulture). It involves clearing a forest patch, burning vegetation for ash nutrients, growing crops for a few years with simple hand tools, and then abandoning the plot to let the soil regenerate naturally over time.

24. In an 18th-century European town, local weavers began receiving cotton from wealthy merchants. The weavers no longer interacted directly with the buyers in the market. Instead, they worked within their own homes, processing the materials provided to them into cloth, which the merchant then sold for a profit.
Identify the pre-capitalist economic system described above.
(a) Feudal System
(b) Craft Guild System
(c) Domestic System
(d) Co-management

Ans :

(c) Domestic System
The Domestic System, prevalent from the sixteenth to the eighteenth century, involved a middleman between the producer and the consumer. Craftsmen worked in their households using raw materials supplied by merchants, completely losing direct market contact. It acted as a transitional phase toward modern industrialism.

25. An indigenous group in Chhattisgarh reveres the earth as a living mother. They strictly prohibit the use of a plough because they believe it wounds the earth. Instead, they use small wooden sticks to make holes for sowing seeds after burning forest patches. Recently, state conservation laws banned this practice, forcing them into unfamiliar settled farming.
Which specific tribal practice and community are referred to in this scenario?
(a) Jhum cultivation by Nagas
(b) Bewar cultivation by Baigas
(c) Podu cultivation by Khonds
(d) Penda cultivation by Marias

Ans :

(b) Bewar cultivation by Baigas
The Baiga tribe practices Bewar (shifting cultivation) and sees themselves as "children of the forest." Their cultural philosophy prohibits ploughing, which they view as wounding "mother earth." State bans on Bewar forced them into settled farming, causing severe cultural and social disintegration within their community.

26. A large steel manufacturing firm implemented a new corporate policy. At the end of the financial year, a portion of the total financial surplus generated by the firm was distributed among all factory floor workers as retirement benefits and direct monetary bonuses. This made the workers feel closely attached to the company.
Which modern industrial outlook does this scenario illustrate?
(a) Enterprise as an association
(b) Profit sharing
(c) Human conception of work
(d) Spread of property

Ans :

(b) Profit sharing
The scenario illustrates profit sharing, a scheme where workers are entitled to a share of the company's profits, often distributed as bonuses or retirement benefits. This management strategy helps build close attachment and loyalty, making workers feel like partners who understand and share the company's burdens and successes.

27. In a rural district, a landless agricultural worker visits the local panchayat office. She signs up for a government scheme and is guaranteed 100 days of paid, unskilled manual labor building a local check-dam. She is assured by law that if work is not provided within 15 days, she will receive an unemployment allowance.
Which of the following correctly identifies the scheme described above?
(a) Indira Awas Yojana
(b) Integrated Tribal Development Agency
(c) Van Dhan Vikas Yojana
(d) MGNREGA

Ans :

(d) MGNREGA
The Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) provides a legal guarantee of 100 days of unskilled manual wage employment in a financial year to

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honey and fruits from the jungle. Whenever they face extreme problems collecting food, they promptly move to a new place.

19. Which one of the following terms refers to the traditional rights of tribal people to restore their land and resist expansion during the Birsa Munda Movement?
(a) Ulgulan
(b) Penda
(c) Bewar
(d) Dikus

Ans :

(a) Ulgulan
The Birsa Munda Movement (1895–1900) sought to restore traditional land rights, commonly referred to as "ulgulan" (great tumult or rebellion), and to actively resist British mining and missionary expansion. "Dikus" refers to exploitative outsiders, while Penda and Bewar are regional types of shifting cultivation.

20. Consider the following statements regarding the Baiga tribe's agricultural transition:
Statement 1: The Baigas were displaced from their ecological niche and forced to work as marginal farmers on poor lands.
Statement 2: The state implemented the Baiga Land Regulation Act and forest laws prohibiting Bewar (shifting cultivation).
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(c) Statement 1 occurred as a consequence of Statement 2.
Both statements are factually correct, and Statement 1 is a direct consequence of Statement 2. Because the government enacted forest conservation laws and the Baiga Land Regulation Act prohibiting traditional shifting cultivation (Bewar), the Baiga community lost their customary forest rights and were consequently displaced into marginalized farming.

21. In a rural Indian village, a potter supplies earthen vessels to a local Rajput family throughout the year. During festivals and weddings, the potter performs specific ceremonial duties at the Rajput household. In return, the Rajput family provides the potter with a fixed portion of their annual grain harvest and gifts during ceremonies.
Which of the following correctly identifies the socio-economic arrangement described above?
(a) Guild system
(b) Jajmani system
(c) Domestic system
(d) Zamindari system

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Ans :

(b) Jajmani system
The scenario describes the Jajmani system, a traditional arrangement of economic, social, and ritual ties among different caste groups. Specialist castes (Kamins/Prajans) like potters provide hereditary services and ceremonial support to landowning dominant castes (Jajmans) in exchange for payments in cash, kind, or grain.

22. A community living in a drought-prone region of the Middle East survives by rearing sheep. They do not consume the flesh of their animals; instead, they shear the sheep and weave intricate rugs on handlooms. They frequently travel long distances to ensure their animals have enough grass and water.
Identify the type of economic organization practiced by this community.
(a) Pastoralism
(b) Horticulture
(c) Intensive agriculture
(d) Collecting economy

Ans :

(a) Pastoralism
Pastoralism is an economic organization based on animal rearing. The chapter highlights that some pastoral groups in the Middle East derive much of their livelihood from selling oriental rugs made from sheep's wool. They inhabit drought-prone regions and must travel extensively to secure grass and water.

23. A tribal community clears a patch of forest on a hill slope using basic chopping tools. They let the cut vegetation dry and then set it ablaze before the monsoons. The resulting ash naturally fertilizes the soil. They broadcast mixed seeds of millets and maize without using any ploughs or modern irrigation. After three years, they abandon the plot and move to a new forest patch.
Which term best describes the practice described above?

yield enough to feed his family. To survive, he enters into an agreement with a large landowner to cultivate the landowner's fields. At the end of the harvest, Ramesh must surrender half of the harvested grain to the landowner.
Which agrarian class category best fits Ramesh's role on the landowner's field?
(a) Sharecropper
(b) Small Land owner
(c) Big Landlord
(d) Cash Tenant

Ans :

(a) Sharecropper
A sharecropper is a type of tenant (categorized under 'Mazdoors' by Thorner) who cultivates another person's land without security of tenure. They earn a livelihood by paying a pre-agreed share of the crops produced on the landowner's field, which aligns perfectly with Ramesh's situation.

33. A young tribal woman belongs to a community that has historically smelted iron using small bloomery furnaces. With the establishment of a massive modern steel plant in her region, her community lost their land. She now works sorting materials at the plant, experiencing poor safety conditions and low wages.
Which of the following tribal groups has traditionally engaged in the occupation described above?
(a) Todas
(b) Bhotiya
(c) Asur / Agaria
(d) Kharias

Ans :

(c) Asur / Agaria
The Asur and Agaria tribes have a long tradition of iron smelting using local ore, charcoal, and small indigenous furnaces. With the rise of large-scale modern iron and steel industries, their traditional lands were acquired, reducing many to unskilled industrial wage laborers in mines and massive steel plants.

34. In a metropolitan city, any ordinary citizen can purchase a fraction of ownership in giant multinational corporations through the stock market via banking networks. Because thousands of common people hold these small shares, the economic control of these mega-industries is dispersed rather than being held by a single monarch.
Which modern economic phenomenon is highlighted in this scenario?
(a) Spread of property
(b) Domestic system
(c) Pastoralism
(d) Feudal system

Ans :

(a) Spread of property
"Spread of property" refers to the wider, equitable distribution of property in the form of corporate stocks and shares. It allows the general public to buy small shares and participate indirectly in big industries via banking and insurance networks, dispersing economic control far beyond a few wealthy individuals.

35. An independent, non-profit organization is working in rural Maharashtra to promote sustainable livelihoods among the local hill tribes. Instead of providing direct cash, they help the tribes set up forest-based enterprises and improve their animal husbandry techniques to ensure long-term self-reliance.
Which of the following types of organizations does this scenario represent?
(a) State Tribal Development Corporation
(b) BAIF Development Research Foundation
(c) Craft Guild
(d) ITDA

Ans :

(b) BAIF Development Research Foundation
The scenario perfectly describes the activities of the BAIF Development Research Foundation. BAIF is a Non-Governmental Organization (NGO) that actively promotes sustainable livelihoods through agriculture, animal husbandry, and forest-based enterprises among tribal populations, helping them achieve long-term economic independence and social stability.

36. During the early colonial period, large patches of forest in Assam were cleared to grow a specific beverage crop. The British needed laborers capable of heavy physical exertion. They brought in a specific tribal group from central India to permanently settle and tend the bushes, creating a deeply exploited, semi-bonded workforce.
Which tribe became the core, permanent labor force for these specific plantations?
(a) Chenchu

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rural household volunteers. It mandates work provision within 15 days and focuses on creating durable rural assets like check-dams for soil and water conservation.

28. Harish is a wealthy farmer who owns vast tracts of agricultural land spanning three different villages. He lives in a nearby city and has absolutely no intention of developing his lands or overseeing the agricultural processes. His sole interest is collecting fixed cash payments from the people who actually till the soil.
According to Daniel Thorner's classification, which social category does Harish belong to?
(a) Rich Land owners
(b) Substantial Tenants
(c) Big Landlords
(d) Sharecroppers

Ans :

(c) Big Landlords
Under Thorner's classification of 'Maliks', Big Landlords hold rights over large tracts across several villages. They are absentee owners who do not engage in land development or management; their primary interest is merely rent collection, matching Harish's description exactly as an absentee landowner.

29. A traditional tribal village operates without any formal currency. When families need a house built, they invite other villagers to help. In return, they provide a large feast. When hunters bring in a large catch, the meat is distributed among the entire village without any calculation of individual debt.
Which economic principle governs this primitive society?
(a) Profit maximization and market exchange
(b) Commercialization and capital accumulation
(c) Surplus production for absentee landlords
(d) Production for collective consumption and gift exchange

Ans :

(d) Production for collective consumption and gift exchange
Primitive tribal economies functioned primarily on production for collective consumption rather than creating surplus for the market. Work was not calculated in money. Modes of transaction relied heavily on mutual help, gift exchange, and barter without the specialized, profit-oriented focus seen in modern economic systems.

30. A group of indigenous people originally relied on the forest for survival. During the 19th century, colonial authorities displaced them from their lands. Seeking survival, the physically robust men were recruited by contractors to dig underground tunnels and break rocks using primitive tools to extract fossil fuels.
Which industry and tribal transition are depicted in this situation?
(a) Transition to pastoralism in tea gardens
(b) Transition to industrial wage labor in coal mining
(c) Transition to sedentary farming under ITDA
(d) Transition to craft guilds in urban centers

Ans :

(b) Transition to industrial wage labor in coal mining
The scenario depicts the recruitment of displaced indigenous people (like the Santhals, Mundas, or Ho) into early 19th-century coal mining. Known for their physical endurance, they transitioned from self-sufficient forest livelihoods to hazardous, low-paid industrial wage labor, digging in underground coalfields using primitive hand tools.

31. A large modern manufacturing firm decides to build housing complexes, recreation centers, and medical facilities for its workers. The management holds face-to-face discussions with laborers, ensuring they feel safe, secure, and part of a larger social family, rather than just cogs in a machine.
Identify the modern outlook in industrial relations depicted here.
(a) Enterprise as an association
(b) Pastoralism
(c) Early industrialism
(d) Feudal system

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Ans :

(a) Enterprise as an association
The scenario illustrates "The Enterprise as an Association." Industries are no longer just economic units; they have a social role. By providing housing, medical benefits, and fostering face-to-face cooperation, management links the economic and social aspects of life, ensuring workers feel they share the company's pains and pleasures.

32. Ramesh lives in a village where his family owns a tiny patch of land. However, the land does not

Ans :

(b) Feudal system
The Feudal system was heavily prevalent in Europe, where the king's landed property was distributed among Lords. Agricultural wage earners or labourers cultivated the land and were obligated to serve in the lord's army in exchange for a small share of the production, forming a distinct pre-industrial social structure.

41. Which of the following statements about the Penda-Maria tribe's shifting cultivation are correct?
(P) They rely heavily on modern tractors and chemical fertilizers for large-scale clearing.
(Q) The tribe cultivates massive cash crop surpluses entirely for international export.
(R) The axe is the main implement used for selectively cutting trees, leaving large trees for shade.
(S) Their cultivation system allows the forest to regenerate naturally as they abandon the plot after 2-3 years.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(c) Only (R) and (S)
Statements (R) and (S) are correct. The Penda-Maria tribe selectively cuts vegetation using axes and allows the forest to regenerate naturally after short-term cropping. Statements (P) and (Q) are false; they do not use modern machinery or chemicals, and their production is mainly for self-consumption, not for market sale.

42. Which of the following statements regarding the impact of industrialisation and urbanization on the position of women are correct?
(P) It completely restricted women to traditional domestic appliances and household chores.
(Q) It opened up wide job opportunities and allowed women to be admitted to technical courses.
(R) Women are still strictly prohibited from public and political life.
(S) General health awareness and birth control measures gave women more free time.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(d) Only (Q) and (S)
Statements (Q) and (S) are correct. Industrialisation widened job options, allowed women into technical courses, and advancements like birth control gave them more free time. Statements (P) and (R) are false; women were actually relieved of some household duties by modern appliances and are actively accepted in public life.

43. Which of the following statements regarding the impact of Modern Industrialism are correct?
(P) It led to the accumulation of capital and the rapid development of the factory system.
(Q) It created an abstract and impersonal economic force, often alienating the worker from the producer.
(R) It shifted the centre of production from the centralized factory back to the traditional household.
(S) It completely eradicated the problems of unemployment, trade fluctuations, and monopoly.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(a) Only (P) and (Q)
Statements (P) and (Q) are correct. Modern industrialism brought mechanical power, the factory system, capital accumulation, and impersonal, alienating relationships between workers and owners. Statements (R) and (S) are false; it shifted work from home to factory and actually caused major evils like unemployment, trade fluctuations, and monopolies.

44. Consider the following statements about MGNREGA (2005):
(P) Its design is top-down and primarily focused on urban industrial technological development.
(Q) Its mandate is to provide 100 days of guaranteed wage employment to rural adult volunteers doing unskilled manual work.
(R) It aims to ensure livelihood security through the creation of durable assets and soil conservation.
(S) It strictly prohibits the involvement of women and scheduled tribes in its developmental programmes.

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(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(b) Only (Q) and (R)
Statements (Q) and (R) are correct. MGNREGA provides 100 days of guaranteed employment for unskilled manual work and focuses on creating durable rural assets. Statements (P) and (S) are incorrect; it is a bottom-up, rural-focused initiative that specifically aids in the empowerment of women and marginalized tribal communities.

45. Which of the following statements about the tribal transition into industrial labor are correct?
(P) Tribal communities were recruited into mines solely for their high levels of technical education and formal literacy.
(Q) Colonial forest laws and land alienation coerced many tribal people into becoming industrial wage laborers.
(R) The mining industry completely eliminated health hazards and provided highly secure wages for tribal women.
(S) Migration to industries caused a major shift from a self-sufficient agrarian life to dependency on wage labor.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(d) Only (Q) and (S)
Statements (Q) and (S) are correct. Land loss and colonial policies forced tribes into wage labor, transforming them from self-sufficient communities to marginalized laborers. Statements (P) and (R) are false; they were recruited for physical endurance, often facing extremely low wages, double exploitation, and severe industrial diseases.

46. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Intensive agriculture relies purely on digging sticks and naturally occurring rainfall without any market orientation.
Reason (R): Intensive agriculture uses ploughs, organic and inorganic fertilizers, and plants high-yielding varieties to produce for the market.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(d) A is false, but R is true.
Assertion (A) is false because intensive agriculture does not rely on simple digging sticks; that describes simple horticulture. Reason (R) is true because intensive agriculture is a highly commercialized, market-oriented economy that utilizes modern tools, fertilizers, and high-yielding crop varieties to ensure a permanent food supply.

47. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): The Jajmani system involves interdependence, reciprocity, and cooperation between castes and families in villages.
Reason (R): The term 'Jajman' refers to the patron or recipient of specialized services.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(b) Both A and R are true, but R is not the correct explanation of A.
Both statements are factually correct. Assertion A describes the functional socio-economic nature of the Jajmani system based on caste interdependence. Reason R correctly defines the term 'Jajman'. However, R is merely a definition and does not explain why the system involves broad interdependence and reciprocity across the village.

48. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): During the colonial and post-colonial periods, many tribal populations were compelled to migrate to cities or industrial belts.
Reason (R): Colonization, expansion of agriculture, and mining led to the loss of forests

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and traditional livelihoods, forcing tribes to seek alternative income sources.

(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
Both A and R are true, and R correctly explains A. The transformation of indigenous communities into industrial laborers was driven by push factors. As colonial policies, mining, and deforestation destroyed their traditional forest-based livelihoods, tribes were forced to migrate to urban centers and industrial belts to survive.

49. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Under modern industrialism, the relationship between the worker and the producer deteriorated and became highly impersonal.
Reason (R): The factory system converted workers into wage labourers who worked for strangers, acting merely as small parts of large production machines.

(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
Both A and R are true, and R explains A. Modern industrialism shifted work from the home to centralized factories. Workers were no longer independent craftsmen; they became alienated wage labourers operating machines for strangers, which caused the human relationship between worker and producer to severely deteriorate.

50. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): The policy of co-management allows workers to take part in economic decision-making such as the quality of goods and search for markets.
Reason (R): Co-management was primarily introduced to limit workers to decision-making strictly in the area of social welfare matters.

(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(c) A is true, but R is false.
Assertion A is true, as co-management grants workers an authentic say in broad economic decisions like market searching and production costs. Reason R is false because the explicit purpose of co-management is to ensure workers are not confined solely to social welfare matters, expanding their decision-making role significantly.

51. Based on the provided sociological illustration, answer the following question.

Which underlying cultural philosophy of the Baiga tribe does this visual primarily represent regarding their traditional economic practice of Bewar?

(a) The transition towards commercial agro-business and market monopolies.
(b) The cultural philosophy of non-domination over nature by avoiding ploughing.
(c) The aggressive expansion of settled agriculture through deforestation.
(d) The complete reliance on state-sponsored modern farming implements.

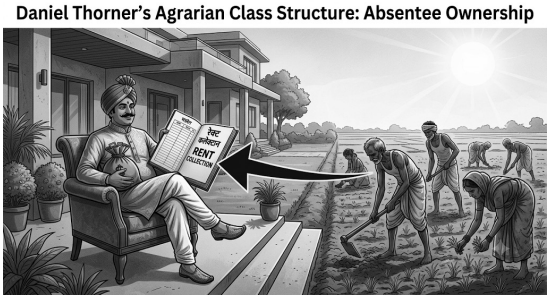
Ans :

(b) The cultural philosophy of non-domination over nature by avoiding ploughing.
The Baiga tribe practices 'Bewar' (shifting cultivation) and holds a deep cultural philosophy that views the earth as a mother. They believe that ploughing the soil wounds her, thereby

NODIA

representing an ethic of non-domination over nature. This system integrates ecological sustainability directly into their social morality and spiritual beliefs.

52. Examine the sociological infographic provided below and answer the following question:



According to Daniel Thorner's agrarian class structure, which specific rural class category is depicted by the primary figure collecting income without engaging in agricultural labor?

(a) Kisans who possess inferior property interests but cultivate the land directly.
(b) Sharecroppers who lease land temporarily without any guaranteed security.
(c) Maliks who rely entirely on rent collection without developing the land.
(d) Mazdoors who earn their livelihood entirely by tilling other people's soil.

Ans :

(c) Maliks who rely entirely on rent collection without developing the land.
According to Daniel Thorner's classification of the Indian agrarian economy, 'Maliks' are landlords who earn income directly from property rights through rent. Big landlords, specifically, hold large tracts of land but have no intention of developing it or participating in agricultural management, remaining interested solely in absentee rent collection.

53. Study the social awareness visual given below and respond:

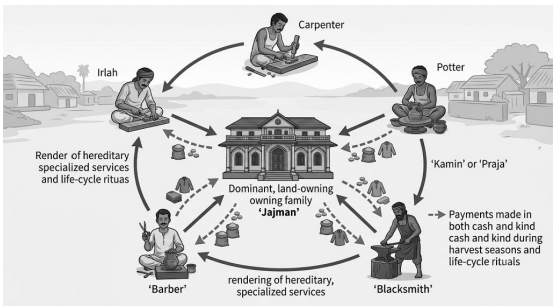
Which modern sociological approach to industrial relations is highlighted by the worker's diverse motivational priorities shown in the visual?

(a) The traditional guild system where work is strictly a hereditary economic affair.
(b) The simple transformative economy relying purely on basic subsistence objectives.
(c) The feudal arrangement characterized exclusively by rigid lord-tenant obligations.
(d) The human conception of work where social honor and job satisfaction matter.

Ans :

(d) The human conception of work where social honor and job satisfaction matter.
The human conception of work, developed by sociologists like Maslow and Herbert Simon, argues that labor is not purely an economic activity. Beyond basic minimum wages, workers seek job security, promotion, social honor, and the freedom to learn, viewing work as a vital source of societal association and personal satisfaction.

54. Analyse the cultural practice diagram and answer the following question:


Carpenter
Irlah
Potter
Render of hereditary specialized services and life-cycle rituas
'Kamin' or 'Praja'
Dominant, land-owning owning family 'Jajman'
Payments made in both cash and kind cash and kind during harvest seasons and life-cycle rituals
'Barber'
rendering of hereditary, specialized services
'Blacksmith'

Which traditional economic and social arrangement of rural India is illustrated here, demonstrating interdependent caste-based occupational exchanges?

(a) The Jajmani system featuring reciprocal, hereditary service and ritual exchanges.
(b) The capitalist free-market economy driven exclusively by competitive wage labor.
(c) The commercialization trend resulting in migration to urban industrial hubs.
(d) The domestic system of production controlled entirely by external middlemen.

Ans :

(a) The Jajmani system featuring reciprocal, hereditary service and ritual exchanges.

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The Jajmani system is a rural economic and social arrangement where serving castes (Kamins/Praja) provide specialized hereditary services to dominant land-owning families (Jajmans). In exchange, they receive payments in cash and kind, fostering a community structure characterized by socioeconomic interdependence, mutual loyalty, and ritualistic cooperation across generations.

55. Observe the historical socio-economic illustration below and answer:

What major sociological transition experienced by indigenous communities like the Santhals and Gonds is represented in this plantation scene?

(a) The successful establishment of independent tribal cooperative marketing enterprises.
(b) The transition from self-sufficient agrarian life to marginalized industrial wage labor.
(c) The complete restoration of customary forest rights and sustainable ecology.
(d) The shift from settled plough farming back to traditional shifting axe-cultivation.

Ans :

(b) The transition from self-sufficient agrarian life to marginalized industrial wage labor.
Due to colonial policies and land alienation, self-sufficient tribal communities like the Santhals, Gonds, and Hos were forced to migrate to industries and plantations. This transition transformed them into a marginalized wage labor class, exposing them to exploitation, long hours, low pay, and semi-bonded conditions far from their traditional livelihoods.

ONE MARK QUESTIONS

56. What is meant by the term utility in the context of preliminary economic concepts?

Ans :

The amount of satisfaction an individual gets from a particular economic good to fulfill their desire.

57. Which economic goods possess the capability to produce further and are utilized as source materials?

Ans :

Capital goods.

58. Define profit in the context of economic production.

Ans :

The amount remaining when the cost of production is deducted from the price of a thing.

59. State one characteristic feature of the food-collecting communities regarding their settlement and property.

Ans :

They follow a nomadic life-style and do not have any system of individual land rights.

60. Name the specific class of the Birhor tribe whose main occupation involves hunting, trapping small animals, and collecting honey.

Ans :

Uthlu.

61. Identify the agricultural method that relies on simple hand tools like digging sticks and hoes without animal power.

Ans :

Horticulture.

62. Which trend in modern societies occurs when intensive cultivation leads to a market-oriented economy with high-yielding crops?

Ans :

Commercialization.

63. State the specific type of property ownership prevalent in many primitive societies where the community owned assets collectively.

Ans :

Collective ownership.

64. Mention one positive demographic consequence of modern industrialism on the general population.

NODIA

negatively affecting ordinary wage earners.
3. It resulted in a massive concentration of capital in the hands of a few wealthy individuals, severely widening the economic gap between capitalist owners and poor labourers.
4. The rapid growth of monopolies and widespread unemployment emerged as critical evils, as economic forces were reduced to an abstract, impersonal form that alienated average workers.

130. Briefly explain any four allied occupations or traditional handicrafts practiced by specific tribal communities in India.

Ans :

Alongside agriculture and hunting, tribal people have always engaged in allied occupations, demonstrating immense skill in various indigenous handicrafts.
1. Many tribal communities engage in basket making, spinning, weaving, pottery, and metalwork, which remain highly popular and commercially relevant even in the modern economic world.
2. The Ghasi tribe specializes in creating unique traditional crafts specifically made from the fibrous tissues of animals, showcasing their distinct utilization of locally available natural materials.
3. The Iruler community of Madras has developed a strong traditional expertise in crafting durable and intricately designed bamboo mats and baskets for their daily and economic needs.
4. The Birhors are uniquely known for making a highly specific kind of stiff rope from the skin of a creeper, while Mahalis are famous for various bamboo items.

131. Compare Capital Goods and Consumer Goods on any two bases.

Ans :

Capital Goods:
1. Capital goods possess the specific utility to produce further goods, meaning they are utilized primarily as source materials for future economic manufacturing rather than immediate personal use.
2. Examples of capital goods include heavy machinery and raw materials, which must undergo significant transformation through human effort before they can be utilized by the final buyer.

Consumer Goods:
1. Consumer goods are items that man can directly consume immediately after their attainment, as they are fully prepared to satisfy personal desires without requiring further processing.
2. Almost all the finished items readily available to man in the market have already been given the form of consumer goods, designed explicitly for direct personal satisfaction.

132. Explain any two differences between Merchant Guilds and Craft Guilds.

Ans :

Merchant Guilds:
1. Merchant guilds were formed primarily by traders who tried their best to enhance their social and political aspirations while ensuring an absolute trade monopoly for themselves.
2. These guilds actively widened their area of work to eventually secure specific benefits and privileges in the broader sphere of trade directly from the ruling king.

Craft Guilds:
1. Craft guilds generally developed among the traditional handicraftsmen who were exclusively engaged in specific trades as a deeply rooted, traditional, and strictly hereditary family affair.
2. These guilds functioned to safeguard their local members from being encroached upon by powerful merchant guilds, helping artisans face competitive market challenges to secure favourable positions.

133. Compare Collecting Economy and Pastoralism on any two bases.

Ans :

Collecting Economy:
1. A collecting economy consists of the direct utilisation of the products of nature without making any alterations, relying on gathering wild fruits, nuts, berries, or hunting animals.
2. Communities in a collecting economy live in sparsely populated territories, follow a nomadic lifestyle without permanent settlements, and do not possess any system of individual land rights.

Pastoralism:

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80. According to Daniel Thorner, which agrarian class earns from land directly by enjoying property rights and collecting rent?

Ans :

Maliks.

81. Identify the sub-category of 'Kisans' who have sufficient land holding to sustain their family without employing outside labour.

Ans :

Small land owners.

82. State one feature of the 'sharecroppers' under Thorner's classification of agrarian classes.

Ans :

They take lease without security and earn a share of the crop produced.

83. Which Indian sociologist traced the historical emergence of intermediaries between the 'jamindar' and the cultivating tenant?

Ans :

A.R. Desai.

84. Name the socio-economic system in rural India that involves an exchange of services based on traditional caste-based occupations.

Ans :

Jajmani system.

85. Under the MGNREGA, what is the legally mandated time frame within which the performance of work should be started?

Ans :

Within 15 days.

86. Read the extract below carefully.
"In a remote Himalayan village, the inhabitants rely entirely on the nearby flowing river, the abundant sunlight, and the fresh air around them to survive. These natural elements are abundantly available without requiring any serious or continuous human effort to produce them. The villagers do not have to pay a price to acquire these essential elements for their daily existence."
Which type of goods are being described in this scenario?

Ans :

Free goods.

87. Study the following scenario and answer the question:
"Ramesh, an anthropologist, is conducting a field study on an ancient, isolated community. He observes that the people strictly rely on consuming wild fruits, berries, and nuts found in their natural forest habitat. They do not alter the environment, use farming tools, or cultivate crops of any kind. Instead, they utilize nature's products immediately for their daily sustenance."
Identify the specific type of elementary economy Ramesh is studying.

Ans :

Collecting economy.

88. Read the passage given below and answer:
"A group of nomadic families in the Middle East travel across large, drought-prone territories to ensure their herds of sheep get enough grass and water. They do not rely on cultivable lands or consume the flesh of their animals. Instead, they derive most of their livelihood by making and selling oriental rugs woven from the sheep's wool on hand looms."
Which type of simple transformative economy is depicted here?

Ans :

Pastoralism.

89. Read the extract below carefully.
"During the medieval period in Europe, craftsmen of a specific trade formed an organized association. This group safeguarded its members from competitive market challenges and protected their hereditary trade secrets from merchants. Beyond economics, they also celebrated religious solemnities together in honor of their patron saints."
Which specific pre-capitalist economic and social institution is described here?

Ans :

Craft guild / Guild system.

90. Study the following scenario and answer the question:
"Due to a recent shift in management philosophy, a manufacturing firm in Kolkata realized that its employees were unhappy despite receiving adequate salaries. The management introduced

NODIA

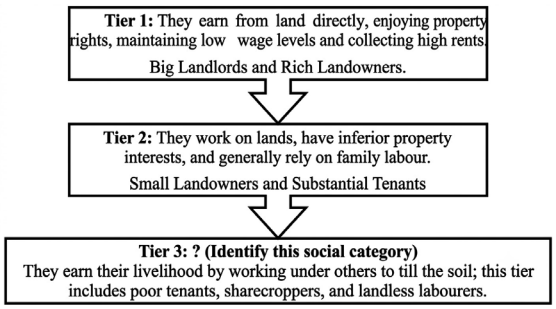
121. Study the historical ethnographic photograph below and answer the question.

According to the chapter, which large tribal group from Central India migrated to become the core, permanent manual labour force for the plantation industry depicted in this image?

Ans :

Santhals.

122. Examine the schematic representation provided below and answer the following question.


Tier 1: They earn from land directly, enjoying property rights, maintaining low wage levels and collecting high rents.
Big Landlords and Rich Landowners.
Tier 2: They work on lands, have inferior property interests, and generally rely on family labour.
Small Landowners and Substantial Tenants
Tier 3: ? (Identify this social category)
They earn their livelihood by working under others to till the soil; this tier includes poor tenants, sharecroppers, and landless labourers.

Name the specific agrarian class category that accurately replaces the question mark in Tier 3 of this hierarchical model.

Ans :

Mazdoors.

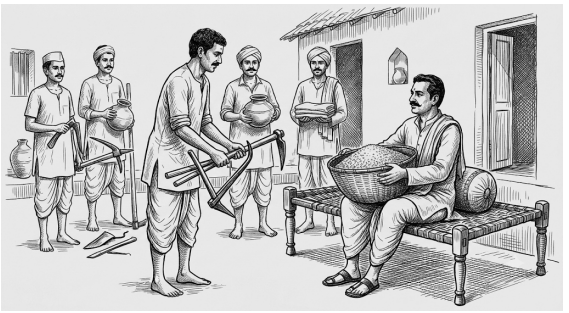
123. Look at the symbolic graphic below carefully to answer the question.

Which specific shifting axe-cultivation practice, acting as a marker of the Baiga tribe's identity, is guided by the cultural philosophy shown in the graphic?

Ans :

Bewar cultivation.

124. Analyse the scene illustrated below and answer the question that follows.



What is the sociological term for the permanent system of caste-based occupational exchange and economic interdependence depicted in this sketch?

Ans :

Jajmani system.

125. Observe the composite collage carefully to answer the given question.

Which national federation, established in 1987 under the Ministry of Tribal Affairs, organizes the marketing and retail activities shown in this collage?

Ans :

TRIFED (Tribal Cooperative Marketing Development Federation of India Ltd).

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using dibbling sticks after burning the forest vegetation. This system reinforces a social ethic of balance rather than exploitation, maintaining a non-dominating relationship with nature."
Identify the local name for the shifting cultivation practiced by this specific tribe.

Ans :

Bewar (or Beora/Dahiya).

98. Read the extract below carefully.
"Among a tribal community located in the Nilgiris, the entire socio-religious and economic life revolves around their herds of buffaloes. The members of this community do not engage in agriculture or farming of any kind. Instead, they sustain themselves entirely by selling and distributing milk and dairy products in exchange for other essential commodities from neighboring people."
Name the specific tribe whose pastoral economy is being described here.

Ans :

Toda tribe.

99. Study the following scenario and answer the question:
"In the late 19th century, thousands of families from Central India migrated to the remote areas of Assam to find work. Women were highly preferred for the delicate task of plucking leaves, while men cleared the jungles and maintained the bushes. Many of these migrant laborers found themselves trapped in semi-bonded conditions due to long hours, low pay, isolation, and debt."
Which specific tribal industry and labor sector is depicted in this historical account?

Ans :

Tea plantations.

100. Read the passage given below and answer:
"In the early 1900s, British colonial authorities needed a cheap and steady labor force for underground extraction in regions like Raniganj, Jharia, and Dhanbad. They recruited physically strong men from communities like the Ho and Santhal for hazardous tasks. These men were employed to cut and break seams using primitive tools in poorly compensated and physically intensive conditions."
Identify the specific extractive industry being referred to here.

Ans :

Coal mining.

101. Read the extract below carefully.
"A group of women from marginalized Adivasi communities works informally on the surface of abandoned mines in Jharkhand. They spend hours sorting, cleaning, and cutting shiny mineral sheets for extremely low wages. Due to severe poverty and a lack of alternative employment, they often bring their children to help in this hazardous, unorganized work."
Which specific mineral industry is characterized by this informal extraction process?

Ans :

Mica industry.

102. Study the following scenario and answer the question:
"To protect local indigenous artisans from exploitation by middlemen, an apex national body steps in to ensure they receive fair and remunerative prices for their goods. The organization sets up a dedicated network of retail outlets across the country, as well as an online marketplace, to sell traditional handicrafts, handlooms, and natural products directly to urban consumers."
Which specific retail network is operated by TRIFED for this purpose?

Ans :

Tribes India.

103. Read the passage given below and answer:
"Govind is a marginalized farmer living in rural Bihar. He tills a small patch of soil that belongs to a local landlord, but he does not have secure tenancy rights over the land. The holding is extremely small, and the limited income generated from the crops is barely enough to maintain his family's daily survival."
Under Daniel Thorner's classification, identify the specific sub-category of 'Mazdoors' that Govind belongs to.

Ans :

Poor Tenants.

104. Read the extract below carefully.
"In a village in Tamil Nadu, an educated landowner from the Brahmin caste moves to Chennai for a lucrative corporate job. He leaves his rural agricultural land to be cultivated by

NODIA

Ans :

The life expectancy was widened and the rate of child mortality was much reduced.

65. Identify the policy that allows industrial workers to actively participate in policy-making and economic decisions of a company.

Ans :

Co-management.

66. Which term characterizes the post-industrial era in India, composed of various economic categories like wealthy classes and industrialist managers?

Ans :

New Class.

67. State briefly the core feature of modernisation regarding an individual's life choices and status.

Ans :

Individuals depend on their own willpower and labour to achieve success rather than destiny and ascribed status.

68. Name the sociologists who defined economic organisation as the ordering of human relations and effort to procure necessities.

Ans :

Madan and Majumdar.

69. What is meant by the concept of 'multiple possessory rights' in primitive societies?

Ans :

Different people use the same property, especially land, for different purposes simultaneously.

70. According to Madan and Majumdar's geographical classification, which type of agricultural economy is followed by the North-Eastern tribal group?

Ans :

Terrace agriculture.

71. Give the local term used for the wage labor performed by landless Santhals in others' agricultural fields on cash payment.

Ans :

Namal.

72. Which externally-aided project, funded by IFAD, is implemented in Nagaland to foster climate-resilient upland farming systems?

Ans :

Project FOCUS.

73. Identify the specific constitutional legislation that legally acknowledged tribal rights over their traditional shifting cultivation lands in 2006.

Ans :

Forest Rights Act (FRA), 2006.

74. Which piece of legislation restricted the Baiga tribe's traditional shifting cultivation practices to promote forest conservation?

Ans :

The Baiga Land Regulation Act (1949).

75. Mention the specific community in Madras that specializes in making bamboo mats and baskets as their allied occupation.

Ans :

Madras Iruler.

76. State the traditional industrial occupation historically practiced by the Asur, Agaria, and Birhor tribes using bloomeries and charcoal.

Ans :

Iron smelting.

77. Name the early form of anti-colonial consciousness where the Ho and Munda tribes revolted against land dispossession and moneylenders.

Ans :

Kol Rebellion.

78. What does the abbreviation MoTA stand for in the context of tribal welfare and development?

Ans :

Ministry of Tribal Affairs.

79. Which scheme is implemented by TRIFED to promote value addition and entrepreneurship among tribal groups?

Ans :

Van Dhan Vikas Yojana.

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on forming self-help groups among these women to enhance their financial independence. Through targeted training and support, the women are able to increase their household incomes via improved agriculture and the establishment of micro-enterprises."
Identify the specific non-governmental organization described in this scenario.

Ans :

PRADAN.

112. Read the passage given below and answer:
"Meena belongs to a tribe that traditionally lives in forested terrains. To clear land for cultivation, her community carefully selects which trees to cut using axes, deliberately leaving large trees standing for shade and future use. They allow the cut vegetation to dry naturally before performing controlled burning, demonstrating an intimate ecological knowledge."
Name the specific central Indian tribe whose shifting cultivation system uniquely features this selective cutting.

Ans :

Penda-Maria tribe.

113. Read the extract below carefully.
"A self-help collective of rural women gathers minor forest produce like tamarind, seeds, and honey. An established support association helps these women artisans and forest produce gatherers process and package their goods. The association specifically focuses on cooperative marketing and financial inclusion so the women can earn a fair and steady income."
Identify the specific non-governmental organization mentioned in the chapter that supports this initiative.

Ans :

SEWA.

114. Study the following scenario and answer the question:
"In rural Punjab, a group of landless farmers works under the close supervision of a wealthy landlord's agent. They do not pay a fixed cash rent, nor do they enjoy any security of tenure. Instead, they provide their labor to till the soil and, in return, pay a designated share of the harvested wheat back to the landlord."
Based on the variants of tenants, what specific type of tenants are these farmers?

Ans :

Croppers.

115. Read the passage given below and answer:
"In a traditional rural society, the agricultural economy is strictly structured. A distinct group of individuals holds legal rights over massive tracts of land extending across several neighboring villages. These individuals have no intention of developing the land or managing its agricultural operations; their sole interest lies in collecting rent from the people who actually work the soil."
Under Daniel Thorner's model, what specific term is given to this sub-category of Maliks?

Ans :

Big Landlords.

116. Analyse the relationship between the first pair and complete the analogy.
Adam Smith : Hunting, pastoral and agricultural stages :: Hildebrand : _____

Ans :

Barter, money and credit

117. Analyse the relationship between the first pair and complete the analogy.
Ghasi tribe : Fibrous tissues :: Mahalis : _____

Ans :

Bamboo items

118. Analyse the relationship between the first pair and complete the analogy.
Koman : Axe :: Podu : _____

Ans :

Burnt field

119. Analyse the relationship between the first pair and complete the analogy.
TRIFED : Promotes marketing of tribal products :: NSTFDC : _____

Ans :

Provides financial assistance and skill training

120. Analyse the relationship between the first pair and complete the analogy.
Substantial Tenants : Holding leases under landlords :: Landless labourers : _____

Ans :

Engage as labourers on a temporary basis

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lower-caste peasants on a conditional basis. Living at a distance, he loses interest in land improvement, while the cultivators lack the authority and resources to do so."
Which specific socio-economic relationship is highlighted in this agrarian setup?

Ans :

Landlord-Tenant relationship.

105. Study the following scenario and answer the question:
"In a rural agricultural district, several farmers operate under a specific leasing agreement with the local landowners. They do not share their harvested crops or provide manual labor on the landlord's personal estate. Instead, they simply pay a predetermined, fixed monetary amount to the landowner for the use and occupancy of the agricultural land."
Based on the variants of tenants, identify the category of these farmers.

Ans :

Cash Tenants.

106. Read the passage given below and answer:
"An indigenous community found mostly in Odisha and Jharkhand was historically divided into two sections based on their lifestyle and religious practices. One of these sections increasingly adopted settled agriculture, worshipped Hindu deities, celebrated mainstream festivals, and invited Brahmins for ceremonies, thereby narrowing the social distance between themselves and mainstream society."
Name the specific sub-group that underwent this cultural assimilation.

Ans :

Dahi Bhuiyas.

107. Read the extract below carefully.
"A dedicated organization works extensively in the Nilgiris region, focusing its efforts on eco-development and creating sustainable livelihoods for the local hill tribes. Instead of encouraging destructive agricultural practices, the organization promotes the collection and sale of non-timber forest produce, helping the tribes generate income while preserving their natural environment."
Name the specific non-governmental organization mentioned here.

Ans :

Keystone Foundation.

108. Study the following scenario and answer the question:
"In the late 18th century, a major economic shift occurred in England. Production moved out of local households and into large, centralized workplaces. Workers, who were previously engaged in cottage industries, were hired as wage laborers by strangers to operate heavy, impersonal machinery powered by new sources of energy like steam."
Identify the specific economic institution or system that developed as a result of these changes.

Ans :

Factory system.

109. Read the passage given below and answer:
"A rural household in 17th-century Europe no longer acts as a fully self-contained economic unit. Instead, an external merchant supplies the family with raw cotton, which the family spins into yarn. The merchant then takes the finished yarn to sell in the market. The craftsman family never interacts with the buyers and does not own the raw materials."
Which specific pre-capitalist system of production is illustrated by this arrangement?

Ans :

Domestic system.

110. Read the extract below carefully.
"Despite having a technical degree, Amit finds that he cannot secure a job in his chosen field. The industries in his region are experiencing a severe economic downturn due to trade fluctuations, prompting them to halt all hiring processes. As a result, Amit is forced to sit idle at home, completely dissociated from society's productive activities."
Which specific 'evil' caused by modern industrialism is Amit experiencing?

Ans :

Unemployment.

111. Study the following scenario and answer the question:
"A professional development agency works actively with women from indigenous communities in rural India. The agency focuses

NODIA

FOUR MARKS QUESTIONS

126. Discuss any four fundamental ways in which the industrial revolution changed the economy.

Ans :

The development of industries by the middle of the eighteenth century brought drastic socio-economic changes through several fundamental shifts.

1. New sources of energy heavily characterised the era of the industrial revolution, with the invention of the steam engine in 1765 considered the starting point for alternative energy.
2. Industrialisation fundamentally shifted the centre of production from the traditional home to the factory, centralizing and impersonalizing workplaces that became increasingly dominated by heavy machines.
3. People were no longer engaged in gathering materials directly from nature, but instead devoted all their time to transforming raw materials into a wide range of finished products.
4. Specialisation appeared as the standard order of the day, significantly raising overall productivity while simultaneously lowering the skill level required of the average working individual.

127. Enumerate any four functions of the Tribal Cooperative Marketing Development Federation of India Limited (TRIFED).

Ans :

TRIFED was established under the Ministry of Tribal Affairs to promote the economic welfare of tribal people through targeted support.

1. TRIFED acts as a vital facilitator and service provider for tribal artisans and producers, helping them market their Minor Forest Produce and handicrafts on remunerative terms.
2. It ensures the implementation of Fair Trade Practices, guaranteeing that tribal communities receive a fair price for their products while protecting them from exploitative middlemen.
3. The organisation ensures the implementation of schemes like Minimum Support Price for Minor Forest Produce to ensure price stability for tribal gatherers across various regions.
4. It operates a network of retail outlets called "Tribes India" and organizes training programs for tribal artisans to improve product quality, packaging, and modern marketing skills.

128. Analyse any four features of modernisation in the context of industrial and urban development.

Ans :

Modernisation emerged alongside the advancement of industries and urban centres, introducing distinct characteristics into human social life.

1. Modernisation strongly implies the freedom of choice and expression, providing individuals with free access to new experiences, high aspirations, self-assertion, and increased personal confidence.
2. Under modernisation, man no longer depends on destiny and ascribed status; instead, individuals are ready to compete and fight to achieve goals using their own willpower.
3. Industrial centres associated with modernisation remain open to provide free choices to all individuals, significantly reducing the restrictive family taboos and traditional social constraints of the past.
4. The environment of modernisation allows people to develop impersonal but close relationships, breaking away from the tight-knit, kin-based social structures that dominated earlier traditional agrarian societies.

129. Explore any four evils caused by modern industrialism.

Ans :

While modern industrialism widened life expectancy and reduced child mortality, it also introduced several severe socio-economic obstacles.

1. Modern industrial revolution led to an extensive waste of land and raw materials, exploiting natural resources without adequate concern for long-term environmental sustainability or ecological balance.
2. The system created periodical economic crises primarily due to unpredictable trade fluctuations, introducing widespread instability into the global market and

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measures to ensure job security, offered freedom to use innovative ideas, and publicly appreciated employees' achievements. They recognized that employees seek social honor and satisfaction beyond just monetary compensation."
Which modern theoretical approach to labour and motivation is the firm adopting?

Ans :

Human conception of work.

91. Read the passage given below and answer:
"Every year, the workers of a large textile mill in Ahmedabad look forward to the festive season with great enthusiasm. This is not just for the holidays, but because the company management distributes a portion of its annual financial surplus to all employees. The workers receive this distribution in the form of a retirement benefit or a bonus, making them feel like true partners in the enterprise."
Identify the specific modern industrial practice described in this extract.

Ans :

Profit sharing.

92. Read the extract below carefully.
"With the establishment of new IT factories and educational institutions in the region, the local society saw a rapid decline in the traditional social hierarchy based on birth and endogamy. Today, an individual's prestige in the community is determined primarily by their education, wealth, and the profession they pursue. This shift allows individuals to change their social status depending on their personal contribution."
Which social stratification concept replaced the traditional caste structure in this context?

Ans :

Class concept.

93. Study the following scenario and answer the question:
"In an indigenous hunter-gatherer community, the social roles are strictly divided. Men exclusively hunt large land animals and fish in the river, while women focus on keeping the house clean, bringing water, and rearing children. This division of work is culturally conditioned and is not organized to maximize production efficiency, but rather follows traditional ancestral norms."
What is the primary basis for the division of labour in this community?

Ans :

Gender.

94. Read the passage given below and answer:
"During the years 1855–56, an indigenous group in eastern India launched a massive uprising against the oppressive forces affecting their traditional livelihoods. They revolted violently against the British revenue policies and the exploitative outsiders who were encroaching on their lands and devastating their agrarian economy."
Identify the specific historical rebellion described in this context.

Ans :

Santhal Rebellion.

95. Read the extract below carefully.
"In a village in Nagaland, the entire community comes together to clear forest patches, burning the dried vegetation to add temporary ash fertility to the soil. Crops like upland paddy, maize, and millet are grown together in a mixed pattern without modern irrigation. The entire agricultural cycle is deeply intertwined with their cultural identity, dictating rituals and harvest festivals like Naknyülüm."
Name the specific regional term for the agricultural system being practiced by this tribe.

Ans :

Jhum cultivation.

96. Study the following scenario and answer the question:
"In the forested terrains of Odisha, a specific section of an indigenous tribe utilizes choppers and axes as their primary agricultural tools to clear vegetation for farming. Historically, this forest-dwelling group was viewed by their plains-dwelling, settled-agriculture counterparts as a less pure section due to their non-Hindu practices."
Identify the specific sub-group of the tribe described in this historical context.

Ans :

Koman Bhuiyas.

97. Read the passage given below and answer:
"A central Indian tribal community strictly avoids ploughing the earth, as their cultural philosophy views it as wounding 'Mother Earth'. Instead, they sow seeds directly into the soil

NODIA

1. Pastoralism is an economic organisation based entirely on animal rearing and animal husbandry, where societies rely on animal products like milk, eggs, and fur rather than flesh.
2. Although grazing land tends to be commonly held in pastoral societies, it is deeply customary among pastoralists for the domestic animals to be strictly owned by individuals.

134. Explain any two differences between Horticulture and Intensive Agriculture.

Ans :

Horticulture:
1. Horticulture involves growing crops with relatively simple hand tools like digging sticks and hoes, strictly without the help of animal power, fertilization, or complex irrigation methods.
2. In horticulture, land is often left idle after one crop to allow wild plants to grow, regenerating soil nutrients naturally before the field is cleared using slash-and-burn techniques.

Intensive Agriculture:
1. Intensive agriculture relies heavily on ploughs, organic and inorganic fertilizers, and permanent fields, leading to the development of cities, craft specialization, and complex political organizations.
2. It is highly market-oriented, focusing on planting high-yielding crop varieties which, while more productive, often make populations more vulnerable to famines, food shortages, and market fluctuations.

135. Briefly explain one feature each of Cash Tenants and Share-cash Tenants.

Ans :

Cash Tenants:
1. Cash tenants are a specific variant of agrarian cultivators who are strictly required to pay a predetermined, fixed cash rent to the landlord for the use of land.
2. Regardless of the seasonal crop yield or agricultural fluctuations, their financial obligation to the landowner remains constant and occupancy depends on fulfilling this specific cash payment.

Share-cash Tenants:
1. Share-cash tenants operate under a hybrid agrarian agreement where they compensate the landowner by paying a specific part of their land rent in actual cash currency.
2. In addition to the cash component, they are also obligated to provide a predetermined share of the crops produced on that land as the remaining portion of rent.

136. "Industrialisation and urbanisation introduced vital changes in the life of women, opening wide options in front of them."
(Sociological Observation on Modern Society)
Explain any four impacts of industrialisation on the position of women in society.

Ans :

The advent of industrialisation and urbanisation has profoundly transformed the social and economic position of women in multiple distinct ways.
1. The options for employment are now wide open for women, as they are completely eligible to be admitted to various technical and academic courses to secure jobs.
2. In many occasions, women are now capable of holding higher professional positions than their male counterparts, which finally and significantly enhances their overall social status and respect.
3. Women are increasingly accepted in public and political life, while revolutionary changes in domestic appliances have relieved them of several household duties, allowing greater outside engagement.
4. Improved health awareness and birth control measures curtail unwanted family members, granting women more free time and empowering them to take important decisions independently.

137. "The modern conception of property cannot be used as a tool to analyse the issue of property in the primitive economic system."
(Anthropological perspective on tribal economies)
List any four features of property in primitive economies.

Ans :

Property in primitive economic systems was governed by unique traditional rules entirely different from modern concepts of individual private accumulation.
1. Primitive economies did not attach much importance to the mass accumulation of

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(ii) The Feudal system was a prominent social and economic structure in pre-industrial Europe based entirely on land distribution.
1. Under this system, the vast landed property originally owned by the king was strategically distributed among the Lords, who then gave it to labourers for cultivation.
2. Agricultural wage earners worked extensively in the lord's fields or served dutifully in his army, receiving merely a small share from the agricultural production in exchange.

150. "All three tribes contributed to the foundation of the tea industry, but their experiences were shaped by recruitment methods and distance from home."

(Historical analysis of plantation labour)

(i) Explain any two roles performed by the Santhals in tea gardens.

(ii) Explain any two roles performed by the Gond tribe in tea estates.

Ans :

(i) The Santhals migrated primarily from Central India and formed the core, permanent labour force crucial to establishing the plantations.
1. They were heavily employed as manual workers responsible for clearing dense forests to adequately prepare the land for large-scale tea estates.
2. They performed vital maintenance work such as planting and tending tea bushes, carrying heavy loads, working in processing sheds, and plucking tea leaves.

(ii) The Gond tribe was heavily recruited from forested areas of present-day Chhattisgarh and Madhya Pradesh for diverse plantation roles.
1. Gond labourers were initially engaged in heavy jungle clearing and early plantation work, later shifting to plucking, weeding, and actively maintaining the tea bushes.
2. Many Gond men specifically worked as coolies, heavy loaders, and maintenance workers inside the tea factories and in the transportation sector of the estates.

151. "When the British needed a cheap and steady labor force for the mines, they turned to nearby tribal communities."

(Study on colonial extractive industries)

(i) Discuss any two roles of the Ho tribe in the mining sector.

(ii) Explain any two negative impacts of the mica mining industry on tribal communities.

Ans :

(i) The Ho people of Singhbhum were specifically targeted for recruitment due to their physical strength and experience with iron ore.
1. They were extensively recruited into both mining and smelting work, engaging in highly hazardous underground digging, cutting, carrying heavy loads, and physically breaking coal.
2. In the coal mines, the Ho community frequently occupied the absolute lowest rung of the labor hierarchy, performing physically intensive, poorly compensated tasks like pick mining.

(ii) The extraction of mica heavily relied on the informal and unorganized labour of tribal men, women, and vulnerable children.
1. The work was done under highly dangerous conditions with low wages, exceedingly poor safety standards, and prevalent child labour due to extreme poverty.
2. While it temporarily provided livelihood, the unregulated extraction directly led to severe environmental degradation and widespread, long-term health hazards for the local tribal populations.

NODIA

152. "Various government bodies operate at the national and state levels to ensure the economic development and protection of marginalized communities."

(Policy review on tribal welfare)

(i) State any two functions of the Ministry of Tribal Affairs (MoTA).

(ii) State any two functions of the National Scheduled Tribes Finance and Development Corporation (NSTFDC).

Ans :

(i) The Ministry of Tribal Affairs (MoTA) was established as the central authority to oversee and coordinate tribal development across India.
1. MoTA acts as the primary nodal ministry exclusively dedicated to the comprehensive social and economic welfare of tribal populations nationwide.

social welfare matters; they now actively participate in crucial economic decision-making processes.
3. Employees are given an authentic say in determining the quality of goods produced, the search for new markets, and managing questions regarding costs, machines, and wages.
4. While popularised in Germany to recover their economy, its success requires workers to balance their union demands with prioritizing the overarching economic interest of the entire industry.

141. "This Act has become a powerful instrument for inclusive growth in rural India through its impact on social protection and livelihood."
(Government document on rural employment)
Enumerate any four features of the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA), 2005.

Ans :

MGNREGA was structurally designed to secure rural livelihoods and decentralize economic growth through legally mandated employment generation.
1. The fundamental design of the Act is highly bottom-up, people-centred, demand-driven, self-selecting, and strictly rights-based to empower the most vulnerable rural populations.
2. Under this specific Act, unskilled manual work will be actively provided strictly according to the direct demand generated by the rural wage-seekers themselves within a timeframe.
3. It officially provides a concrete legal guarantee of wage employment, ensuring at least one hundred days of guaranteed work in a financial year for rural adult volunteers.
4. The legislation includes strict legal provisions mandating the payment of allowances and compensation in case the authorities fail to provide work on demand or delay payments.

142. "The disruptions caused by mining and land alienation gave rise to tribal resistance and uprisings against colonial extraction."
(Historical account of tribal movements)
State and explain any four tribal rebellions or their characteristics rooted in the defense of autonomy.

Ans :

Widespread land dispossession and the exploitative influx of outsiders into tribal belts sparked massive and historically significant uprisings against colonial authorities.
1. The Kol Rebellion (1831–32) occurred when the Ho and Munda tribes violently revolted against sudden land dispossession and the severe economic exploitation by powerful outsider moneylenders.
2. The Santhal Rebellion (1855–56) manifested as a massive and organized uprising directly aimed against oppressive British revenue policies and the exploitation by non-tribal outsiders, known as dikus.
3. The Birsa Munda Movement (1895–1900) actively sought to restore traditional tribal land rights, locally termed 'ulgulan', while fiercely resisting aggressive British mining operations and missionary expansions.
4. These uprisings universally represented early forms of powerful anti-colonial consciousness, fundamentally rooted in the desperate defense of tribal land, cultural identity, and traditional self-sufficient autonomy.

143. "The significance of this tribe lies in the fact that their identity, lifestyle, and name itself are closely connected to this traditional form of agriculture."
(Anthropological report on the Penda Marias)
List any four features of Penda cultivation.

Ans :

Penda cultivation is a deeply sustainable, community-managed form of shifting agriculture specifically adapted to local ecological and rainfall patterns.
1. The tribe uses axes to selectively cut trees and shrubs, actively leaving large trees standing for shade or future use, which ensures minimal ecological damage during clearing.
2. After cutting, the community carefully allows the vegetation to dry naturally before conducting highly controlled burning timed strictly to maximize essential ash nutrients for the soil.
3. Land use is strictly rotational and communal, with traditional leaders or elders collectively managing which specific forest areas are opened for new cultivation or rested for regeneration.
4. Crops are frequently intercropped with

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where settled agriculture is virtually impossible due to poor soil.

(ii) This cultivation method combines deep ecological knowledge with strict, community-based land management practices to ensure sustainability.

1. A unique feature is the selective cutting where large trees are deliberately left standing for shade and future use, reflecting immense respect for forest resources and regeneration.
2. The burning process is never random; it is highly controlled and strictly timed by community elders to minimize forest destruction and maximize crucial ash nutrients for the soil.

161. Govind, a village carpenter, makes wooden ploughs for the dominant Rajput families in his area. He does not ask for daily wages. Instead, generation after generation, his family receives a fixed portion of grain during the harvest season from the landowners.

(i) Identify the traditional economic system and the specific terms used for the two parties involved.

(ii) Explain any two features of this traditional relationship.

Ans :

(i) Govind's traditional economic arrangement perfectly illustrates the Jajmani system, a deeply rooted network of caste-based occupational exchanges.

1. This system operates as a unique economic barter arrangement in rural India involving deep interdependence, reciprocity, and cooperation between different castes and families.
2. The dominant landowning families receiving the service (the Rajputs) are referred to as the 'Jajman', while the serving specialist castes (like Govind) are called 'Kamin' or 'Prajan'.

(ii) This arrangement functions on specific customary rules that go beyond mere commercial transactions to build social cohesion.

1. The relationship is strictly permanent and hereditary; generation after generation, the families remain tied together in a mutual assurance of specialized services and reliable remuneration.
2. The right to perform this work is treated exactly like a property right, which securely passes from father to son, ensuring lifelong employment and payment in kind or cash.

162. A local merchant purchased raw cotton and distributed it to Ramu, a weaver, who worked on it inside his own household. Ramu never met the final buyer. Once the cloth was woven, the merchant collected it to sell in the city market.

(i) Identify the specific pre-capitalist economic system described in this scenario.

(ii) Explain any two features of this specific system.

Ans :

(i) The scenario accurately depicts the Domestic System, a crucial pre-capitalist economic model that emerged between the sixteenth and eighteenth centuries.

1. This system arose following the disintegration of the traditional guild system, acting as a critical transitional bridge before the advent of full-scale modern industrial capitalism.
2. Unlike older feudal structures, this system prominently featured a 'middle man' who directly inserted himself between the actual rural producer and the final urban consumer.

(ii) The operational mechanics of this system significantly altered the traditional nature of household production and market engagement.

1. The craftsman (Ramu) does not develop any direct contact with the actual market, nor is he the legal owner of the raw materials he works upon.
2. Consequently, the household was no longer a self-contained, independent economic unit; instead, it was reduced to merely being a specialized, isolated producing unit within a complicated production chain.

163. Thakur Balwant Singh holds the rights over massive tracts of land extending across five different villages. However, he lives in the city, has absolutely no intention of developing the land, and only visits once a year strictly to collect his rent from the cultivators.

(i) Identify the specific agrarian class category Thakur Balwant Singh belongs to, according

NODIA

technicians, businessmen, teachers, and office workers.

2. The younger generations of this class show a pronounced western influence in their lifestyle, viewing modernity through westernized furniture settings, music, theatre, and cultural attachments.

147. "A trend is visible in the economic world to introduce schemes by which workers, besides their wages, are entitled to a share."

(Analysis of modern industrial outlook)

(i) Mention any two forms in which profit is distributed to workers.

(ii) Explain any two benefits of profit sharing for the company and workers.

Ans :

(i) Profit sharing represents a modern economic approach designed to economically integrate the worker with the company's financial success.

1. Workers are frequently given their share of the company's profit in the direct form of annual bonuses distributed voluntarily by private industries.
2. Profit is also distributed in the form of long-term retirement benefits or, occasionally, by offering direct ownership shares within the company itself.

(ii) The implementation of profit sharing fundamentally transforms the psychological and operational dynamics of the industrial workspace.

1. The workers begin to deeply feel that the company is their own, developing a close, loyal attachment that expands the economy in a highly positive manner.
2. During periods of corporate crisis, workers act as understanding partners, acknowledging temporary losses and sharing responsibilities equitably rather than reacting with hostility toward management.

148. "Government programmes recognise the need to manage fallow periods before leaving fields idle to adapt to soil erosion and cash needs."

(Report on upland farming transitions)

(i) Mention any two features of the FOCUS project in Nagaland.

(ii) State any two ecological challenges currently faced by Jhum cultivation.

Ans :

(i) The FOCUS project represents an institutional effort to support and adapt traditional tribal agriculture to modern environmental realities.

1. The project covers about 60% of the area under food-grain cultivation in Nagaland, actively engaging around half of the rural households in the state.
2. It is an externally-aided agricultural development project implemented with funding from the International Fund for Agricultural Development (IFAD) to foster climate-resilient upland farming systems.

(ii) Traditional Jhum cultivation is currently under severe stress due to changing environmental conditions and modern land pressures.

1. Slash and burn practices are causing severe soil erosion, leading to extensive land degradation, with reports stating an average loss of about 30.62 tonnes of soil per hectare annually.
2. Farmers are increasingly reporting drastically changing rainfall patterns, such as delayed monsoons and drought-like conditions, which yield low returns despite large labour and land inputs.

NODIA

149. "A kind of pre-capitalist system arose, bridging the gap between the decaying craft guilds and modern factory production."

(Historical outline of European economies)

(i) Discuss any two features of Early Industrialism.

(ii) Briefly explain any two features of the Feudal system.

Ans :

(i) Early industrialism marked the critical transition from simple transformative economies to more complex, surplus-driven production systems in Europe.

1. Production was deliberately increased well beyond the immediate need for consumption, allowing the generated surplus to be effectively used for further production or future consumption.
2. The 'division of labour' came into active use, ensuring that production was not limited to the owner alone, multiplying differentiation to attain an increased production goal.

naturally occurring trees or shrubs that are deliberately left uncut to help retain soil moisture, provide shade, and add organic matter.

144. "A radical change came in the economic sphere after the advent of the industrial revolution in the eighteenth century."

(Historical text on economic transition)

Discuss any four characteristics of Modern Industrialism.

Ans :

Modern Industrialism dramatically transformed human economic organisation by introducing unprecedented technological and structural advancements in the production process.

1. The era was heavily characterised by the widespread application of mechanical power to work with complex machines, entirely replacing the traditional reliance on simple human or animal labour.
2. It involved the rapid adaptation and integration of groundbreaking new technological inventions directly into the manufacturing industry, a trend that prominently began and accelerated in England.
3. There was an immense accumulation of financial capital, which was directly caused by the unprecedented global increase in commercial trade and large-scale, factory-based mass production.
4. The rapid development of the centralized factory system was accompanied by a massive extension of transport networks and advanced means of communication to facilitate global market reach.

145. "They provide support for tribal artisans and forest produce gatherers to enhance incomes through agriculture and micro-enterprises."

(Report on Non-Governmental interventions)

Explore the role of any four Non-Governmental Organisations (NGOs) or Cooperatives working for tribal welfare.

Ans :

Various NGOs and cooperatives play a vital role in improving tribal livelihoods through localized, skill-based, and eco-friendly developmental initiatives.

1. The Tata Trusts (Central India Initiative) actively works on enhancing tribal livelihoods, promoting natural resource management, and improving access to education specifically within marginalized tribal belts.
2. The BAIF Development Research Foundation promotes highly sustainable livelihoods through the implementation of agriculture, animal husbandry, and forest-based economic enterprises among diverse tribal populations.
3. PRADAN (Professional Assistance for Development Action) works closely with tribal women's Self-Help Groups to significantly enhance their household incomes through agricultural improvements and micro-enterprises.
4. The Keystone Foundation in the Nilgiris focuses heavily on eco-development, the sustainable harvesting of non-timber forest produce (NTFP), and ensuring long-term sustainable livelihoods for hill tribes.

146. "With the coming of new economy and professionalism, the traditional system of caste based on birth disappeared, making way for class structure."

(Sociological text on social mobility)

(i) State any two factors that determine class prestige.

(ii) Discuss any two features of the 'New Class' in post-industrial India.

Ans :

(i) The transition from a caste-based society to a class-based system shifted the criteria for social status and mobility.
   1. Occupation became a primary factor, where between two individuals with similar backgrounds, the one with a higher professional occupation possesses higher prestige.
   2. Education and accumulated wealth became crucial determinants of individual status and position, drastically reducing the traditional importance previously placed on birth and endogamy.

(ii) The 'New Class' emerged as a direct consequence of the post-industrial era and the expansion of British and post-independent industries.
   1. It is fundamentally composed of varied economic categories, broadly divided into wealthy classes and middle classes, including industrialist managers,

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2. It actively implements crucial government schemes focusing on improving tribal education, public health, sustainable livelihoods, and the legal protection of their traditional forest rights.

(ii) The NSTFDC operates as a specialized financial institution designed to economically empower tribal individuals and communities.
1. The corporation is tasked with providing direct and accessible financial assistance and concessional loans to aspiring tribal entrepreneurs to start micro-enterprises.
2. It actively facilitates specialized skill training programs designed to equip tribal individuals with the modern expertise required to successfully manage and sustain their business ventures.

153. "As this sub-group adopted settled agriculture, social distance between the two groups narrowed, and cultural assimilation blurred earlier distinctions."

(Sociological study of the Bhuiya tribe)

(i) Mention any two traditional tools/crops used by Koman Bhuiyas during shifting cultivation.

(ii) Explain any two reasons why they transitioned to settled plough farming.

Ans :

(i) The Koman Bhuiyas were the more primitive section of the tribe, traditionally relying on localized slash-and-burn farming in forested terrains.
1. They relied heavily on basic hand tools, specifically using axes (koman) and daos (choppers) to cut down large trees and thick shrubs before burning.
2. Women and men broadcasted mixed seeds without ploughing, growing diverse crops like millet (mandia), maize, pulses, and oilseeds to minimize risks from pests and rainfall.

(ii) The transition from migratory shifting cultivation to settled farming was driven by a combination of ecological depletion and state intervention.
1. Rapid population growth and severe forest depletion drastically reduced the availability of fallow forest land, making the traditional 5–10 year shifting cultivation cycle completely unsustainable.
2. The transition was heavily encouraged by government agricultural extension programmes, the Indira Awas Yojana, and support from Integrated Tribal Development Agencies (ITDA).

154. "Caste division in Indian society has also an important role in determining economic relationships, as observed in the southern parts."

(Sociological text on agrarian relations)

(i) Explain any two observations made by Andre Beteille regarding landowners in Tamil Nadu.

(ii) State any two impacts of this dynamic on the agrarian relationship.

Ans :

(i) Andre Beteille extensively analysed Landlord-Tenant relations, noting how traditional caste hierarchies adapted to modern educational and urban opportunities.
1. Beteille observed that in Tamil Nadu, there was a massive trend of leasing out agricultural land primarily among the upper-caste Brahmins.
2. He noted that educated Brahmin members opted for higher education and employment in cities, deliberately leasing their landed property to lower caste people left in rural areas.

(ii) This specific pattern of absentee landlordism fundamentally altered the emotional and social fabric of rural agricultural life.
1. The landowners living at a distance entirely lose interest in the land, while the tenants, lacking ownership rights and resources, have no intention to improve land conditions.
2. The relationship between owner and tenant becomes strictly determined by the land, remaining completely impersonal, distant, and lacking any true emotion, thereby destroying age-old social bonds.

NODIA

155. "Land and forest use are guided by tribal customs, but government policies have greatly influenced this traditional method."

(Analysis of Podu cultivation)

(i) Discuss any two traditional features of Podu cultivation among the Khond tribe.

(ii) Explain any two impacts of recent government policies on Podu farming.

Ans :

(i) Podu is a traditional, deeply cultural method of shifting axe cultivation predominantly practiced in the Eastern Ghats.
   1. A forested hill slope is chosen based on communal ownership, where vegetation is felled using an axe, dried, and burnt to use the ash for temporary soil fertility.
   2. The cultivation is deeply tied to their spirituality, as Khonds strictly perform traditional rituals seeking the blessings of earth and forest deities before clearing or burning land.

(ii) Modern government interventions have drastically altered the legal and operational landscape of this traditional farming practice.
   1. Earlier laws like the Indian Forest Act restricted forest use and labeled Podu as illegal, severely reducing cultivable land and shortening fallow periods to unsustainable levels.
   2. However, the Forest Rights Act (2006) legally acknowledged tribal rights over traditional Podu lands, prompting states to regularize plots and promote recognized, sustainable agro-forestry.

156. In a remote settlement, Ramesh and the other men exclusively hunt wild animals, while his wife Sunita and the women collect wild plants. They work together for daily survival, never calculating their labour in terms of money, and lack any concept of producing a surplus for a market.

(i) Identify the sociological concept regarding the economic setup and the basis of the division of labour described here.

(ii) Explain the nature of wealth and property within such traditional community settings.

Ans :

(i) The scenario vividly describes the core nature of a primitive economic organisation and its inherent, culturally conditioned division of work.
   1. It highlights a primitive economy aimed entirely at the immediate satisfaction of basic physical needs, where all production is strictly meant for collective community consumption.
   2. It indicates a strict division of labour based solely on the criterion of gender, where tasks are naturally assigned without any specialized activity to maximize efficiency.

(ii) In such traditional setups, property and wealth are conceptualized entirely differently compared to modern capitalist economies.
   1. Primitive economies did not attach much importance to the accumulation of surplus property; instead, property was frequently owned collectively by the community as a whole.
   2. Land and cattle wealth were considered family property utilized across generations for production, functioning as the basic form of capital in those ancient days.

157. Anil works at a large manufacturing plant. Recently, management stopped treating workers as mere cogs in a machine. They provided him with housing, medical benefits, and recreation. Furthermore, face-to-face discussions between the managers and Anil's team have smoothened all workplace operations.

(i) Identify the modern industrial concept demonstrated by the management's new approach.

(ii) Explain any two features or realisations that led to this approach.

Ans :

(i) The scenario perfectly illustrates the modern sociological concept of treating the enterprise as an association rather than just an economic unit.
   1. This approach recognises that industries possess a broader social role, where workers, management, and capitalist owners all share a continuous and vital social relationship.
   2. It explicitly links the economic aspect of life directly with the social aspect, ensuring that workers are not alienated and can lead safe, secured human lives.

(ii) This collaborative setup emerged from specific psychological and operational realisations within the modern industrial framework.
   1. Management discovered that if workers are alienated and not given the feeling that they share the pains and pleasures of the system, the company cannot maximize earnings.
   2. It is now widely understood that a worker should not be isolated from his

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house, family, and freedom; instead, 'co-operation' must become the ultimate watchword for success.

158. Priya wanted to invest her savings. Instead of directly contacting a business owner, she bought a few small shares in a massive steel company through her Life Insurance network and a local bank, making her a fractional participant in the company's economy.

(i) Identify the modern economic trend described in the scenario.

(ii) Explain any two features or implications of this trend.

Ans :

(i) Priya's investment activity perfectly exemplifies the modern economic trend known as the spread of property in the industrial sector.

1. This trend is characterised by the wider and significantly more equitable distribution of corporate property in the accessible form of stocks and shares of big industries.
2. It demonstrates how anyone can now buy a small share to become an active part of a massive company, democratizing ownership beyond a small, elite group.

(ii) The implications of this trend completely reshape the traditional worker-owner-consumer dynamics within the broader economic sphere.

1. It establishes a system where indirect contact prevails heavily over direct contacts, efficiently utilizing the vast networks of banking and Life Insurance companies for transactions.
2. Consequently, the national economy runs smoothly with everyday people acting as active participants, spreading financial property far beyond the few who directly control administrative economic issues.

159. Vikram, a factory worker, was offered a job with slightly lower wages but guaranteed job security, appreciation from supervisors, and the freedom to use his own ideas. He happily chose this job over a higher-paying but highly unstable position elsewhere.

(i) Identify the sociological concept regarding labour attitude illustrated by Vikram's choice.

(ii) Explain the core philosophy behind this concept.

Ans :

(i) Vikram's decision clearly illustrates the 'Human conception of work', a modern outlook developed by thinkers like Maslow and Herbert Simon.

1. This concept proves that labour is no longer considered a purely economic activity where workers toil exclusively for a monetary salary all the time.
2. It highlights that multiple other incentives, such as job security, pride of achievement, and opportunities for promotion, heavily dictate a worker's choice for a specific job.

(ii) The philosophy fundamentally redefines the purpose of employment beyond basic survival, focusing on the psychological needs of the worker.

1. It argues that human beings do not work solely for basic minimum amenities; even after those are satisfied, they work for social honour and personal satisfaction.
2. It views work as an essential part of life that associates man with society, treating him as a human being rather than a mere part of a production machine.

160. Madhav and his clan selected a forested patch in their hilly region. Using only axes, they selectively cut trees, ensuring large ones remained standing for shade. After drying and burning the vegetation, they sowed millets in the ash.

(i) Identify the specific type of shifting cultivation practiced by Madhav's community.

(ii) Explain any two unique features of this cultivation method.

Ans :

(i) The scenario vividly describes Penda cultivation, a highly specific and traditional form of shifting axe cultivation practiced by the Penda Maria tribe.

1. The method is uniquely adapted to local rainfall patterns and forest types, where the axe is the primary implement used to clear vegetation selectively rather than indiscriminately.
2. It represents a deeply harmonious relationship with nature, ensuring food security in a hilly forest environment

NODIA

property; instead, early men collected or produced food purely for their immediate daily consumption.
2. The concept of property included material goods, both movable and immovable, as well as specific privileges, but it was rarely viewed strictly as an individual possession.
3. Property was frequently owned by the community as a whole, featuring 'multiple possessory rights' where different people utilized the exact same piece of land for different purposes.
4. Inheritance of property was frequently determined by the community, and in cases of collective ownership, the shared usage continued uninterrupted even after the death of an individual.

138. "The transformation of tribal communities into industrial laborers is a complex process shaped by historical, economic, and social factors."

(Sociological analysis of tribal transition)

Explain any four reasons for the migration and recruitment of tribal people into industrial labour.

Ans :

The massive shift of self-sufficient tribal communities into the industrial wage labour force was driven by severe external disruptions and colonial demands.
1. Colonization, the aggressive expansion of agriculture, mining, and rampant deforestation directly led to the catastrophic loss of traditional forests, land, and natural resources that tribes relied on.
2. Colonial forest laws and exploitative land revenue policies actively restricted tribal access to their ancestral lands, forcing them to seek alternative survival methods outside their communities.
3. Early industrialization required extremely cheap manual labor, making tribal communities a prime target for recruitment due to their high physical endurance and willingness to perform harsh work.
4. The complete loss of livelihood in their native villages compelled massive tribal populations to migrate seasonally, and later permanently, to factories, mines, and distant construction sites.

139. "The prohibition of shifting cultivation prevented the Baigas from using forest land, displacing them from their ecological niche."

(Observation on the decline of traditional tribal farming)

Analyse any four causes for the decline of Bewar cultivation among the Baiga tribe.

Ans :

The traditional Bewar cultivation of the Baiga tribe collapsed due to continuous external state interventions and rigid bureaucratic restrictions on forest use.
1. The implementation of strict forest conservation laws and the Baiga Land Regulation Act of 1949 actively prohibited shifting cultivation, directly preventing them from using forest land.
2. Forests were abruptly declared as absolute state property, which completely erased the customary rights of the Baigas and legally displaced them from their traditional ecological niches.
3. The government heavily promoted settled agriculture, issuing land titles and encouraging market crops, which forcibly replaced the Baigas' spiritual and symbolic relationship with the forest ecosystem.
4. Modern bureaucratic interventions systematically destroyed traditional tribal councils and authority figures, replacing indigenous self-governance with external control that forcefully discouraged the continuation of Bewar practices.

140. "Lately, it was discovered that if the workers are not given the feeling that they share the pains and pleasures of the entire industrial system, the company will not be able to earn as much."

(Excerpt on Modern Industrial Relations)

Evaluate the statement by discussing four features of 'Co-management'.

Ans :

Co-management represents a revolutionary shift in industrial relations where workers are actively integrated into the core functioning of a company.
1. The policy allows workers to go far beyond the status of ordinary sharers of industrial output, drawing them directly into the vital policy-making and implementing orbit.
2. Workers are no longer strictly confined to making decisions solely in the area of

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to Daniel Thorner's classification.

(ii) Explain any two features of this broader class category.

Ans :

(i) Thakur Balwant Singh perfectly exemplifies the sub-category of 'Big Landlords' within the broader agrarian class of 'Maliks', as defined by Thorner.
   1. Big landlords are specifically characterized by holding proprietary rights over massive tracts of land extending over several villages without any personal involvement in daily agricultural daily labour.
   2. They function essentially as absentee owners who possess absolutely no intention of developing the land or managing it, being exclusively interested in the aggressive collection of rent.

(ii) The broader class of 'Maliks' maintains absolute dominance in the agrarian structure through specific economic interests and property rights.
   1. Maliks earn their substantial income directly from the land by enjoying absolute property rights over it, utilizing their power to extract wealth without performing physical fieldwork.
   2. Their primary economic interest is strictly to maintain a severely low wage level for labourers and a high rent standard for their land, collecting dues from various tenants.

164. Mohan owns a modest plot of land. His entire family works together from dawn to dusk to cultivate wheat. The land yields just enough to sustain his household, and he never employs outside labourers unless someone falls severely sick during the harvest season.

(i) Identify the specific agrarian class category Mohan belongs to, according to Daniel Thorner's classification.

(ii) Explain any two defining features of the broader class category Mohan falls under.

Ans :

(i) Mohan's situation perfectly aligns with the sub-category of 'Small Land Owners' within the broader agrarian class of 'Kisans', according to Thorner's model.
   1. Small land owners are defined by having just enough sufficient land holding to adequately sustain their own immediate family without generating massive commercial surpluses.
   2. Cultivation is strictly the responsibility of the family members; they neither receive rent from others nor employ outside wage labour unless it becomes absolutely necessary in a season.

(ii) The broader class of 'Kisans' forms the working backbone of the agrarian economy, operating under distinct property and labour conditions.
   1. Kisans physically work on the agricultural lands themselves and possess a definitive property interest or recognized tenancy right in the land they cultivate.
   2. However, their legal and social status, as well as their overall property interest, remains strictly inferior and subordinate to the dominant Malik class.

165. Murugan, a tribal man from Madras, gathers specific forest materials and intricately weaves them into highly durable mats and baskets. He sells these in the local weekly market to supplement the meagre income he makes from seasonal farming.

(i) Identify the tribal community Murugan belongs to and the economic activity he is engaged in.

(ii) Explain the significance of such activities in tribal economies.

Ans :

(i) Murugan belongs to the Madras Iruler tribe, and the scenario highlights his engagement in traditional tribal handicrafts as an allied occupation.
   1. The Madras Iruler are specifically renowned in anthropological texts for their unique traditional expertise in meticulously crafting high-quality bamboo mats and baskets from forest resources.
   2. This specific activity falls under the broader category of allied occupational handicrafts, which exist alongside their main economic activities like agriculture or seasonal hunting.

(ii) These traditional handicrafts play a vital, supplementary role in maintaining the self-sufficiency of tribal economic organisations.
   1. Tribal people have always relied on allied occupations—such as basket

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Tenants', who independently cultivate the fields by holding formal long-term leases strictly under wealthy landlords, possessing holding sizes that are usually large enough to ensure their tenure rights remain fairly secure.

7. The lowest agrarian tier is the heavily exploited 'Mazdoors', primarily including 'Poor Tenants' and 'Sharecroppers' whose tenancy rights remain highly insecure, cultivating another's land specifically on the risky basis of earning a mere proportional crop share.
8. Finally, the most structurally vulnerable among the Mazdoors are the deeply impoverished 'Landless Labourers', who are desperately forced to engage themselves as manual wage workers on another person's land entirely on a temporary, highly conditional basis.

184. Assess the negative impacts or evils of modern industrialism on society and the working class.

Ans :

While modern industrialism brought rapid mass production and unprecedented technological advancement, it simultaneously generated severe socio-economic evils and societal disruptions.

1. A profoundly negative consequence of the massive industrial revolution was the extensive and reckless waste of valuable land and precious raw materials, as the relentless drive for mass production severely prioritised immediate output over sustainable ecological management.
2. The highly complex international industrial system introduced severe periodical economic crises, which were primarily triggered by unpredictable global trade fluctuations, leaving thousands of vulnerable factory workers suddenly destitute without any stable income during extended economic recessions.
3. Modern industrialism inevitably led to the dangerous and disproportionate concentration of capital strictly in the hands of a very few wealthy capitalists, drastically widening the severe economic gap between affluent production owners and heavily impoverished industrial wage labourers.
4. The completely unchecked expansion of massive industrial corporations facilitated the rampant growth of powerful monopolistic enterprises, effectively crushing smaller traditional domestic businesses and completely eliminating fair market competition within the rapidly transforming and highly unequal global economic landscape.
5. The systematic and widespread introduction of advanced factory mechanisation inherently caused massive structural unemployment, as traditional skilled craftsmen and manual labourers were rapidly replaced by highly efficient machines, leaving vast segments of the population economically discarded.
6. The fundamental sociological relationship between the vulnerable workers and the powerful owners of production drastically deteriorated, as they gradually became entirely distant and culturally alienated from one another within the highly impersonal and mechanically driven factory environment.
7. The entire overarching industrial production system remained profoundly alien to the ordinary factory workers, completely stripping them of creative fulfillment and systematically reducing them to merely being tiny, insignificant, easily replaceable cogs within a massive manufacturing machine.
8. Essential economic forces were ultimately reduced to an entirely abstract and highly impersonal phenomenon, fundamentally transforming the economy from a simple system fulfilling basic human needs into a deeply complicated structure existing far beyond common human understanding.

185. Evaluate the role of the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) in rural development. Elaborate with suitable examples of its objectives and features.

Ans :

The Mahatma Gandhi National Rural Employment Guarantee Act (2005) serves as a powerful legislative instrument specifically designed for driving inclusive growth and democratic governance in rural India.

1. The fundamental and revolutionary mandate of the MGNREGA programme is to decisively provide a strict legal guarantee of exactly one hundred days of paid wage employment in a financial year to every rural household volunteering for unskilled manual work.

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Ans :

(i) The scenario explicitly describes the entrepreneur calculating the 'Cost of production' and determining his final 'Profit'.
   1. The total expenses he calculates—including the loan interest, raw materials, wheel depreciation, and assistant's wages—collectively represent the exact cost of production.
   2. The final monetary remainder he derives by subtracting these total expenses from the selling price of the pots represents his ultimate profit.

(ii) These fundamental concepts dictate the financial viability of producing and selling any economic good in the market.
   1. The cost of production implies the total mandatory expense incurred during the actual working and manufacturing of goods, encompassing raw materials, wages, interest, and equipment depreciation.
   2. Profit is the specific financial remainder that comprises the producer's actual earnings when the total cost is completely deducted from the final market price of the good.

169. Hari travels to a neighboring village during the sowing season. He has no tenancy rights, no security, and does not negotiate any crop share. He simply works on a wealthy farmer's land for a few weeks solely to earn a daily cash wage before moving on.

(i) Identify the specific agrarian class category Hari belongs to, according to Daniel Thorner.

(ii) Explain the status of such workers in the broader agrarian economic relationship.

Ans :

(i) Hari perfectly fits the category of 'Landless labourers' within Thorner's broader agrarian classification of 'Mazdoors'.
   1. Landless labourers are marginalized individuals who engage themselves purely as physical labourers in another person's agricultural land to earn their survival.
   2. They work strictly on a temporary basis, performing total fieldwork entirely for others to earn wages, without any specific conditional relationship, security, or tenancy rights with the landlord.

(ii) The existence of this class highlights the severe inequalities and subordination embedded within the traditional Indian agrarian sector.
   1. Sociologists like Andre Beteille observed that in most parts of the country, this severely marginalized class of landless labourers sometimes constitutes as much as one-third of a village.
   2. The relationship of these agricultural labourers to the landowners is strictly one of absolute subordination, where the landowner acts as the ultimate 'malik' lacking true emotional connection.

170. A state government agency in Odisha buys turmeric and honey directly from local tribal gatherers. By doing so, the agency ensures the gatherers bypass exploitative middlemen and receive fair welfare support at the state level.

(i) Identify the specific type of government organization described in the scenario.

(ii) Mention any two broad functions of such state-level organizations.

Ans :

(i) The scenario accurately describes the active intervention of a State Tribal Development Corporation, specifically resembling the Odisha Tribal Development Cooperative Corporation Ltd. (TDCCOL).
   1. These are dedicated, state-level corporate entities established specifically in states possessing a significant tribal population to safeguard their immediate economic interests.
   2. They function directly under the broader governmental framework to strictly eliminate the exploitative presence of private middlemen in traditional tribal markets.

(ii) These state corporations are legally mandated to execute specific economic and welfare functions for tribal upliftment.
   1. They handle the direct, large-scale procurement of minor forest produce and agricultural goods directly from tribal gatherers to ensure they receive fair, unexploited monetary compensation.
   2. Furthermore, they are responsible for the effective marketing of these procured goods and the seamless execution of various state-sponsored welfare schemes at the grassroots level.

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171. Rajesh evaluates a new tractor before buying it, determining exactly how much it will help him plow his vast fields. As he purchases the tractor and several other heavy machines, his local status elevates as a man of great prosperity.
(i) Identify the two preliminary economic concepts illustrated by Rajesh's evaluation and subsequent status.
(ii) Explain these two concepts.

Ans :

(i) Rajesh's decision-making process illustrates the measurement of 'Utility', while his subsequent accumulation of machines demonstrates the concept of 'Wealth'.
1. By determining exactly how much the tractor will help him fulfil his agricultural desires, Rajesh is strictly measuring the utility of that specific economic good.
2. The social status and prosperity he achieves by accumulating and possessing multiple economic goods directly reflect the transformation of those goods into personal wealth.

(ii) These preliminary concepts form the psychological and material foundation of all human economic activity and transactions.
1. Utility dictates that every economic good possesses an amount of usefulness; it is the exact measure of how much personal satisfaction an individual can extract to fulfil a desire.
2. Wealth occurs when more than one economic good is legally possessed and enjoyed by a particular individual, group, or country, directly reflecting their accumulated economic power.

172. Biju, a Khond tribal elder, used to practice farming on forested hill slopes under the constant fear of eviction by forest guards. Recently, a new national law officially recognized his clan's historical claim to the slope, granting them legal security to farm sustainably.
(i) Identify the specific legislation that granted Biju this legal security, and the farming method he practices.
(ii) Explain the historical policy shift that led to this empowerment.

Ans :

(i) Biju was empowered by the landmark Forest Rights Act (FRA) of 2006, which secured his traditional right to practice Podu cultivation.
1. The Forest Rights Act legally acknowledged and formalized tribal rights over traditional forest lands, strictly protecting them from arbitrary bureaucratic eviction.
2. Podu cultivation is the traditional method of shifting axe cultivation practiced by the Khond tribe in the Eastern Ghats, involving burning vegetation to enrich the soil.

(ii) This legislation marked a monumental paradigm shift in how the government viewed tribal land rights and forest conservation.
1. Earlier colonial and post-colonial policies, like the Indian Forest Act of 1927, rigidly restricted forest use, labeling tribal shifting cultivation as illegal and destructive.
2. The FRA reversed this by legally recognizing the deep bond between tribes and nature, transforming illegal shifting cultivators into recognized practitioners of sustainable, eco-friendly agro-forestry.

173. Ravi farms a large plot of land owned by a city merchant, but his lease is secure and legally documented. In contrast, his neighbor Shyam farms a smaller plot without any security and can be evicted by the landlord at will.
(i) Identify the specific tenant categories Ravi and Shyam belong to, according to Daniel Thorner.
(ii) Explain the defining characteristics of these two tenant types.

Ans :

(i) According to Thorner's precise agrarian classification, Ravi is classified as a 'Substantial Tenant', whereas his vulnerable neighbor Shyam is categorized as a 'Sharecropper'.
1. Ravi's secure and documented lease under a landlord directly places him in the relatively stable sub-category of substantial tenants.
2. Shyam's precarious status, lacking any tenure security and facing constant threat of arbitrary eviction, clearly identifies him as a tenant-at-will or sharecropper.

(ii) These two categories represent vastly different levels of economic stability within the broader class of working Kisans and Mazdoors.

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1. Substantial Tenants hold formal leases under large landlords; the size of their agricultural holding is usually large enough, and their tenure rights remain fairly legally secure.
2. Sharecroppers are entirely tenants-at-will who take up agricultural leases without any legal security, cultivating another's land merely to earn a predetermined share of the crop produced.

174. Sita and her husband work together on their ancestral land. While her husband handles the heavy soil turning, customary tribal rules strictly forbid Sita from touching the farming equipment, so she focuses entirely on sowing seeds and managing a small vegetable patch.
(i) Identify the tribal community depicted and the specific implement Sita is forbidden to touch.
(ii) Explain any two features of this tribe's agricultural economy.

Ans :

(i) The scenario accurately depicts the traditional agricultural practices of the Munda tribe, where females are strictly forbidden by custom to touch the plough.
1. Agriculture remains the profoundly important traditional occupation of the Mundas, deeply governed by ancient gender-based taboos regarding the division of agricultural labour.
2. The plough is the specific heavy agricultural implement that Munda females are strictly restricted from touching, leaving that specific task entirely to the men.

(ii) Despite these strict gender taboos, Munda agriculture is a highly collaborative and structured economic endeavor.
1. While men plough, both men and women work extensively in the field together, with the crucial tasks of sowing and reaping crops being done almost entirely by the females.
2. Additionally, many Munda women maintain personal kitchen gardens where they independently produce vegetables like sweet potato, brinjal, chili, and onion to sell for cash in the local market.

175. Birsa moved from his village to a coal-extraction town. He now suffers from chronic respiratory illness due to inhaling dust, lives in a cramped, unsanitary colony, and has noticed a rise in alcoholism among his displaced peers.
(i) Identify the historical process and the specific sector that caused Birsa's condition.
(ii) Explain any two sociological consequences of this process on tribal populations.

Ans :

(i) Birsa is a victim of the massive tribal migration into industrial wage labor, specifically within the highly hazardous coal mining industry.
1. This historical process involved the forced absorption of displaced, self-sufficient tribal people into physically demanding, exploitative industrial sectors due to massive colonial land alienation.
2. The mining industry, particularly coal extraction in regions like Dhanbad and Raniganj, absorbed the largest number of tribal people into extremely dangerous underground and surface jobs.

(ii) The engagement of tribal people in heavy industries led to severe and irreversible social and physical disorganization.
1. Mining work directly introduced deadly industrial diseases, fatal accidents, and highly unsanitary living conditions within intensely crowded and unregulated mining colonies.
2. The total breakdown of traditional tribal social structures in these areas drastically increased severe social evils, notably rampant alcoholism and the exploitation of vulnerable tribal women.

176. Discuss the socio-cultural significance and implications of the agricultural system depicted in the image for the local tribal community.

Indigenous community members engaging in a traditional slash-and-burn farming cycle on

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making, spinning, weaving, pottery, and metalwork—to supplement their primary income from unpredictable agriculture or food gathering.
2. These handicrafts have a vast variety of indigenous forms and remain highly popular and commercially valuable even in the modern economic world, providing crucial alternative cash income.

166. Suraj's ancestors used small bloomeries and charcoal to extract metal from local ores for making weapons. However, after large factories acquired their lands, Suraj was forced to take up an unskilled job loading cargo at the nearby Tata Steel plant.
(i) Identify the traditional tribal occupation Suraj's ancestors practiced and name two tribes known for this.
(ii) Explain the historical reasons behind this drastic occupational transition.

Ans :

(i) Suraj's ancestors were engaged in traditional iron smelting, a highly specialized indigenous craft historically practiced by tribes like the Asur and Agaria.
1. These specific tribes had a long, rich tradition of using local iron ore and charcoal in small furnaces to meticulously make iron for agricultural implements and weapons.
2. Other prominent tribes deeply involved in this pre-modern metallurgical industry included the Gond and Birhor communities of Central India.

(ii) The complete destruction of this traditional tribal industry was driven by colonial policies and massive modern industrial expansion.
1. British colonial policies aggressively encouraged massive extractive industries, alienating vast tracts of tribal land and severely disrupting their access to local raw materials and forests.
2. With the sudden rise of modern, large-scale iron and steel industries, tribal lands were acquired for massive factories, forcing displaced traditional smelters into low-paid, unskilled wage labour.

167. Temsu, a young Naga boy, moved to the city for higher education. When he returns to his village, he refuses to participate in the traditional seed-sowing rituals or the collective forest-clearing festivals, causing a rift with the village elders.
(i) Identify the traditional agricultural system Temsu is moving away from and its socio-cultural significance.
(ii) Explain any two consequences of this modern transition on the tribal community.

Ans :

(i) Temsu is culturally distancing himself from Jhum cultivation, the traditional slash-and-burn farming system that is the central economic activity binding Naga society together.
1. Jhum cultivation is not just an agricultural system; it is deeply interwoven with their cultural identity, fundamentally structuring their seasonal calendar, daily routines, and social cooperation.
2. The entire agricultural cycle strictly dictates communal rituals, festive celebrations, and taboos, heavily reinforcing social unity, intergenerational bonding, and mutual interdependence among the villagers.

(ii) The increasing abandonment of these traditional practices by the educated youth triggers severe structural transformations within the village.
1. As the youth increasingly move away from Jhum-based community life, it directly causes severe social dislocation and a massive loss of traditional communal solidarity.
2. This drastic transition inherently challenges traditional elder authority, breaks the intergenerational transmission of vital ecological knowledge, and leads to a profound socio-cultural transformation of the tribe.

168. A local entrepreneur starts manufacturing clay pots. He calculates the interest on his loan, the money spent on raw clay, the depreciation of his wheel, and the wages paid to his assistant. He subtracts this total from the final selling price of the pots.
(i) Identify the two economic concepts being calculated by the entrepreneur.
(ii) Explain these two concepts as defined in preliminary economics.

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Marketing Development Federation of India Ltd.).

1. Established in 1987 under the Ministry of Tribal Affairs, TRIFED aims to promote the comprehensive economic welfare of tribal people by actively supporting the marketing and structured development of their indigenous products.
2. It acts as a crucial facilitator and service provider for tribal artisans and gatherers, helping them effectively market their Minor Forest Produce (MFP) and traditional handicrafts on fair, remunerative terms.
3. By strictly enforcing established Fair Trade Practices, the federation ensures that marginalized tribal communities receive a just price for their products, shielding them entirely from the exploitation of predatory middlemen.
4. It implements significant government schemes like the Minimum Support Price (MSP) for Minor Forest Produce and the Van Dhan Vikas Yojana, encouraging value addition, entrepreneurship, and retail marketing through its extensive 'Tribes India' network.

179. Study the news extract graphic carefully and answer the questions that follow.

WEDNESDAY, OCTOBER 11, 2023

DISPLACED BY COAL: THE INNVISBLE CASUALTIES OF MINING EXPANSION.

Traditional forest-based communities forced into hazardous, low-paid labour as mining colonies swallow ancestral lands.

...systemic **debt bondage** trapping families for generations. ... a clear case of **double exploitation** by mining corporations and labor contractors.... **marginalization** of these communities from their traditional livelihoods.

A news report detailing the harsh realities faced by indigenous groups absorbed into the industrial labour force.

From the clipping given above, answer the following questions:

(a) Identify the factors that compelled tribal communities to transition from self-sufficient agrarian lives to industrial wage labour.

(b) Explain the socio-cultural and economic consequences of this transition as indicated by the headline.

Ans :

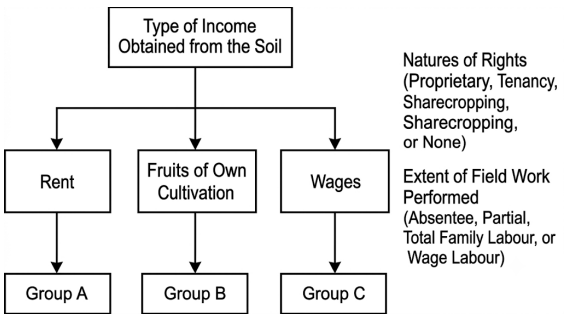
(a) The complex transition of indigenous groups into the industrial wage labour force was driven by several systemic historical and economic disruptions.

1. Traditional self-sufficient livelihoods were permanently lost due to colonial forest laws, the aggressive expansion of plain agriculture, and severe deforestation that deprived tribal communities of essential natural resources.
2. Large-scale displacement occurred as ancestral tribal lands were forcibly acquired for extractive industries like coal mining, leaving dispossessed communities with no choice but to seek alternative survival income.

(b) The absorption of tribal populations into industrial mining work caused profound economic hardship and immediate cultural disintegration.

1. Tribal workers faced severe economic marginalization, occupying the lowest rungs of the labour hierarchy in physically demanding, hazardous jobs while suffering extreme exploitation through debt bondage by non-tribal contractors.
2. The abrupt shift from an autonomous agrarian life to unsanitary, crowded mining colonies caused deep social disorganization, breaking down traditional tribal governance structures, increasing poverty, and subjecting tribal women to severe double exploitation.

180. Demonstrate the characteristics of the three principal agrarian class groups (Group A, Group B, and Group C) identified in the diagrammatic model.


Type of Income Obtained from the Soil
Rent
Fruits of Own Cultivation
Wages
Group A
Group B
Group C
Natures of Rights (Proprietary, Tenancy, Sharecropping, Sharecropping, or None)
Extent of Field Work Performed (Absentee, Partial, Total Family Labour, or Wage Labour)

A schematic representation of an agrarian class model based on specific economic criteria.

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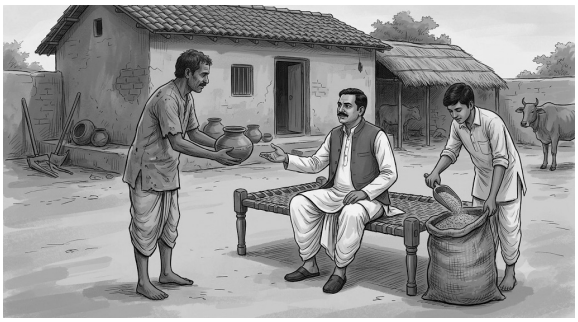
forested hill slopes.

Ans :

The image depicts Jhum cultivation, a traditional agricultural system that profoundly impacts the socio-cultural and economic life of indigenous tribal communities.

1. Jhum cultivation is not merely a subsistence agricultural activity; it is a central economic practice deeply interwoven with the social organization, cultural identity, and community life of tribes like the Nagas.
2. The entire agricultural cycle strictly dictates the community's seasonal calendar, daily routines, and traditional practices, shaping specific rituals, harvest festivals, and sacred taboos tied to seed-sowing and reaping.
3. It relies heavily on collective participation and communal land ownership, where clearing, burning, and harvesting reinforce social unity, mutual help, and strong interdependence among village members and clan families.
4. The practice serves as a vital context for the intergenerational transmission of ecological, agricultural, and social knowledge, allowing elders to teach the youth about soil fertility, seed selection, ancestral beliefs, and cultural responsibilities.

177. Examine the illustration given below and answer:



An exchange of goods and agricultural produce between an artisan and a landowning family in a rural village setting.

From the illustration given above, answer the following questions:

(a) Identify the traditional economic system depicted in the illustration and define its two key role-players.

(b) Explain any two characteristic features of this social and economic arrangement.

Ans :

(a) The illustration depicts the traditional Jajmani system, an intricate network of economic, social, and ritual ties among caste groups in rural India.
   1. The 'Jajman' refers to the landowning dominant caste patron who hires or receives specialized services for economic and ceremonial occasions.
   2. The 'Kamin' or 'Prajan' refers to the specialist serving caste (such as potters, carpenters, or barbers) who provide their hereditary occupational services to the patron.

(b) This system stabilizes the fabric of social division through a mutual economic exchange based on interdependence and reciprocity.
   1. The relationship between Jajman and Prajan is permanent, hereditary, and highly secured, with the right to Jajmani work treated as an inheritable property right that passes from father to son across generations.
   2. There is a standardized arrangement for payment where services are remunerated not typically in modern currency, but through a measured portion of agricultural yields, grains, and customary gifts sufficient for family subsistence.

178. Analyze the role and functions of the specific national federation established to address the socio-economic issues highlighted in the graphic.

An awareness poster highlighting the need to protect indigenous artisans and gatherers from market exploitation.

Ans :

The graphic highlights the profound necessity of protecting tribal economies, a dedicated function undertaken by TRIFED (Tribal Cooperative

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Ans :

The sociological conception of property in primitive tribal economies differs significantly from modern individualistic and capitalist frameworks.

1. Primitive economies initially attached absolutely minimal importance to the long-term accumulation of property, as early tribal men primarily produced or collected food strictly for immediate consumption rather than hoarding wealth for future market-oriented economic advantages.
2. With the gradual emergence of settled agricultural activities, the structured use of landed property formally came into existence, causing traditional conceptions of property to constantly shift in direct accordance with developing technology and evolving moral ideologies.
3. In primitive societies, the broad concept of property comprehensively included both tangible material goods, such as movable and immovable physical assets, as well as highly intangible social privileges, reflecting a complex socio-economic structure beyond mere physical ownership.
4. Property was fundamentally not always considered an exclusive individual possession; in numerous indigenous tribes, critical natural resources like cultivable land and forests were owned entirely by the community as a whole, fostering strong social equality.
5. The unique structural concept of 'multiple possessory rights' was highly common, systematically allowing completely different individuals to utilise the exact same piece of communal land for entirely different productive purposes without establishing exclusive private ownership.
6. While both collective and individual types of indigenous ownership were historically prevalent across tribal India, modern economic interventions have gradually shifted the socio-economic emphasis heavily towards individualised, private ownership at the severe expense of traditional communal sharing.
7. The intricate traditional rules governing the formal inheritance of property were previously determined entirely by the collective community, strictly ensuring that even after an individual's death, the overarching collective ownership of essential tribal resources remained largely undisturbed.
8. In specific cases of distinct private possession, individual tribal owners systematically transmitted their specific property rights to the subsequent generation by strictly following the deeply established cultural rules of their respective patriarchal or matriarchal kinship systems.

183. Explain Daniel Thorner's classification of the agrarian class structure in India.

Ans :

Daniel Thorner identified precise agrarian social categories based on income type, the specific nature of rights, and the extent of actual fieldwork performed.

1. The highest agrarian tier consists of the 'Maliks', who earn a substantial income directly from the land by enjoying supreme property rights, primarily aiming to maintain extremely low wage levels and extract exceptionally high rent standards.
2. Within the Maliks, 'Big Landlords' legally hold extensive ownership rights over massive agricultural tracts spanning several villages, possessing absolutely no intention of developing the land or managing it, being exclusively interested in aggressive rent collection.
3. Another distinct sub-category of Maliks is the 'Rich Land Owners', who possess large agricultural tracts strictly within a single village boundary, explicitly retaining direct administrative control over the management and demonstrating a distinct interest in land improvement.
4. The second distinct tier comprises the 'Kisans', who are working peasants possessing a formal property interest in the land that is structurally inferior to Maliks, primarily engaging in direct agricultural cultivation without exploiting massive tenant populations.
5. The Kisans include 'Small Land Owners', whose specific agricultural holdings are just sufficient to successfully sustain their own family without having to systematically employ outside wage labour unless it becomes absolutely necessary during a harvest season.
6. The Kisans also include 'Substantial

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Ans :

The diagram illustrates Daniel Thorner's model of agrarian class structure in India, categorized by income type, rights, and fieldwork.

1. Group A represents the 'Maliks' (proprietors), who earn their income directly from the land by enjoying property rights and collecting rent from tenants or sharecroppers, primarily maintaining an interest in high rent standards without performing manual field labour.
2. Group B represents the 'Kisans' (working peasants), who possess property interests in the land inferior to Maliks, and sustain their families by consuming the fruits of their own cultivation, relying heavily on family labour rather than employing outside wage workers.
3. Group C represents the 'Mazdoors' (labourers), who earn their livelihood entirely through wages by tilling soil owned by others, functioning as poor tenants, unsecure sharecroppers, or landless labourers on a temporary, conditional basis.
4. This specific classification highlights how the British land revenue system superseded traditional community ownership, creating diverse property relations and a complex hierarchy of subordination between upper-class landowners and landless agricultural workers.

EIGHT MARKS QUESTIONS

181. Discuss any four characteristics of early industrialism and four features of the Guild system in Europe.

Ans :

Early industrialism and the guild system marked the significant transition into complex transformative economies in early modern Europe.

1. Early industrialism was strictly characterised by the widespread utilisation of simple machineries, such as the spinning wheel, handloom, and oxen plough, which fundamentally replaced purely manual techniques to facilitate the initial stages of economic production.
2. Production during this transitional era increased significantly beyond the immediate necessities of basic consumption, effectively generating a substantial economic surplus that could be systematically utilised for future consumption or reinvested to expand subsequent manufacturing cycles.
3. The concept of the division of labour was actively implemented, ensuring that production was no longer restricted to solitary owners but multiplied through structural differentiation to successfully attain the overarching goal of massively increased production.
4. Trade and commerce experienced rapid development, wherein the supply and continuous availability of raw materials became vital elements, and standardised mediums of exchange were given immense importance to provide significant advantages in widespread commercial transactions.
5. The Guild system, originating in the thirteenth century, prominently consisted of Merchant and Craft guilds formed by people of the exact same occupation to fiercely protect their trade monopolies, enhance social aspirations, and secure distinct political privileges.
6. Craft guilds specifically developed among traditional handicraftsmen to diligently safeguard their hereditary members from being encroached upon by aggressive merchant guilds, allowing them to collectively face the daunting challenges of a highly competitive market environment.
7. Beyond their primary economic activities, these structured guilds actively performed crucial religious and political functions, sharing solemn responsibilities and celebrating community feasts in honour of patron saints, thereby regulating the ethical dimensions of medieval life.
8. Ultimately, complex historical developments and the profound socio-political impact of the French Revolution caused the irreversible disintegration of the tightly controlled guild system, paving the immediate way for a pre-capitalist domestic system and modern capitalism.

182. Discuss the nature of property and ownership in primitive tribal economies.

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2. A primary developmental objective is effectively ensuring robust social protection for the most deeply vulnerable and marginalised populations living in rural India by actively providing them with highly accessible and thoroughly dependable employment opportunities throughout the year.
3. The programme focuses extensively on actively ensuring long-term livelihood security for the rural poor through the deliberate creation of highly durable community assets, such as vastly improved water security infrastructure, extensive soil conservation, and higher agricultural land productivity.
4. MGNREGA systematically aids in the vital socio-economic empowerment of historically marginalised social communities, most especially rural women, scheduled castes, and scheduled tribes, by effectively integrating them into the formal economy through stringent rights-based legislative processes.
5. The structural design of the comprehensive Act is intentionally bottom-up, strongly people-centred, and entirely demand-driven, rigorously ensuring that wage employment is specifically provided strictly according to the direct demands and urgent daily requirements of the local wage-seekers.
6. The Act actively strengthens decentralised, highly participatory democratic planning by systematically converging various anti-poverty livelihood initiatives, fundamentally deepening grassroots democracy by formally empowering the local Panchayat Raj institutions in executing critical village-level governance and administrative oversight.
7. It contains extremely strict legal provisions guaranteeing immediate financial unemployment allowances and appropriate monetary compensation in the specific case of the state government's failure to provide demanded work or any unexpected bureaucratic delays in the payment of wages.
8. The scheme deliberately targets sustainable non-urban growth by aggressively prioritising essential environmental works, such as widespread water preservation, extensive afforestation, and critical overflow-control, thereby fundamentally stabilizing the local rural ecology and immensely improving overall community farming conditions.

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186. "Workers are not mere parts of a production machine; they work for something more valuable than money, seeking social honour, satisfaction, and participation in decision-making."
Examine the modern outlook in industrial relations reflecting the human conception of work and co-management.

Ans :

The modern industrial perspective fundamentally redefines traditional labor, recognising the deep psychological needs and social integration required for a productive workforce.

1. The human conception of work emphatically establishes that industrial labour is no longer considered a purely economic activity solely driven by the basic desire for a monthly salary, but rather a profoundly human endeavor seeking emotional and psychological fulfillment.
2. Extensive modern surveys decisively prove that a worker's professional preference heavily relies on vital non-monetary incentives, specifically including comprehensive job security, transparent opportunities for career promotion, and the fundamental freedom to implement one's own creative ideas.
3. Engaging in meaningful work represents an essential aspect of a person's existence, as it actively provides them with crucial social honour and deep personal satisfaction, firmly associating the individual with the broader society and preventing dangerous social alienation.
4. The progressive concept of the spread of property completely transforms the traditional worker-owner relationship, systematically encouraging the wider and highly equitable distribution of corporate property by allowing ordinary workers to purchase stocks and become actual shareholders.
5. The modern industrial trend actively introduces highly beneficial profit-sharing schemes, meticulously ensuring that dedicated workers, aside from receiving their standard wages, are formally entitled to a fair proportional share of the company's overall financial profits through retirement benefits.
6. Recognising the modern enterprise strictly as a social association ensures that workers,

management, and capitalist owners actively share a cooperative social relationship, completely replacing outdated models of alienation with improved housing, comprehensive recreation, and robust medical benefits.

7. The highly democratic policy of co-management systematically draws ordinary workers directly into the critical policy-making and policy-implementing orbit of the company, firmly ensuring they are never confined exclusively to passive roles but actively participate in vital economic decisions.
8. Through co-management, deeply empowered workers gain an authentic and highly respected say in crucial operational matters regarding the quality of goods produced, the strategic search for new markets, and the complex calculation of production costs and operational machinery.

187. "The development of industries and cities has not just changed the physical landscape; it has fundamentally redefined the traditional roles, economic independence, and social standing of women in society."
Explain any eight positive impacts of industrialisation and urbanisation on the position of women.

Ans :

Industrialisation and urbanisation have served as powerful catalysts in fundamentally dismantling patriarchal restrictions and elevating the socio-economic status of modern women.

1. Industrialisation has massively expanded the professional horizon for modern women, ensuring that diverse options for employment are now widely open, formally allowing them to actively pursue financially rewarding careers outside the traditionally confined boundaries of the domestic household.
2. Women are now equally and highly eligible to be successfully admitted into various advanced technical and rigorous academic courses, completely breaking historical educational barriers and actively equipping them with the vital skills necessary for navigating the modern industrial economy.
3. Empowered by their advanced professional qualifications, women on numerous progressive occasions successfully secure and competently hold corporate positions that are significantly higher than their male counterparts, a revolutionary achievement that fundamentally enhances their overall social position and prestige.
4. Modern urban society now universally accepts and actively encourages the vibrant participation of women in mainstream public and political life, granting them the fundamental democratic freedom to independently choose any kind of profession or leadership role they deeply desire.
5. Unprecedented industrial development has led to a remarkable revolutionary change in the daily realm of domestic appliances, successfully automating tedious chores and ensuring that women are heavily relieved from tremendously exhausting, time-consuming traditional household duties and manual labour.
6. The widespread availability and scientific adoption of modern birth control measures are of absolute vital use to women, systematically allowing them to carefully curtail the number of unwanted family members and drastically increasing their personal free time and mobility.
7. General health awareness and modern medical facilities have been substantially improved in urban industrial centres, thoroughly benefiting women by dramatically reducing maternal mortality rates and ensuring a significantly higher, healthier, and vastly more secure standard of daily physical living.
8. The broad availability of so many diverse economic and social options makes modern women highly empowered to take profoundly important, completely independent decisions both strictly inside their private families and broadly outside within the competitive modern professional world.

188. "The displacement of indigenous communities from their self-sufficient forest livelihoods forced them into a marginalized laboring class, fundamentally altering their socio-economic destiny."
Elaborate on the reasons and factors responsible for the transformation of tribal communities into industrial laborers.

Ans :

The massive historical transformation of self-sufficient tribal populations into an exploited industrial workforce was systematically driven

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by aggressive colonial policies and aggressive economic expansion.

1. Tribal people traditionally depended entirely on deeply sustainable livelihoods seamlessly integrated with nature, actively utilising indigenous hunting, widespread food gathering, shifting axe-agriculture, and traditional craft-based economies to maintain absolute socio-economic self-sufficiency over several continuous historical generations.
2. The aggressive expansion of intense colonisation, massive commercial agriculture, and completely unchecked deforestation directly led to the devastating and permanent loss of ancestral forests, highly fertile lands, and essential natural resources that indigenous tribes desperately relied upon for survival.
3. During the oppressive colonial era in British India, draconian state forest laws and extremely exploitative land revenue policies were systematically enacted to strictly prohibit traditional tribal access to their own sacred lands, fundamentally criminalising their ancient indigenous survival practices.
4. As their highly stable traditional subsistence systems were violently and permanently disrupted by state intervention, deeply impoverished tribal populations were desperately forced to seek vital alternative sources of monetary income, rapidly migrating to rapidly expanding industrial and urban belts.
5. Massive, resource-hungry industries actively and specifically sought out vulnerable tribal workers primarily for their immense physical endurance, actively exploiting their desperate economic condition and notable willingness to tirelessly work in extremely harsh, highly dangerous, and physically exhausting environments.
6. Uprooted tribal migrants were heavily absorbed into physically demanding and intensely hazardous sectors, systematically being employed as cheap manual labour deep inside dangerous coal and iron mines, massive textile factories, sprawling commercial tea plantations, and extensive railway construction projects.
7. This aggressive industrial recruitment permanently transformed their collective economic identity from deeply proud, highly self-sufficient forest communities into a severely marginalised class of entirely dependent wage laborers who survived strictly at the complete mercy of the capitalist industrial employment system.
8. The forceful transition into harsh industrial labor frequently caused the tragic disruption of traditional tribal social structures, completely dismantling their ancient cultural norms and fundamentally leading to severe economic dependency, social exploitation, and rapid cultural marginalization in crowded slums.

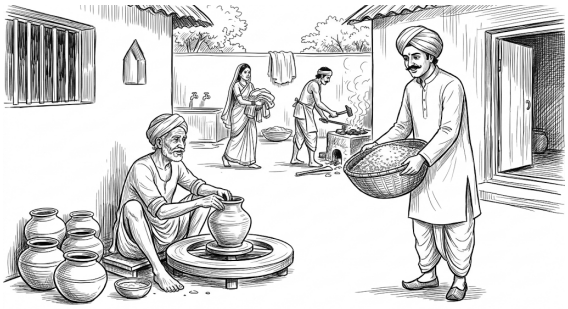
189. "In the hills of North-East India, the traditional slash-and-burn agricultural cycle is not merely a farming technique, but a profound cultural system that dictates social unity, rituals, and community life."
Analyse the socio-cultural significance and challenges of the shifting axe-cultivation practice among the Naga tribe.

Ans :

Jhum cultivation among the Naga tribes of Nagaland is a highly complex socio-economic institution that fundamentally binds their entire traditional society and ecology together.

1. Jhum cultivation is a highly traditional slash-and-burn farming practice specifically adapted to steep hilly terrains, wherein the Naga tribes systematically select specific forest patches, carefully clear the vegetation, and intentionally burn it before the monsoon to naturally fertilise the soil.
2. This indigenous agricultural practice strongly features a highly sustainable mixed cropping pattern, wherein essential crops like upland paddy, maize, millet, and yam are grown tightly together, ensuring absolute dietary food security and actively preventing severe soil erosion during heavy monsoons.
3. Land in the Naga system is almost entirely community-owned rather than privately held, being highly democratically managed by traditional village councils or respected clan heads who ensure every individual family receives a totally fair, equitable share of the cultivable land.
4. Jhum cultivation deeply interwoven with the Naga social organization, as the entire complex process demands intense collective labour and immense mutual help among the villagers, structurally reinforcing absolute social unity, deep interdependence, and

NODIA



A customary arrangement of exchanging occupational services for agricultural produce in a rural settlement.

Identify the specific caste-based economic arrangement illustrated above and elaborate on its fundamental features and socio-economic implications.

Ans :

1. The image illustrates the Jajmani system, a complex network of economic, social, and ritual ties among village caste groups. Derived from the Sanskrit word 'Jajman', it refers to a patron who historically hired specialized services for conducting specific traditional ceremonies.
2. Under this system, specialist workers such as potters, carpenters, and washermen render specific occupational services to landowning dominant castes. These serving castes, referred to as 'Kamins', offer their expert services to upper and intermediate castes, who act as reliable patrons.
3. Remuneration in this village-based arrangement is unique because serving castes are paid in both cash and kind. Traditionally, payment arrangements involved providing a measured portion of grains or other agricultural yields, ensuring sufficient daily subsistence for the essential specialist workers.
4. A fundamental feature of this relationship between the 'Jajman' and 'Prajan' is its remarkable permanence. Generation after generation, families remain intimately tied to one another, securing a continuous assurance of essential services on one side and guaranteed customary remuneration on the other.
5. The right to perform Jajmani work is highly protected and treated identically to any other tangible property right. It passes hereditarily from father to son and is equally proportioned among brothers, making it exceedingly difficult to simply remove a Kamin.
6. Beyond mere economic exchange, these ties require significant ritualistic and social support during critical life events. Serving castes perform essential ceremonial duties at the patron's house during occasions like birth, marriage, and death, receiving special customary gifts alongside standard payments.
7. The system operates on profound interdependence, where one 'Praja' could serve multiple 'Jajman' families simultaneously. This structural reciprocity ensures steady employment and dependable relationships, functioning as a unique economic barter system that powerfully stabilizes the diverse fabric of rural divisions.
8. While fostering a strong sense of community feeling, security, and unity across generations, the system has notable drawbacks. It often leads to social rigidity, stagnation, and severely limited occupational choices, making it incredibly difficult to sustain within modern, free democratic setups.

198. Refer to the community photograph given below and comprehensively answer the associated queries.

A traditional hillside farming method involving collective clearing and the natural regeneration of soil fertility.

(a) Identify the traditional agricultural practice shown in the image and state where it is prominently practiced by the Naga tribes.

(b) Examine the socio-cultural significance of this practice for the tribal community.

(c) Analyze the reasons for the decline of this practice and the challenges it faces in recent years.

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into highly empowered Self-Help Groups (SHGs), thereby vastly enhancing their independent financial incomes through heavily improved agricultural methods and access to modern micro-enterprise funding.

191. Read the passage given below and answer the questions that follow.

In the village of Rampur, Ramakant, a wealthy Rajput landowner, never hires daily wagers for ritual or specialized tasks. Instead, families of carpenters, barbers, and potters have hereditary ties with Ramakant's family. They provide their specialized services throughout the year and during social occasions like marriages. In return, Ramakant does not pay them a monthly salary but gives them a fixed portion of his wheat harvest every season, ensuring their subsistence.

(i) Identify and name the traditional economic system described in the passage.

(ii) Explain the sociological term used for patrons like Ramakant and the serving families.

(iii) Elaborate on any six features and social implications of this economic system.

Ans :

(i) The traditional economic and social system described in the passage is explicitly identified as the Jajmani system, which heavily dictates caste-based occupations and rural exchange.

(ii) In this highly structured sociological framework, the landowning patron receiving the services is formally termed the 'Jajman', while the specific occupational castes actively providing the traditional services are known as the 'Kamin' or 'Prajan'.

(iii) 1. A fundamental feature of this system is that it strictly maintains a highly standardized and well-organized arrangement for completely different types of economic services, fundamentally operating entirely outside the boundaries of a modern capitalist employer-employee or master-servant contractual relationship.

2. The specific relationship between the wealthy Jajman and the serving Prajan is profoundly permanent and deeply hereditary, rigidly ensuring that generation after generation, the associated families remain tightly bound together in a continuous assurance of dedicated services and guaranteed remuneration.

3. The traditional right to perform specific Jajmani work is highly protected and formally treated exactly like any other legal right of physical property, seamlessly passing down from an aging father to his son and being equally proportioned among separating brothers.

4. The system operates entirely on a cashless barter arrangement, wherein the customary payment for continuous services is traditionally made strictly in the form of a heavily measured portion of agricultural grains or other crop yields, ensuring absolute subsistence for the serving castes.

5. This intricate arrangement actively acts as a highly unique economic barter system that profoundly determines the deep social, economic, and ritualistic structure of the rural village, actively giving birth to a highly permanent social relationship fostering generational security and communal unity.

6. However, while it beautifully exemplifies the true spirit of rural community feeling, this highly rigid system can dangerously lead to severe social stagnation and strictly limited occupational choices, making it entirely unsustainable in a modern, free democratic setup demanding individual liberty.

192. Read the passage given below and answer the questions that follow.

Mangal and his clan live in the deep forests of central India. They believe that ploughing the land is like tearing the breast of their mother earth. Instead, they use simple axes to clear small patches of forest, burn the dry vegetation, and scatter seeds in the ashes to grow millets. Recently, forest guards informed Mangal that state conservation laws prohibit this practice. The community is now forced to work as marginalized laborers, causing them to lose their traditional rituals and clan solidarity.

(i) Identify the specific local term for the cultivation practice followed by Mangal's clan and the tribe he most likely belongs to.

(ii) Assess the sociological consequences of the government ban on this practice for Mangal's community.

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Ans :

(i) 1. The specific local term for the shifting axe-cultivation practice described in the passage is known as Bewar (or Dahiya).

2. Based on the profound cultural belief that ploughing wounds mother earth and the geographical context, Mangal most likely belongs to the deeply traditional Baiga tribe.

(ii) 1. The strict government prohibition fundamentally disrupted the tribe's deeply traditional, highly self-sufficient communal economy entirely without offering any culturally compatible or economically viable alternatives, violently plunging the community into severe socio-economic alienation, intense external dependency, and absolute loss of tribal autonomy.

2. The abrupt state intervention instantly created massive sociological conflict strictly between traditional tribal institutions and modern bureaucratic authority, brutally forcing a highly damaging paradigm shift from a proud state of indigenous tribal self-regulation directly into highly oppressive, state-controlled economic marginality.

3. By declaring the vast ancient forests as exclusive state property, the government ruthlessly erased their historic customary rights, permanently displacing the deeply rooted Baigas from their sacred ecological niche and forcing them to work as heavily exploited, marginalized labourers on poor agricultural lands.

4. The abrupt end of the cultivation cycle directly caused profound cultural disintegration, completely shattering their deeply spiritual and highly symbolic relationship with the sacred forest and causing the tragic, irreversible loss of ancient rituals, vibrant oral traditions, and intricate ecological knowledge.

5. Modern state interventions systematically forced the community into severe bureaucratic dependency upon external forest officials, highly distant development officers, and urban NGOs, effectively replacing their highly organic, indigenous methods of community self-governance with completely alien and highly rigid external administrative control.

6. Due to the intense loss of their primary traditional economic base, respected traditional authority figures, including wise village headmen, sacred priests, and elder councils, entirely lost their social legitimacy, leading to the absolute structural collapse of the tribal council system regulating social behavior.

193. Read the passage given below and answer the questions that follow.

Prakash's grandfather was a village priest whose social status was determined entirely by his high birth in a particular endogamous group. However, Prakash moved to a city, acquired a degree in engineering, and became a wealthy manager in a multinational company. In his urban neighborhood, Prakash is respected for his professional position, education, and wealth, rather than his traditional lineage. He interacts and dines freely with colleagues from diverse backgrounds, ignoring the old taboos his grandfather strictly followed.

(i) Identify the two systems of social stratification contrasting Prakash and his grandfather's lives.

(ii) Assess the characteristics of the new system of stratification that determines Prakash's social status.

Ans :

(i) 1. The traditional system of social stratification that strictly determined Prakash's grandfather's status entirely based on birth and rigid endogamy is the Caste system.

2. The modern system of social stratification that currently determines Prakash's elevated urban status entirely based on his profession, high education, and wealth is the Class system.

(ii) 1. Unlike the highly rigid traditional caste structure that strictly prioritised the group over the individual, the modern class structure firmly relies entirely on the intrinsic worth, personal achievements, and professional capabilities of the specific individual to systematically determine their social standing.

2. The new class system strictly ensures that vertical social mobility is no longer culturally restricted, actively allowing

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an ambitious individual to successfully change their socio-economic class status entirely depending on their hard work, academic qualifications, and personal financial contributions to society.

3. In this vastly transformed socio-economic situation, a complex intermixture of accumulated monetary wealth, advanced modern education, and highly prestigious occupational profiles now serve as the primary determining factors for an individual's elite status and respected position within the broader modern community.
4. The modern individual operating within the new class framework fundamentally measures and actively understands their immediate social surroundings purely in strict terms of objective reality and scientific reason, actively rejecting outdated interpretations based on ancient mythology or heavily superstitious traditional imagination.
5. Consequently, the highly educated members of the new class begin to entirely overlook and explicitly deny the incredibly restrictive roles of ancient religious taboos, rigid dietary prohibitions, and outdated cultural beliefs that were previously considered absolutely vital within the traditional agrarian society.
6. The rapid expansion of industries in post-independent India fundamentally multiplied the formation of this 'New Class', systematically creating diverse and highly specialized economic categories, including wealthy industrialist managers, skilled technicians, educated teachers, and numerous other powerful occupational groups driving radical social change.

194. Read the passage given below and answer the questions that follow.

Centuries ago, human groups shifted from merely collecting wild berries to actively producing food. One group in a forested region started using simple digging sticks to grow yams, leaving the land idle after a harvest to let bushes regrow. Meanwhile, another group in a fertile valley began using animal-drawn ploughs and organic fertilizers to permanently cultivate large fields, leading to the growth of towns and craft specialization.

(i) Identify the two distinct types of food production systems described in the passage.

(ii) Evaluate the features and consequences of the permanent cultivation system mentioned in the passage.

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Ans :

(i) 1. The food production system utilising simple digging sticks and leaving land idle for regeneration is formally identified as Horticulture (specifically shifting cultivation).

2. The food production system utilising animal-drawn ploughs and fertilizers to permanently cultivate large fields is strictly identified as Intensive Agriculture.

(ii) 1. Intensive agriculture fundamentally requires massive populations to depend entirely on permanently cultivated agricultural fields for a continuous, highly reliable, and massive supply of essential food, completely moving away from nomadic lifestyles into deeply rooted, permanent geographic settlements.

2. People actively engaged in this highly advanced economic system systematically utilize heavy agricultural ploughs, highly efficient animal power, and diverse chemical or organic fertilizers to massively enhance soil fertility and constantly maintain incredibly high crop yields over extended periods of time.

3. Due to its incredibly high productivity, this massive agricultural economy serves as the fundamental catalyst for the rapid development of large urban cities and wealthy towns, systematically supporting a massive population that doesn't need to directly engage in daily farming activities.

4. The massive surplus generated by this system inherently allows for a remarkably high degree of specialized craft production and the swift emergence of highly complex political organizations, which eventually leads to extremely large and deeply entrenched social differences in accumulated wealth and political power.

strong community sharing among the tribe.
5. The strict seasonal agricultural cycle profoundly dictates the specific timing of sacred indigenous rituals, massive cultural festivals, and strict social taboos, seamlessly integrating essential farming practices with vibrant harvest celebrations like Naknyulum, Mimkut, and Moatsu to appease local deities.
6. The entire process actively provides a vital cultural context for the crucial intergenerational transmission of deep ecological knowledge, wherein respected elders systematically teach the youth about complex soil fertility, sacred rituals, and the heavy social responsibilities required to maintain tradition.
7. A major contemporary challenge to Jhum is the massive increase in local population and modern land pressure, which has severely shortened the vital fallow periods required for natural forest regeneration, tragically leading to rampant soil degradation and rapidly declining agricultural productivity.
8. Aggressive government promotion of permanent settled agriculture and the widespread introduction of modern education are systematically causing deep socio-cultural dislocation, actively pushing the Naga youth completely away from Jhum-based community life and threatening traditional authority and their unique cultural identity.

190. "To protect indigenous artisans from middlemen and ensure fair economic integration, institutional support systems are essential for marketing their traditional crafts and minor forest produce."
Give an account of the various Government and Non-Governmental organisations promoting tribal industries and livelihoods in India.

Ans :

The systematic promotion and protection of highly vulnerable tribal industries actively require the dedicated institutional intervention of both robust governmental frameworks and committed non-governmental organisations.
1. TRIFED, established specifically under the central Ministry of Tribal Affairs, actively serves as a powerful national facilitator and dedicated service provider, fundamentally aiming to comprehensively promote the economic welfare of tribal artisans by aggressively supporting the direct marketing of their products.
2. Through the rigorous implementation of highly ethical Fair Trade Practices, TRIFED meticulously ensures that indigenous tribal communities consistently receive a highly fair and remunerative price for their goods, completely protecting them from rampant exploitation by deeply greedy rural middlemen.
3. TRIFED aggressively manages the "Tribes India" initiative, a massive and highly successful network of physical retail outlets and modern online marketplaces spreading across the entire country to efficiently sell authentic tribal handicrafts, vibrant handlooms, and pure natural forest products.
4. The Ministry of Tribal Affairs acts as the supreme nodal governmental ministry responsible for overall tribal welfare, actively implementing massive national schemes fundamentally focused on vastly improving indigenous education, expanding rural health, securing sustainable livelihoods, and legally enforcing vital forest rights.
5. The National Scheduled Tribes Finance and Development Corporation (NSTFDC) plays a highly critical economic role by actively providing direct financial assistance, highly accessible low-interest loans, and crucial entrepreneurial skill training specifically tailored to empower aspiring and deeply motivated tribal entrepreneurs.
6. At the highly focused regional level, Integrated Tribal Development Agencies (ITDAs) specifically function directly at the district or sub-district level, maintaining an intense and continuous focus on the comprehensive, area-based socio-economic development of predominantly tribal-majority geographic regions across India.
7. Prominent Non-Governmental Organisations like the highly respected BAIF Development Research Foundation actively intervene to promote deeply sustainable tribal livelihoods by successfully introducing advanced agricultural techniques, modern animal husbandry practices, and highly profitable forest-based economic enterprises directly among vulnerable tribal populations.
8. Similarly, the dedicated NGO PRADAN works extensively with deeply marginalised tribal women by formally organising them

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distinct, highly marginalized, and unique "tea tribe" community identity.

196. Examine the newspaper front page provided below and address the corresponding analytical sub-questions.

Transformed Colour palette

The Industrial Times

OCTOBER 11, 1971 EARLY TWENTIETH CENTURY September 4, 2026

Labor is Not Just a Machine: Workers Seek More Than Wages

New studies reveal security, promotion, and pride drive the modern workforce, moving beyond purely economic incentives.

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"deterioration of traditional relationships".

"alienation caused by monopolies".

A historical newspaper clipping highlighting the ideological shift regarding the role of workers and workplace relations in modern industries.

(a) Name the sociological approach to labour and workplace relations highlighted in the newspaper headline.

(b) Examine the major evils or challenges caused by the advent of the industrial revolution that necessitated such a shift.

(c) Elaborate on the 'Human Conception of Work' and how the enterprise functions as an association in modern industry.

Ans :

(a) The headline highlights the 'Human Conception of Work' and the enterprise as a social association. Economists finally realized labour is not merely a production machine but a vital human activity requiring holistic social satisfaction, dignity, and deep personal motivation.

(b) 1. Modern industrialism caused severe challenges, including the massive waste of land and raw materials. The economy faced periodical crises driven by unpredictable trade fluctuations, deeply affecting the stability and basic daily survival of rapidly growing, impoverished urban working class populations.

2. Another critical consequence was the dangerous concentration of capital into the hands of wealthy industrialists. This unequal distribution fostered massive market monopolies, stifling fair competition and creating a rigid, impenetrable economic divide between highly privileged owners and struggling wage labourers.

3. The early industrial revolution also led to widespread unemployment and deep psychological alienation. Workers and producers became increasingly distant, reducing economic forces to abstract phenomena that deteriorated traditional relationships and isolated workers completely from final production outcomes and generated profits.

(c) 1. The human conception of work acknowledges that workers seek far more than adequate earnings. Surveys reveal that preference lists heavily include crucial non-monetary incentives like reliable job security, opportunities for promotion, freedom to use personal ideas, and genuine supervisor appreciation.

2. Work is recognized as an essential part of daily life providing profound social honour and satisfaction. Unemployment acts as a negative incentive because it severely dissociates individuals from society, proving that people inherently desire meaningful work and deep social integration.

3. Modern industries are no longer viewed solely as rigid economic units but as highly dynamic associations possessing broader social roles. Workers, management, and capitalist owners share vital social relationships as they continuously interact and collaborate within the shared industrial environment.

4. Recognizing this vital social dimension, modern companies drastically improve working conditions by providing essential housing, recreation, education, and medical benefits. This cooperative environment ensures workers remain closely connected to family, directly linking economic aspects with a positive, secure social life.

197. Observe the illustrated scene below carefully and execute the detailed directive that follows.

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5. However, because this specific economy is heavily market-oriented, greedy farmers frequently tend to exclusively plant highly vulnerable, high-yielding commercial varieties of crops rather than robust drought-resistant crops, tragically making the entire society highly susceptible to devastating agricultural famines and severe food shortages.
6. This intense drive towards extreme agricultural commercialization ultimately results in the massive mechanization of farming, heavily forcing the displaced rural population to rapidly migrate toward urban industrial and service jobs, fundamentally reducing the overall demographic proportion permanently engaged in direct food production.

195. Read the passage given below and answer the questions that follow.

In the late nineteenth century, Somra and his fellow villagers from the forested regions of present-day Jharkhand faced severe hardships due to colonial land alienation. Seeking survival, they were recruited by contractors and transported hundreds of miles to the eastern hills. There, they engaged in heavy manual labor, clearing dense jungles to prepare estates for growing a commercial beverage crop. Women in Somra's community were specifically employed for the delicate task of plucking leaves. Over generations, they permanently settled in these estates, trapped in low-paid conditions.

(i) Identify the specific commercial industry Somra's community was recruited for and name two tribal groups that historically migrated for this work.

(ii) Give an account of the nature of work, recruitment, and living conditions of the tribal laborers in this specific industry.

Ans :

(i) 1. The specific commercial industry Somra's community was actively recruited for is formally identified as the Tea Plantation industry in Assam and North Bengal.
2. Two major historical tribal groups that massively migrated for this specific plantation work include the Santhals and the Gonds.

(ii) 1. The recruitment of tribal laborers was aggressively driven by severe colonial land alienation and deep economic hardship, wherein manipulative contractors specifically targeted strong tribal communities for their extreme physical endurance and profound familiarity with incredibly harsh, physically exhausting, and highly demanding manual work.
2. The fundamental nature of their initial work prominently involved extremely heavy physical labor, specifically requiring the massive clearance of dense, dangerous jungle landscapes and the highly arduous physical building of vital plantation infrastructure, including deep drainage systems and extensive estate pathways.
3. Once the massive estates were formally established, the primary daily work shifted to intensely planting and carefully tending the tea bushes, wherein tribal women were specifically preferred and heavily employed for the highly delicate and meticulously repetitive task of plucking commercial tea leaves.
4. The overall working conditions were exceedingly exploitative and completely inhumane, strictly characterised by incredibly long, exhausting hours of continuous manual labor, exceptionally low financial wages, and intense, highly abusive physical supervision orchestrated by powerful and completely unaccountable colonial plantation managers.
5. Due to the extreme geographical distance from their native homelands and the systematic imposition of highly manipulative advance-wage systems, deeply impoverished tribal workers were tragically trapped in horrific semi-bonded labor conditions characterized by inescapable generational debt and profound social isolation.
6. Over multiple successive generations, these continuously exploited and highly displaced tribal populations from diverse ethnic backgrounds permanently settled within the remote plantation regions, extensively intermixing with each other to ultimately create a completely

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Ans :

(a) 1. The image perfectly depicts 'Jhum cultivation', representing a traditional form of shifting axe-cultivation or slash-and-burn agriculture. This method relies heavily on simple hand tools and natural soil regeneration without utilizing modern machinery, permanent irrigation systems, or synthetic chemical fertilizers.

2. This specific type of shifting agriculture is prominently practiced by several tribal groups across North-East India. In particular, it forms the absolute central source of the tribal economy for various Naga tribes living along the steep, forested hill slopes of Nagaland.

(b) 1. Jhum cultivation is deeply interwoven with the cultural identity, social organization, and community life of Naga tribes. It structurally dictates their seasonal calendar, daily routines, and is directly accompanied by ancestral songs, storytelling, and vibrant seed-sowing or harvest festivals.

2. The practice fosters strong intergenerational bonding and ecological knowledge transmission. Collective participation in clearing, burning, and harvesting heavily reinforces social unity, interdependence, and mutual help, as the land is traditionally held under communal ownership and safely managed by clan elders.

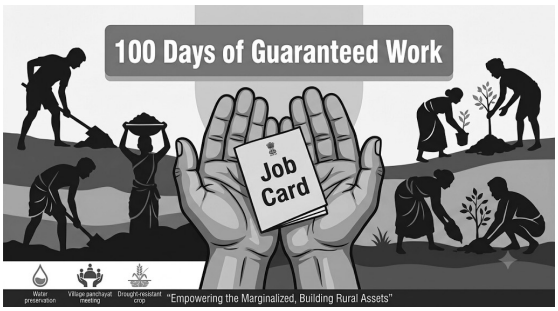
(c) 1. In recent years, Jhum practices have steadily declined due to the rapid spread of modern education and increasing demographic pressures on available land. Additionally, active government promotion of settled agriculture aggressively encourages these indigenous communities to abandon migratory farming permanently.

2. This massive transition has caused severe socio-cultural transformations, resulting in severe social dislocation and tragic loss of communal solidarity. The younger generation increasingly moves away from traditional Jhum-based community life, directly challenging traditional village authority and their unique tribal cultural identity.

3. Ecologically, the critical fallow period required for forests to regenerate cannot be kept sufficiently long. The urgent need for land has drastically shortened these cycles, meaning continuous slash-and-burn practices now cause severe soil erosion, directly leading to alarming long-term land degradation.

4. Furthermore, changing and unpredictable rainfall patterns, combined with the system's massive demand for manual labour and extensive land inputs, yield increasingly low returns. Consequently, it becomes exceptionally difficult for tribal farmers to rely solely on traditional Jhum cultivation for sustainable livelihoods.

199. Study the awareness graphic presented below and explore the corresponding elaborate directive.



An awareness campaign highlighting a rights-based legislation aimed at providing rural employment and long-term livelihood security. Identify the specific employment guarantee act represented by this graphic and explore its primary objectives and key features in detail.

Ans :

1. The graphic represents the Mahatma Gandhi National Rural Employment Guarantee Act (MGNREGA) of 2005. It serves as a powerful, rights-based legislative instrument explicitly designed for achieving inclusive growth, systematically ensuring livelihood security and democratic governance across marginalized rural areas in India.

2. Its fundamental mandate is to legally guarantee exactly 100 days of wage employment in a financial year. This specific guarantee is universally available to every rural household whose adult members voluntarily step forward to perform critical, unskilled manual public works.

3. A primary objective of this expansive

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Ans :

(c) Both are characteristics of a wandering economy where permanence is not maintained.
Shifting cultivation involves moving agricultural plots every few years. Similarly, traditional tribal housing for hunter-gatherers and shifting cultivators involves temporary huts made of natural materials due to their wandering economy. Neither reflects settled permanence.

18. Which of the following is CORRECT with respect to the Integrated Rural Development Programme (IRDP)?
(a) It targets rural families below the poverty line by providing capital subsidy and low-interest credit.
(b) It focuses entirely on providing mid-day meals to tribal children.
(c) It is a regional separatist movement aiming for political autonomy.
(d) It solely provides legal defense for tribals fighting land alienation cases.

Ans :

(a) It targets rural families below the poverty line by providing capital subsidy and low-interest credit.
The IRDP was a major scheme initiated to provide capital subsidy and complementary credit at low interest rates to finance productive investments for rural families living below the poverty line. The other options describe unrelated schemes or political concepts.

19. Which of the following statements BEST describes the role of District/Regional Councils under the Sixth Schedule?
(a) They mandate the conversion of tribal populations to mainstream religious faiths.
(b) They hold the responsibility to make laws about land allotment, shifting cultivation, and village committees in autonomous regions.
(c) They are strictly financial institutions that provide long-term industrial loans to urban entrepreneurs.
(d) They appoint an investigating commission to monitor the Tribal Sub-Plan across all states.

Ans :

(b) They hold the responsibility to make laws about land allotment, shifting cultivation, and village committees in autonomous regions.
Under the Sixth Schedule, District and Regional Councils in autonomous areas (like Assam) are empowered to make localized laws regarding land allotment, forest use, shifting cultivation, village committees, inheritance, and social customs.

20. From the set of pairs given below regarding the consequences of tribal problems, find the odd one out:
(i) Indebtedness - Bonded labour
(ii) Lack of communication - Belief in witchcraft and sorcery
(iii) Shifting cultivation - Environmental imbalance
(iv) Migration of labour - Improved health and permanent settlements
(a) (i)
(b) (ii)
(c) (iii)
(d) (iv)

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Ans :

(d) (iv)
The migration of tribal labour typically results in evil consequences such as exploitation, sexual diseases, and ill health due to low quality of food, rather than improved health and permanent settlements. The other options correctly pair a problem with its documented consequence.

21. In a remote forested valley, a community of people has lived for generations. They share a unique dialect, observe specific rituals to worship their ancestors, and strongly enforce marriages only within their own specific group. All members feel a deep, extended family sentiment toward one another and resolve disputes by gathering around their wise elder.
Which of the following correctly identifies the social group described above?
(a) A nomadic trade guild
(b) A modern caste association
(c) A tribe
(d) A rural cooperative society

Ans :

(c) A tribe
The scenario describes key features of a tribe: inhabiting a common territory, speaking a common dialect, practicing endogamy, having distinctive religious beliefs, maintaining strong community solidarity, and following a simple political organization led by a wise elder.

precarious daily livelihood exclusively by working under the strict authority of others, physically tilling soil that does not legally belong to them.

2. The first vulnerable sub-group consists of 'Poor Tenants'. Although these individuals technically possess some formal tenancy rights over the land they work, these legal rights remain highly insecure and constantly subject to the unpredictable whims of dominant, absentee rural landlords.
3. Economically, these Poor Tenants face immense daily hardships because the specific landholdings they cultivate are exceptionally small. Consequently, the agricultural income generated remains far too limited to adequately maintain or financially support their dependent family members throughout the entire calendar year.
4. The second sub-group encompasses the 'Sharecroppers', who essentially function as highly insecure tenants-at-will. They are forced to take agricultural leases entirely without security, cultivating another person's land and earning only a heavily restricted, conditional share of the final harvested crop.
5. The third deprived sub-group includes the 'Landless Labourers'. These completely marginalized individuals engage themselves purely as manual agricultural workers on another person's land, operating on a strictly temporary basis without any protective or secure conditional relationship with the employing rural landlord.

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9. Which one of the following is a DIFFERENCE between assimilation and acculturation?

(a) Assimilation involves maintaining cultural boundaries, whereas acculturation fuses identities completely.

(b) Assimilation absorbs differing ethnic groups into the dominant group's identity, while acculturation may involve the exchange of traits where one eventually dominates.

(c) Assimilation relies on forced military conquests, whereas acculturation happens only through peaceful education.

(d) Assimilation protects indigenous beliefs, while acculturation promotes regionalism.

Ans :

(b) Assimilation absorbs differing ethnic groups into the dominant group's identity, while acculturation may involve the exchange of traits where one eventually dominates.

Assimilation is the process of absorbing smaller groups into a dominant group's identity, causing them to lose their original traits. Acculturation involves culture contact that interchanges traits but often results in one culture dominating, though cultures may remain separate for a time.

10. Consider the following statements regarding tribal agriculture and industries. Which option correctly describes the relationship between them?

Statement 1: The Van Dhan Vikas Kendra helps tribal communities process and market minor forest produce like bamboo and honey.

Statement 2: The PM Vishwakarma Yojana supplies high-yielding seeds and watershed development in tribal areas.

(a) Statement 1 is true, but Statement 2 is false.

(b) Statement 2 is true, but Statement 1 is false.

(c) Statement 1 acts as a consequence of Statement 2.

(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(a) Statement 1 is true, but Statement 2 is false.

Statement 1 is correct as Van Dhan Vikas Kendra focuses on value-added home industries using minor forest produce. Statement 2 is false because PM Vishwakarma Yojana supports traditional artisans like carpenters and weavers, whereas schemes like PMKSY or NFSM deal with seeds and irrigation.

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11. Which of the following institutions describes the Large Sized Multi-Purpose Cooperative Societies (LAMPS)?

(a) An organization that creates exclusive educational zones and bridge courses for tribal students.

(b) A system providing interest-free short-term loans, subsidized agricultural materials, and consumption loans to tribal farmers.

(c) A constitutional body established under the Sixth Schedule to regulate shifting cultivation.

(d) A policy framework focusing on rehabilitating victims of involuntary displacement from special economic zones.

Ans :

(b) A system providing interest-free short-term loans, subsidized agricultural materials, and consumption loans to tribal farmers.

LAMPS were established to provide multi-purpose financial support to tribes, including interest-free short-term agricultural credit, subsidized farming materials, and assistance in marketing minor forest products. The other options refer to NEP 2020, Regional Councils, and the National Resettlement Policy.

12. Which of the following statements BEST describes the 20-Point Programme's relevance to tribal people?

(a) It is a framework exclusively designed to abolish the bonded labour system in brick kilns.

(b) It focuses on isolating tribes from mainstream urbanization to protect their linguistic heritage.

(c) It aims at poverty reduction, economic empowerment, housing, and protection of tribal land rights.

(d) It establishes self-help groups solely for rural women engaging in bamboo craft.

Ans :

(c) It aims at poverty reduction, economic empowerment, housing, and protection of tribal land rights.

The 20-Point Programme is a broad government initiative for poverty alleviation and social justice that includes specific guidelines for Scheduled Tribes. Its focus areas include employment generation, protecting land rights, providing rural housing, and improving health and education facilities.

Statement 1 provides a concrete example of internal discipline and hierarchical learning mechanisms (fagging) within the Oraon dormitory. This directly supports S.C. Roy's assertion in Statement 2 that dormitories serve as training seminaries for young men to learn social duties.

5. Which one of the following was a COMMON feature of the Muria 'Gotul' regarding marriage and pregnancy?
(a) Married people were strictly allowed to reside inside the dormitory.
(b) Pregnancy during dormitory life was socially approved as a sign of fertility.
(c) Senior boys and girls imparted sexual education, but pregnancy was avoided to prevent economic complications.
(d) Any member getting married within the dormitory was expelled immediately.

Ans :

(c) Senior boys and girls imparted sexual education, but pregnancy was avoided to prevent economic complications.
In the Muria Gotul, sexual education was an important part of training, but pregnancy was socially disapproved to avoid economic complications. It was believed the patron god Lingo prevented it. Married people were generally not allowed, and marriages were ceremonially celebrated, not punished.

6. Which of the following statements BEST describes the concept of "isolation" in the context of tribal culture contact?
(a) The deliberate absorption of tribal groups into the mainstream society for mutual benefit.
(b) The imposition of dominant prestige-laden culture traits on a backward group of people.
(c) A trend where tribes maintain a secured distance from dominant groups to protect their cultural traits without depending on them for livelihood.
(d) The process of tribal children enrolling in modern schools and learning mainstream practices through textbooks.

Ans :

(c) A trend where tribes maintain a secured distance from dominant groups to protect their cultural traits without depending on them for livelihood.
Isolation refers to tribal groups maintaining a secured distance from dominant cultures to protect their own cultural identity and traits. This is highly effective when they are economically independent. Options (a) and (d) refer to assimilation, while option (b) describes acculturation.

7. From the set of pairs given below regarding the local names of tribal dormitories, find the odd one out:
(i) Oraon - Dhumkuria
(ii) Bhuiyans - Dhangarbassa
(iii) Bhotias - Kichuki
(iv) Hos - Gitiora
(a) (i)
(b) (ii)
(c) (iii)
(d) (iv)

Ans :

(c) (iii)
The Bhotias of the Almora district call their youth houses 'Rang-Bang', not 'Kichuki'. Kichuki is the specific term used by the Angamies. Options (a), (b), and (d) correctly match the tribes to the regional names of their respective dormitory systems.

8. Which of the following is NOT true regarding the problem of land alienation among tribes?
(a) The British Government recognized and protected the traditional rights of tribals on forest lands.
(b) Industrialization and the establishment of dams acquired significant tribal lands post-independence.
(c) Christian missionaries acquired tribal lands in the name of schools and hospitals.
(d) Lack of land records and oral mortgage of lands to non-tribals contribute heavily to land alienation.

Ans :

(a) The British Government recognized and protected the traditional rights of tribals on forest lands.
During British rule, the establishment of government administration in forests actually snatched away the traditional rights of tribals on forest lands, rather than protecting them. Options (b), (c), and (d) correctly identify valid historical and systemic causes of land alienation.

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here?
(a) Settled agriculture
(b) Horticulture
(c) Shifting cultivation
(d) Pastoralism

Ans :

(c) Shifting cultivation
Shifting cultivation (also known as Swidden or Jhum cultivation) is a subsistence economy practice where a specific plot is cultivated for a year and then left barren for a few years while the farmers move to another plot to allow nature to recover.

27. A village deep in the forests has no access to modern roads, television, or newspapers. When a severe epidemic breaks out, the villagers are completely unaware of the government's free medical camps nearby. Instead, they rely entirely on local sorcerers, which leads to tragic casualties.
Which socio-economic problem is the root cause of this tragedy?
(a) Lack of housing
(b) Problem of communication
(c) Land alienation
(d) Problem of drinking

Ans :

(b) Problem of communication
The seclusion and lack of communication infrastructure (roads, TV, newspapers) prevent tribals from accessing vital information about health programs and natural calamities. This seclusion leaves them entirely reliant on primitive practices like witchcraft.

28. A government agency works with indigenous artisans who have traditionally woven complex patterns on handlooms. The agency provides them with upgraded looms, high-quality yarn, and connects them directly to urban markets, helping them increase their income while preserving their traditional craft.
Which scheme or program aligns with the activity described?
(a) National Handloom Development Programme
(b) National Food Security Mission
(c) Indira Awas Yojna
(d) Bhoodan Movement

Ans :

(a) National Handloom Development Programme
The National Handloom Development Programme actively supports tribal weavers by supplying yarn, upgrading looms, and guiding them to market their products. This ensures that their traditional weaving skills remain economically viable in modern times.

29. A powerful, technologically advanced society establishes schools and administrative offices in a tribal region. The dominant society dictates the curriculum, forcing the tribal youth to learn a new language and adopt new customs. The tribal culture is consistently portrayed as inferior, leading the indigenous youth to slowly abandon their traditions and adopt the dominant lifestyle.
Which of the following processes is evident in this situation?
(a) Isolation
(b) Regionalism
(c) Acculturation
(d) Demographic Modeling

Ans :

(c) Acculturation
Acculturation occurs when a dominant prestige-laden society imposes its cultural traits on a less powerful group, often through guided education and administrative control. This leads the subdued group to change its culture and adopt the dominant lifestyle.

30. After the harvest season, men and women from a tribal belt travel hundreds of kilometers to work in urban brick kilns and construction sites. They live in makeshift tents, face terrible hygiene conditions, and often suffer from exploitation by contractors. After a few months, they return to their village with their meagre savings.
Which phenomenon is highlighted in this scenario?
(a) Settled cultivation
(b) Labour migration
(c) Assimilation
(d) Political socialization

Ans :

(b) Labour migration
Labour migration occurs when tribals leave their limited local markets after harvest to find wage work in faraway places. This often leads to poor living conditions, exploitation, and temporary

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13. Identify the correct constitutional provision that provides for a ministry of tribal welfare in the states of Bihar, Madhya Pradesh, and Orissa.
(a) Article 46
(b) Article 164
(c) Article 275
(d) Article 339

Ans :

(b) Article 164
Article 164 of the Indian Constitution specifically provides for the establishment of a ministry of tribal welfare in the states of Bihar, Madhya Pradesh, and Orissa. Article 46 deals with general educational/economic interests, and Article 275 provides special funds.

14. Which one of the following is NOT a principle of the Tribal Panchsheel initiated by Jawaharlal Nehru?
(a) People should develop along the lines of their own genius.
(b) Tribal rights in land and forest should be respected.
(c) Tribal areas should be heavily administered with a multiplicity of schemes to ensure rapid assimilation.
(d) Teams of tribals should be trained in the work of administration and development.

Ans :

(c) Tribal areas should be heavily administered with a multiplicity of schemes to ensure rapid assimilation.
The Tribal Panchsheel explicitly states the exact opposite: tribal areas should not be over-administered or overwhelmed with a multiplicity of schemes. It advocates for organic development, respecting traditional rights, and avoiding the forceful imposition of alien values.

15. Consider the following statements regarding the problem of unemployment among tribals. Which option correctly describes the relationship between them?
Statement 1: Division of land in each generation and pressure of population have reduced employment opportunities.
Statement 2: The government's new forest policies have snatched away the traditional rights of the tribal people over the forest.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent, but both are valid causes of the same problem.

Ans :

(d) Statement 1 and Statement 2 are independent, but both are valid causes of the same problem.
Both statements highlight independent but valid causes of unemployment among tribal populations. Statement 1 focuses on demographic and agrarian pressure on land, while Statement 2 focuses on the policy-driven loss of traditional forest livelihoods.

16. Which of the following programs is correctly matched with its specific function for tribal development?
(a) PM-KISAN - Establishing mobile van libraries in remote places.
(b) Ekalavya Model Residential Schools - Providing free, high-quality residential schooling for ST students.
(c) Rashtriya Krishi Vikas Yojana - Organizing local cultural shows on social evils.
(d) Kasturba Gandhi Balika Vidyalaya - Providing consumption loans to landless farmers.

Ans :

(b) Ekalavya Model Residential Schools - Providing free, high-quality residential schooling for ST students.
Ekalavya Model Residential Schools were adopted to ensure free, high-quality residential education specifically for Scheduled Tribe students. PM-KISAN gives financial agricultural support, RKVY supports farm productivity, and Kasturba Gandhi schools focus on upper primary education for girls.

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17. Which one of the following is a SIMILARITY between shifting cultivation and the traditional tribal housing system?
(a) Both are heavily funded by the Integrated Rural Development Programme.
(b) Both represent an advanced stage of permanently settled agricultural economy.
(c) Both are characteristics of a wandering economy where permanence is not maintained.
(d) Both strictly adhere to the guidelines of the Indira Awas Yojna.

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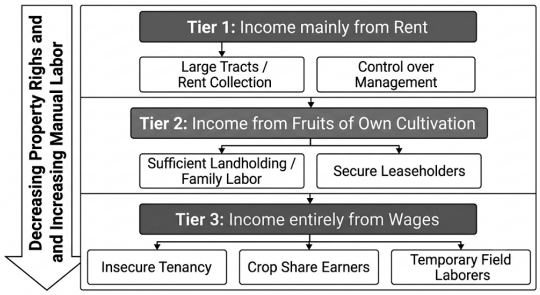
programme is to ensure robust social protection for the most vulnerable rural populations. By actively providing accessible employment opportunities, the scheme systematically shields marginalized wage-earners from extreme economic hardships and highly unpredictable seasonal agrarian distress.

4. Beyond simple employment, the scheme strongly focuses on ensuring long-term livelihood security for the poor through active creation of durable assets. These include vital infrastructural developments targeting improved water preservation, rigorous soil conservation, extensive afforestation, and significantly higher overall land productivity.
5. The programme purposefully targets the structural empowerment of marginalized rural communities, maintaining a specific emphasis on uplifting women, scheduled castes, and scheduled tribes. This rights-based approach grants them unprecedented economic independence, deeply integrating them into the mainstream national developmental planning process.
6. The Act is uniquely designed to be a bottom-up, people-centred, and highly demand-driven initiative. Under its legal framework, work must be provided directly according to the immediate demand of wage-seekers, ensuring that the critical requisition for local rural labour is strictly fulfilled.
7. To rigorously enforce administrative accountability, the legislation includes strict legal provisions regarding task allocation. It formally mandates that work performance must begin within 15 days of demand; any failure to provide work legally entitles the applicant to mandatory financial unemployment allowances.
8. By strengthening decentralized, participatory planning, the Act actively deepens democracy directly at the grassroots level. It significantly empowers local Panchayat Raj institutions with greater authority, effectuating greater transparency and strict accountability in rural governance through the strategic convergence of anti-poverty initiatives.

200. Analyze the diagrammatic representation provided below and meticulously answer the subsequent sub-questions.


Decreasing Property Rights and and Increasing Manual Labor
Tier 1: Income mainly from Rent
Large Tracts / Rent Collection
Control over Management
Tier 2: Income from Fruits of Own Cultivation
Sufficient Landholding / Family Labor
Secure Leaseholders
Tier 3: Income entirely from Wages
Insecure Tenancy
Crop Share Earners
Temporary Field Laborers

A sociological classification model of agrarian class structure based strictly on property rights and field work.

(a) Identify the specific sociological framework and its author depicted in the flowchart above.
(b) Identify the indigenous terms used for Tier 1 and Tier 2, explaining their basic relationship with the land.
(c) Elaborate on the three sub-groups that comprise Tier 3, highlighting their structural economic vulnerability.

Ans :

(a) 1. The flowchart depicts the sociological classification model of agrarian class structure in India, meticulously developed by Daniel Thorner. This framework categorizes rural populations based heavily on precise land rights, agricultural income types, and the absolute extent of actual manual fieldwork performed.

(b) 1. The indigenous term for Tier 1 is 'Maliks', earning primary income directly from land through absolute property rights. Their fundamental interest lies in maintaining depressed wage levels and collecting incredibly high rent standards from their subordinate tenants and local sharecroppers.

2. The indigenous term for Tier 2 is 'Kisans', possessing distinct property interests but remaining socially inferior to Maliks. They actively cultivate lands utilizing family labour, and generally neither receive external rent nor regularly employ outside agricultural labour during the farming season.

(c) 1. Tier 3 structurally represents the 'Mazdoors', a highly vulnerable rural class completely lacking permanent land ownership. They must earn their

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22. An uneducated man from a marginalized community takes a loan of a few thousand rupees from a local village landlord to pay for his daughter's wedding. To repay the debt, he is forced to work in the landlord's fields without wages. Years later, he passes away, but his son is compelled to continue working for the landlord for free because the compounded interest remains unpaid.
Identify the socio-economic problem illustrated in this scenario.
(a) Shifting cultivation
(b) Bonded labour
(c) Labour migration
(d) Land alienation

Ans :

(b) Bonded labour
The scenario illustrates the bonded labour system, where a person takes a loan and agrees to serve the creditor. When the debtor cannot repay, the loss of freedom and forced free service passes down through generation after generation due to compounded interest.

23. A large industrial corporation discovers valuable minerals in a hilly, forested terrain. With government approval, they clear the forests, displace the indigenous population living there, and set up mining operations. The displaced locals, who previously owned the land, are forced to move to urban slums and work as daily wage labourers, completely losing access to their ancestral property.
Which term best describes the problem experienced by the indigenous population?
(a) Land alienation
(b) Acculturation
(c) Regionalism
(d) Isolation

Ans :

(a) Land alienation
Land alienation occurs when tribals lose their traditional lands to outsiders—often due to industrialization, mining, or administrative acquisition. This forces them to become landless wage labourers and strips them of their traditional habitat and livelihood.

24. A group of indigenous people living in Northeast India demands the creation of a distinct and autonomous state for themselves. They feel that their unique language, historical identity, and economic interests are being overshadowed and neglected by the dominant communities in their current state. They frequently organize protests to distance themselves from the broader political entity.
Which of the following phenomena does this scenario highlight?
(a) Assimilation
(b) Separatism
(c) Cultural Homogeneity
(d) Acculturation

Ans :

(b) Separatism
Separatism involves a political movement where a group seeks to separate from a larger political entity to gain autonomy or independence. This is driven by feelings of distinct ethnicity, language, and historical identity being marginalized by the majority population.

25. In a small village, the youth gather every evening in a specially designated large hut. Under the guidance of older peers, the younger boys learn how to craft hunting tools, while everyone participates in traditional dances, songs, and storytelling. This space serves not only as a place for recreation but also ensures the younger generation understands the village's customs and social justice norms.
Identify the type of institution described in the passage.
(a) A formal modern school
(b) A Tribal Dormitory
(c) A Gram Panchayat
(d) A Van Dhan Vikas Kendra

Ans :

(b) A Tribal Dormitory
The scenario describes a traditional tribal dormitory (such as Gotul or Dhumkuria). These institutions function as vital centers for youth socialization, recreation, transmission of folklore, and informal training in socio-economic skills and tribal discipline.

26. An indigenous community primarily survives by clearing a patch of forest, burning the vegetation, and growing crops on the ash-enriched soil for a year. Once the soil loses its fertility, they abandon the plot and move to a new forest area to repeat the process, leaving the old plot barren for several years to recover.
Which agricultural practice is being described

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CHAPTER 05

Tribal India-Past, Present and Future

MULTIPLE CHOICE QUESTION

1. Which of the following is NOT true regarding the geographical distribution of tribes in India?
(a) The Santhal and Gond tribes belong to the Central Zone.
(b) The Khasi and Garo tribes belong to the North Eastern Zone.
(c) The Toda and Kota tribes belong to the Western Zone.
(d) The Andamanese and Jarwa tribes belong to the Isolated Zone.

Ans :

(c) The Toda and Kota tribes belong to the Western Zone.
According to K.L. Bhowmick's classification, the Toda and Kota tribes belong to the Southern Zone, not the Western Zone. The Western Zone includes tribes like Bhil, Konkoni, and Vorli. Options (a), (b), and (d) correctly match the respective tribes to their geographical zones.

2. From the set of pairs given below matching tribes with their linguistic affiliation, find the odd one out:
(i) Munda - Austro-Asian
(ii) Toda - Dravidian
(iii) Bedia - Indo-Aryan
(iv) Lepcha - Proto Australoids
(a) (i)
(b) (ii)
(c) (iii)
(d) (iv)

Ans :

(d) (iv)
Lepcha belongs to the Sino-Tibetan language group and Mongoloid racial affinity. Proto Australoid is a physical/racial classification, not a linguistic one, and includes tribes like Munda and Bhils. The other options correctly map the tribes to their respective language families.

3. Identify the sociological term along with the CORRECT definition according to W.J. Perry:
(a) A tribe is a collection of families bearing a common name, occupying the same territory, and speaking the same language.
(b) A tribe is a group speaking a common dialect and inhabiting a common territory.
(c) A tribe is a social group, usually with a definite area, cultural homogeneity, and unifying social organisation.
(d) A tribe is a group of primitive inhabitants known by names like Adivasi and Vanvasi.

Ans :

(b) A tribe is a group speaking a common dialect and inhabiting a common territory.
W.J. Perry defines a tribe precisely as "a group speaking a common dialect and inhabiting a common territory." Option (a) is D.N. Majumdar's definition, while option (c) is from the Dictionary of Sociology. Option (d) reflects general historical terminology, not a specific academic definition.

4. Consider the following statements regarding the tribal dormitory system. Which option correctly describes the relationship between them?
Statement 1: Oraons have a regular system of fagging in the Dhumkuria where smaller boys serve the bigger ones.
Statement 2: Dormitories act as a useful seminary for training young men in their social, legal, and other duties.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 acts as a practical example supporting the purpose outlined in Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(c) Statement 1 acts as a practical example supporting the purpose outlined in Statement 2.

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displacement from their families and community networks.

31. An indigenous group restricts its contact with neighboring dominant communities. They are economically self-sufficient, relying on their own forest resources. They refuse to participate in the mainstream economy because they are deeply proud of their cultural identity and wish to protect their unique customs from outside interference.
Which sociological concept best explains this community's stance?
(a) Integration
(b) Acculturation
(c) Isolation
(d) Indebtedness

Ans :

(c) Isolation
Isolation is a deliberate trend where tribal groups maintain a secured distance from dominant groups to protect their own cultural traits. This is primarily possible when they are economically independent and do not wish to surrender their distinct identity.

32. In a remote district, local tribal leaders are granted the authority to manage their own land allotment, regulate canal waters, and govern marriage and inheritance customs according to their traditions. This autonomous governance structure ensures that the mainstream state laws do not overwhelm their traditional way of life.
Which constitutional mechanism makes this autonomous administration possible?
(a) Article 164
(b) The Sixth Schedule
(c) Tribal Sub-Plan
(d) Article 46

Ans :

(b) The Sixth Schedule
The Sixth Schedule provides for the administration of tribal areas (such as in Assam) through the creation of autonomous districts and Regional Councils. These councils hold the power to regulate land, shifting cultivation, and local social customs.

33. A government initiative targets small, rural, forest-dwelling farmers. Under this initiative, the farmers form cooperative groups to collect tamarind and medicinal plants from the forest. The initiative helps them process these raw materials into packaged goods to sell in larger markets at a better price.
Identify the specific initiative described above.
(a) Van Dhan Vikas Kendra
(b) Ekalavya Model Residential Schools
(c) Rashtriya Krishi Vikas Yojana
(d) Prime Minister's Employment Generation Programme

Ans :

(a) Van Dhan Vikas Kendra
The Van Dhan Vikas Kendra (operating under TRIFED) specifically helps tribal communities process, add value to, and market minor forest produce like honey, tamarind, and medicinal plants through community-based home industries.

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34. During festive occasions, an indigenous community traditionally brews and shares rice beer as a sacred offering to their deities and guests. However, recently, outsiders have opened commercial liquor shops in the area, selling alcohol on credit. This has led to widespread addiction and massive financial ruin among the locals.
Which problem of tribal people is depicted here?
(a) Problem of housing
(b) Problem of drinking
(c) Unemployment
(d) Problem of education

Ans :

(b) Problem of drinking
The problem of drinking in tribal areas transitions from a cultural and religious tradition (sharing rice beer) to a severe socio-pathological issue when commercialized by outside sahukars, leading to addiction, indebtedness, and family disorganization.

35. A government social worker visits a tribal hamlet and notes that children are suffering from stunted growth and dietary deficiencies. He discovers that recent forest protection laws prevent the locals from foraging for traditional roots, shoots, and wild fruits, and they cannot afford modern nutritious food.
Which specific problem is this tribal community facing?
(a) Illiteracy
(b) Land alienation
(c) Malnutrition

refers to their dormitory by this exact name?
(a) The Gond community
(b) The Bhotia community
(c) The Oraon community
(d) The Munda community

Ans :

(c) The Oraon community
In India, tribal dormitories are known by different names depending on the region and the community. As stated in the text, the Mundas and Hos call it Gitiora, the Gonds know it as Gotul, the Bhotias term it Rang-Bang, while the Oraons name their traditional youth institution 'Dhumkuria' or 'Jonkerpa'.

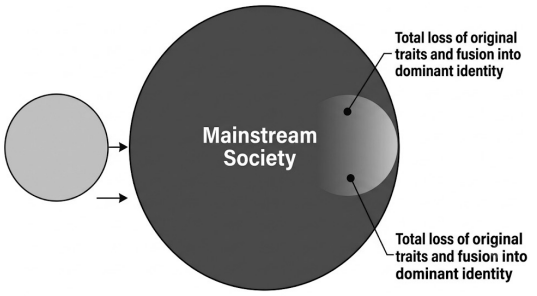
52. Study the community scene illustration given below and respond:

The illustration visually describes an economic practice where agricultural land is cultivated for a brief period and then left barren for a few years. Based on the classification of Indian tribes by their economy, which of the following groups primarily relies on this specific subsistence method?
(a) The Todas
(b) The Kadars
(c) The Bhumijs
(d) The Garos

Ans :

(d) The Garos
The image illustrates shifting cultivation, a subsistence economy where plots are cultivated temporarily and then abandoned to regenerate. According to the text's classification of tribes based on economy, food gatherers include Kadars, pastoral people include Todas, permanently settled cultivators include Bhumijs, while shifting cultivators include the Garo and Kharia tribes.

53. Analyse the diagrammatic representation below and answer the following question:


Total loss of original traits and fusion into dominant identity
Mainstream Society
Total loss of original traits and fusion into dominant identity

The diagram illustrates a process of cultural contact where a smaller group is absorbed by a dominant group, resulting in the complete loss of the smaller group's original identity. Which sociological term does the chapter use to define this specific transformational process?
(a) Assimilation
(b) Isolation
(c) Regionalism
(d) Acculturation

Ans :

(a) Assimilation
Assimilation implies an attempt by mainstream society to convert tribal people, making them suitable to mainstream needs. The text describes it as a process where the dominant group deliberately fuses the minority into their identity, causing the smaller group to leave their original identity and completely merge into the new existing system.

54. Observe the newspaper clipping visual below and answer the question:

THE TRIBAL TIMES

FOREST DWELLERS EVICTED: INDEBTEDNESS AND LACK OF RECORDS BLAMED FOR MASSIVE LAND ALIENATION

Industrialisation and poor economic conditions force traditional owners out of their ancestral territories.

The newspaper clipping highlights the severe issue of land alienation among tribal populations and mentions its main causes. According to the provided chapter, which of the following is a direct consequence of this problem of land alienation?

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building materials and the failure of uniform government schemes (like Indira Awas Yojna) to provide homes that align with their specific cultural needs and wandering economy.

40. Over the past decade, a tribal community in central India has seen significant internal changes. While they once shared all resources equally, now a distinct gap has formed. Some members live in large modern houses and consume expensive goods, while others remain poor. They no longer function purely on ethnic lines but show clear economic stratification.
Which modern trend in tribal societies does this represent?
(a) Reverting to a primitive hunting economy
(b) Complete isolation from mainstream society
(c) Transitioning from an ethnicity-based structure to class stratification
(d) The revival of the traditional dormitory system

Ans :

(c) Transitioning from an ethnicity-based structure to class stratification
The text notes that tribal people in different parts of India are attaining the status of a class from that of simple ethnicity. This is evidenced by remarkable changes in consumption patterns, food, dress, and housing, leading to internal class stratification.

41. Which of the following statements about traditional Tribal Dormitories are correct?
(P) They function solely as rest houses for visiting government officials.
(Q) They serve as economic organizations to ensure a collective effort for food gathering.
(R) They impart lessons in agricultural operations, hunting, and minor economic pursuits.
(S) Married people are the primary residents and administrators of these dormitories.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (P) and (S)

Ans :

(b) Only (Q) and (R)
Tribal dormitories act as economic organizations for collective food gathering and provide vital training in tribal occupations like agriculture and hunting (Statements Q and R). They are not for government officials, and married people are generally not allowed inside.

42. Which of the following statements regarding the assimilation of tribes are correct?
(P) It is a process where a dominant group actively imposes its ways of life onto another group.
(Q) Assimilation always allows the minority tribal group to retain its distinct socio-cultural identity.
(R) It can occur indirectly when tribal children learn mainstream practices through school textbooks.
(S) Assimilation strictly refers to the geographic isolation of tribes from modern urban centers.
(a) Only (P) and (Q)
(b) Only (R) and (S)
(c) Only (P) and (R)
(d) Only (Q) and (S)

Ans :

(c) Only (P) and (R)
Assimilation involves the absorption of differing groups into a dominant group, either forcefully or indirectly (like through education), leading to the complete loss of the tribal group's distinct identity. Therefore, statements (P) and (R) are correct.

43. Which of the following statements about the problem of tribal education are correct?
(P) A major cause of low literacy is that the time table of schools does not align with the working hours of tribal people.
(Q) The establishment of community residences and use of the tribal language as a medium of teaching can help improve literacy.
(R) Christian missionaries were legally banned from imparting modern education to tribes in the post-independence period.
(S) Article 350A prevents the use of the mother tongue for tribal children to ensure rapid mainstreaming.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (P) and (S)

Ans :

(a) Only (P) and (Q)
Low literacy in tribal areas is caused by mismatched school timings and non-tribal

NODIA

language instruction. Solutions include community residences and mother-tongue teaching. Missionaries did impart education, and Article 350A actually promotes the use of the mother tongue.

44. Which of the following statements regarding the economic activities of tribes are correct?
(P) Traditionally, tribes relied entirely on urban factory labor for their subsistence.
(Q) Shifting agriculture, pastoralism, and hunting were traditional mainstays of tribal economies.
(R) Division of labour in tribal societies is rigid and highly graded into superior and inferior tasks based on gender discrimination.
(S) In recent times, many tribal people have been incorporated into mainstream industries as an unskilled labour force.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (Q) and (S)
(d) Only (R) and (S)

Ans :

(c) Only (Q) and (S)
Traditionally, tribes relied on subsistence economies like shifting agriculture and hunting, but recently many have joined mainstream industries as unskilled labor. Their division of labor, though rigid, is not graded as superior or inferior based on gender discrimination.

45. Which of the following statements about the causes of poverty and indebtedness among tribals are correct?
(P) Expansive and expensive social customs compel tribals to take loans from local sahukars.
(Q) Banks readily provide loans to tribals for non-productive purposes like marriages and rituals.
(R) Land alienation and lack of cultivable land are fundamental drivers of tribal poverty.
(S) Tribals prefer taking loans from cooperative banks because the officials process paperwork quickly.
(a) Only (P) and (Q)
(b) Only (P) and (R)
(c) Only (Q) and (S)
(d) Only (R) and (S)

Ans :

(b) Only (P) and (R)
Expensive social customs and severe land alienation drive tribals into poverty and deep indebtedness. Banks hardly provide loans for non-productive purposes, and tribals actively avoid banks due to official bureaucracy, preferring local village mahajans.

46. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Tribal dormitories have faced a severe decline and loss of traditional vigour in areas where there is close contact with modern urban agencies.
Reason (R): Conversion to Christianity and the attraction towards a glamorous modern urban life have created confusion and a loss of confidence in typical tribal ways of living.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
The chapter explicitly states that culture contact with wider society, urban agencies, and conversion to Christianity have caused tribal youth to miss traditional dormitory life, creating confusion and directly leading to the decay of these institutions.

47. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): In modern times, acculturation is always a completely spontaneous and automatic process without any element of force.
Reason (R): The dominant prestige-laden society imposes its culture traits on the backward group, often controlling and guiding the cultural change.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(d) A is false, but R is true.

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Assertion (A) is false because the chapter notes that acculturation is not always spontaneous and automatic; it often involves an element of force or guided control. Reason (R) is true as it correctly describes how dominant societies impose and guide cultural changes upon weaker groups.

48. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): The government strictly prohibits the preparation and sharing of traditional rice beer (haria) during tribal festivals and ceremonies.
Reason (R): The commercial sale of Mahua liquor by outsiders in tribal areas has led to severe socio-pathological problems like crime and indebtedness.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(d) A is false, but R is true.
Assertion (A) is false because the government has not prohibited the cultural and religious use of local drinks during tribal ceremonies. However, Reason (R) is true, as the commercial selling of liquor by outsiders has indeed caused severe indebtedness, crime, and health issues.

49. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Separatist movements in tribal areas often cause severe trauma, cultural erosion, and economic hardship for the local indigenous populations.
Reason (R): Separatist tendencies often lead to forced migration, militarization of cultural spaces, and the loss of agricultural lands, disrupting the tribes' simple, nature-connected lives.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

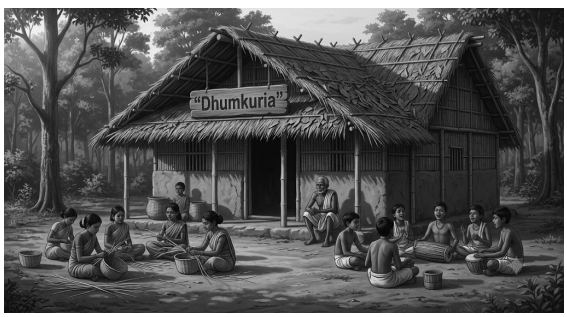
(a) Both A and R are true, and R is the correct explanation of A.
Assertion (A) accurately states the negative socio-cultural impacts of separatism on tribal life. Reason (R) explains exactly why this happens—through forced migration, militarization, and loss of land, which directly disrupt their traditional economy and social fabric.

50. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): The Integrated Rural Development Programme (IRDP) achieved equal and completely uniform success across all districts in eradicating tribal poverty.
Reason (R): The lack of adequate resources, improper monitoring, and excessive responsibility given to banks hindered the successful implementation of poverty alleviation schemes.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(d) A is false, but R is true.
Assertion (A) is false because the IRDP did not achieve uniform success; the chapter notes unequal distribution and lack of uniformity causing widespread dissatisfaction. Reason (R) is true and accurately highlights the administrative and financial flaws that led to the program's uneven impact.

51. Examine the ethnographic illustration below and answer the following question.



The image depicts a traditional youth dormitory bearing a specific regional name on its signboard. According to the chapter, which tribal community

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61. What is the ultimate metric for judging results according to the fifth principle of Jawaharlal Nehru's Tribal Panchsheel?

Ans :

The human character that is evolved.

62. Which term is used by tribal people to designate outsiders whom they suspect of possible interference?

Ans :

Diku

63. Which government scheme specifically supports farm development, productivity improvement, and diversification in tribal regions?

Ans :

Rashtriya Krishi Vikas Yojana (RKVY)

64. Identify the poverty alleviation programme initiated in 1978-79 targeted at rural families below the poverty line.

Ans :

Integrated Rural Development Programme (IRDP)

65. State one feature of tribal social equality regarding the division of work among men and women.

Ans :

Work division is rigid but not graded as lower or superior.

66. Who holds the final decision-making authority in a traditional tribal political organization?

Ans :

The tribal chief or headman.

67. What meaning did the ancient Greeks associate with the word 'tribe'?

Ans :

Fraternities

68. Name the religious figure who typically guides the tribal community in their nature and ancestral worship.

Ans :

One head or shaman.

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69. Identify one tribe that falls under the Isolated Zone geographically.

Ans :

Andamanese / Jarwa / Onge

70. How did the Irish people traditionally use the term 'tribe'?

Ans :

To refer to communities having a common surname.

71. According to Hodson, what was the primary reason behind the primitive origin of the tribal dormitory?

Ans :

To ensure protection and security by living in a common place.

72. What is the main function of the Van Dhan Vikas Kendra under TRIFED?

Ans :

To help communities process and market minor forest produce.

73. Expand the abbreviation TSP with reference to funds allocated for agricultural development in tribal areas.

Ans :

Tribal Sub-Plan

74. How does D.N. Majumdar primarily describe the composition of a tribe in his sociological definition?

Ans :

As a collection of families or groups of families bearing a common name.

75. Which constitutional schedule provides for the administration of tribal areas in Assam through autonomous districts?

Ans :

The Sixth Schedule

76. Name the anthropologist who identified dormitories as the centre for Maria social and religious life.

Ans :

Indrajit Singh

(a) Increased participation in local government administration
(b) Extremism and naxalism in tribal areas
(c) The successful revival of shifting cultivation practices
(d) Establishment of large-sized cooperative societies

Ans :

(b) Extremism and naxalism in tribal areas
Land alienation causes massive socio-economic disruption among tribal populations. According to the text, the main consequences of losing their land include increased alienation, reduction of employment, migration, exploitation of tribal women, beggary, prostitution, and severe law and order problems such as the rise of extremism and naxalism in tribal areas.

55. Based on the social awareness poster given below, answer the following question:

"Principles of Tribal Protection"
1 Develop along the lines of their own genius
2 Tribal rights in land and forest should be respected
3 Teams of tribals should be trained in administration
4 [illegible]
5 Results should be juged by the human character evolved, not by statistics

The poster illustrates the core tenets of the 'Tribal Panchsheel' initiated by Jawaharlal Nehru to protect tribal culture and identity. Based on the chapter, what is the missing fourth principle of this policy that belongs in the blurred pillar?
(a) Tribal areas should not be over-administered or overwhelmed with a multiplicity of schemes.
(b) Tribal populations must be rapidly assimilated into the modern mainstream industrial workforce.
(c) Indigenous communities should abandon their traditional economy for commercial agriculture.
(d) The state must impose mainstream educational values to modernise the lifestyle of tribal youth.

Ans :

(a) Tribal areas should not be over-administered or overwhelmed with a multiplicity of schemes.
The Tribal Panchsheel, formulated by Jawaharlal Nehru, consists of five guiding principles to democratise and develop tribal areas without detrimental encroachment. The fourth principle explicitly states that tribal areas should not be over-administered or overwhelmed with a multiplicity of schemes, preventing the imposition of alien values on their lifestyle.

ONE MARK QUESTIONS

56. Which specific term was coined by Thakkar Bapa to refer to the original inhabitants of the land?

Ans :

Adivasi

57. Mention the classification parameter used by K.L. Bhowmick that groups tribes like Khasi, Santhal, and Toda.

Ans :

Geographical distribution

58. Name any one tribal community belonging to the Sino-Tibetan language group.

Ans :

Lepcha / Bhutia / Lusai

59. Which physical feature group do the Munda, Birhor, and Bhil tribes belong to?

Ans :

Proto Austroloids

60. State the constitutional article that provides for a ministry of tribal welfare in the states of Bihar, Madhya Pradesh, and Orissa.

Ans :

Article 164

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Ans :

Endogamy

90. Consider the following situation from rural India:
"Birsa took a loan from a local brick kiln owner for his daughter's wedding. Unable to repay the high interest, he is now forced to work at the kiln indefinitely, having lost all freedom to negotiate his wages or move elsewhere for better opportunities."
Identify the socio-economic problem Birsa is trapped in.

Ans :

Bonded labour

91. Based on a field study in Meghalaya, read the extract:
"A farming family clears a specific plot of land in the hills, grows crops for one season, and then completely abandons it. They move to a new plot for the next harvest, allowing the old land to remain barren for years to recover."
Name the type of agricultural system described here.

Ans :

Shifting cultivation / Swidden cultivation

92. Observe the sociological transition described below:
"In a tribal youth association in Bastar, the young leaders have recently started adopting designations like 'Silledar' and 'Tahsildarin' for their personnel. This shift mirrors the administrative titles used by modern government officials operating outside their village."
Which phenomenon has caused this reorientation in the dormitory personnel titles?

Ans :

Culture contact / Non-tribal cultural influence

93. Read the following account from a tribal health survey:
"When an epidemic of fever broke out in a remote settlement, the villagers completely avoided the distant primary health centre. Instead, they relied entirely on the local shaman's magical chants and indigenous roots to cure the sick, which unfortunately led to several casualties."
Identify the main cause of ill health depicted in this community's behaviour.

Ans :

Belief in witchcraft, sorcery and primitive medicine

94. Evaluate the economic scenario given below:
"Sukra needed money urgently for his father's death ceremony. Instead of going to the bank, which required excessive paperwork, he approached his wealthy village neighbour. The neighbour gave him the cash immediately but charged an exceptionally high rate of interest, trapping Sukra financially."
Identify the primary source of tribal indebtedness highlighted here.

Ans :

The mahajan / sahukar

95. Read the passage given below and answer the question:
"After the harvest season, Mangal and his friends travel to a faraway town to work in road construction. They spend their own money to travel, live in poorly constructed tents, and lack basic healthcare and educational facilities in the new urban environment."
Which socioeconomic problem of the tribal workforce is illustrated here?

Ans :

Labour migration

96. Examine the social situation below:
"A small indigenous group residing near an expanding industrial town slowly had their traditional customs completely ignored. The dominant urban population forcibly imposed their own social norms, causing the indigenous group to entirely lose their distinct cultural identity and merge into the mainstream."
Name the sociological process taking place in this situation.

Ans :

Assimilation

97. Read the scenario regarding administrative intervention:
"A development officer in an isolated island territory proposed a drastic change to the local community's way of life by forcing them to abandon their traditional tools and adopt modern industrial machinery, completely ignoring their innate genius and comfort."
Which specific principle of the Tribal Panchsheel

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77. According to W.J. Perry, what defines a tribe in terms of its precise characteristics?

Ans :

A group speaking a common dialect and inhabiting a common territory.

78. State the main objective of the National Rural Livelihood Mission (NRLM) for rural women.

Ans :

To form Self Help Groups (SHGs) and support home industries.

79. Name the linguistic group to which the Bedia, Lohra, and Kharwar tribes belong.

Ans :

Indo-Aryan language group

80. State one major ecological consequence of shifting cultivation mentioned in the chapter.

Ans :

A threat of environmental imbalance.

81. Which tribal community of Chhotonagpur has been remarkably found to be class stratified in recent times?

Ans :

The Mundas

82. By what name is the Oraon dormitory known, where a regular system of fagging exists?

Ans :

Dhumkuria / Jonkerpa

83. What educational guideline is provided under Article 350A for tribal children?

Ans :

Mother tongue should be used as the medium of instruction.

84. Mention the primary aim of the 20-Point Programme launched by the Government of India.

Ans :

Alleviation of poverty and social justice.

85. Identify the 2006 Act formulated to acknowledge the traditional rights of tribal communities residing in forested areas.

Ans :

The Scheduled Tribes and other traditional Forest Dwellers (Recognition of Forest Rights) Act.

86. Read the scenario below and answer:
"Ramesh belongs to a hunter-gatherer community that continuously moves from one place to another. Recently, the government built concrete colonies for them under a national housing scheme, but Ramesh's family could not stay there because the static houses did not fulfill their cultural and survival needs."
Identify the economic type of this community that causes such housing problems.

Ans :

Wandering economy

87. Study the following description carefully:
"In a village in Jharkhand, the local indigenous youth have started adopting the dressing style, language, and technological gadgets of the urban contractors working nearby. They are slowly interchanging cultural traits, yet they still maintain their core religious beliefs and exist as a sub-culture without total immersion."
Which process of cultural change is described in this scenario?

Ans :

Acculturation

88. Analyze the given community profile:
"The elders of a community living near the Hindu plains proudly maintain their distinct cultural identity. They do not depend on the dominant groups for their livelihood, remain firm about their cultural existence, and strictly maintain a secured distance from mainstream customs."
Identify the social process being practiced by this community to protect their identity.

Ans :

Isolation

89. Read the excerpt below and identify the practice:
"During a community gathering, Somra was strictly reminded by the village headman that he must choose a bride exclusively from within their own specific tribal group. The headman emphasized that marrying an outsider would dilute their cultural identity and cohesion."
Which rule of marriage is being enforced by the headman?

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(d) Bonded labour

Ans :

(c) Malnutrition
Malnutrition in tribal populations is heavily driven by the loss of access to their traditional forest-based diets (roots, leaves, fruits) due to restrictive forest policies, compounded by poverty and a lack of familiarity with modern nutritious foods.

36. An administration decides to launch multiple complex schemes simultaneously in a small tribal pocket, sending in dozens of non-tribal bureaucrats who forcefully impose modern corporate farming techniques, ignoring the locals' traditional methods and organic growth.
Which principle of the Tribal Panchsheel is being VIOLATED in this scenario?
(a) Teams of tribals should be trained in administration.
(b) Tribal areas should not be over-administered or overwhelmed with a multiplicity of schemes.
(c) Tribal rights in land and forest should be respected.
(d) Results should be judged by statistics rather than human character.

Ans :

(b) Tribal areas should not be over-administered or overwhelmed with a multiplicity of schemes.
The scenario directly violates the Tribal Panchsheel principle which warns against over-administering tribal areas and overwhelming them with a multiplicity of schemes. It also breaches the idea of avoiding the imposition of alien values.

37. A local tribal farmer requires a small machine to plow his field and needs a short-term loan to buy seeds. Instead of going to a private moneylender, he visits a local cooperative society established specifically for tribal areas, which provides him the loan without any interest and supplies subsidized fertilizers.
Identify the institution aiding the farmer.
(a) KVIC (Khadi & Village Industries Commission)
(b) LAMPS (Large Sized Multi-Purpose Cooperative Societies)
(c) DIC (District Industries Centre)
(d) PM Vishwakarma Yojana

Ans :

(b) LAMPS (Large Sized Multi-Purpose Cooperative Societies)
LAMPS were created specifically to provide tribal farmers with interest-free short-term agricultural credit, subsidized agricultural materials, and support for marketing minor forest produce, thereby protecting them from exploitative village moneylenders.

38. In a specific state, a political conflict arises between two indigenous groups. One group claims a large territorial area based on historical boundaries to form an independent nation, while the other group living in the same area feels their distinct ethnic identity is being overshadowed by this claim, leading to inter-ethnic tension.
Which consequence of culture contact and politics is illustrated here?
(a) Regionalism and Separatism leading to inter-ethnic conflict
(b) Complete assimilation into mainstream Hindu society
(c) The establishment of egalitarian dormitories
(d) Peaceful acculturation through education

Ans :

(a) Regionalism and Separatism leading to inter-ethnic conflict
The scenario mirrors tribal political tensions (like Naga vs. Kuki or Bodo vs. non-Bodo) where separatist demands by one group encroach on the territorial and cultural aspirations of another, causing severe inter-ethnic tension and political fragmentation.

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39. A community of indigenous people traditionally lived by hunting and gathering, building temporary shelters out of leaves and bamboo. As forests deplete, they struggle to find building materials. The government builds concrete houses for them, but the families refuse to stay in them because the designs completely ignore their cultural practices and way of life.
Which problem is highlighted in this situation?
(a) The problem of unemployment
(b) The problem of housing
(c) The problem of labour migration
(d) The problem of shifting cultivation

Ans :

(b) The problem of housing
The problem of housing for tribes, especially hunter-gatherers, involves the loss of natural

was violated by the officer?

Ans :

Imposition of alien values should be avoided.

98. Consider the educational initiative described below:
"To reduce dropout rates and provide high-quality education to indigenous students, the government set up specialized free boarding schools in remote hilly districts. These institutions cater exclusively to ST children and focus on holistic academic support."
Identify the specific type of residential schools established for this purpose.

Ans :

Ekalavya Model Residential Schools

99. Read the financial support scenario:
"Kamla, an indigenous farmer, visited a local cooperative society which provided her with an interest-free short-term loan, subsidized seeds, and a consumption loan without any complex paperwork, enabling her to sustain her farming activities."
Which specific cooperative society scheme is Kamla benefiting from?

Ans :

Large Sized Multi-Purpose Cooperative Societies (LAMPS)

100. Observe the cultural practice detailed below:
"During the community festival, the entire village gathered to celebrate. As a gesture of special treatment and deep religious reverence, the elders offered a traditionally brewed rice drink to the revered guests and local deities."
Name the local drink being shared as a cultural mandate in this situation.

Ans :

Haria / Rice beer

101. Read the excerpt regarding regional conflicts:
"In a hilly district, one ethnic group claimed a large territorial overlap as their exclusive homeland. This aggressive demand caused deep misunderstanding and inter-ethnic tensions with a neighbouring indigenous community who feared losing their own regional identity."
Which political ideology or movement is causing these inter-ethnic tensions?

Ans :

Separatism / Regionalism

102. Analyze the description of the youth association:
"In this village youth house, both young men and women share the same space. The girls take care of the boys by massaging their hands and arms after a hard day's work, and they sing and dance together till late at night to refresh themselves."
Identify the specific tribe whose dormitory system operates in this manner.

Ans :

Gonds

103. Read the historical account carefully:
"In the late 19th century, a group of foreign preachers entered a forest settlement promising better living conditions. The locals expected a better life and adopted the new faith, but eventually lost portions of their ancestral lands to new schools and places of worship."
Identify the external factor responsible for land alienation in this context.

Ans :

Christianity / Christian missionaries

104. Study the artisan's case below:
"Sita, a traditional weaver from Chhattisgarh, received upgraded weaving tools, subsidized yarn, and expert guidance to sell her culturally unique fabrics in urban markets through a specific Ministry of Textiles initiative."
Which development programme is facilitating Sita's weaving business?

Ans :

National Handloom Development Programme

105. Read the health and environment scenario:
"Due to new strict forest policies, the indigenous families of a central Indian forest were completely prohibited from collecting wild roots, shoots, and flowers. Since they were unfamiliar with modern food items, their regular diet suffered severely."
Identify the major health problem resulting from this prohibition.

Ans :

Malnutrition

106. Consider the following educational setup:
"In a deeply forested region, the state established a specialized educational facility specifically to

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Ans :

The negative impacts of culture contact on traditional dormitories include:

1. Conversion to Christianity strictly prohibits tribal youth from attending the free and flexible life of the dormitories, leading them to deeply miss the traditional fun, freedom, and cultural bonding they previously enjoyed.
2. The loss of connection with these non-formal training centres causes severe generational friction, as the young people's relationships with village elders become strained without the disciplined socialisation previously provided by the dormitory environment.
3. The growing generation experiences a constant, heavy feeling of cultural deprivation and insecurity, creating severe confusion between their new attraction towards glamorous urban life and the loss of love for typical tribal ways.
4. The complete collapse of the dormitory system directly symbolises the rapid disintegration and decay of the entire village culture, as noted by Elwin regarding the Muria tribe, utterly ruining their traditional social framework.

139. "The seclusion of the tribals from the mainstream society creates a gap between them and the rest of the world, they do not have the access to modern means of communication."

(i) State two problems faced by tribals due to lack of communication.

(ii) Suggest two means to improve communication in tribal areas.

Ans :

(i) Problems due to lack of communication:

1. Tribals suffer from a severe lack of information regarding natural calamities like floods, storms, and epidemics, leaving them completely unprepared and highly vulnerable to massive destruction and unexpected loss of life.
2. Social evils such as child marriage, female infanticide, and witchcraft forcefully continue in these isolated areas because beneficial awareness messages regarding modern health, family welfare, and social values never reach the tribal populations.

(ii) Means to improve communication:

1. The government must actively establish robust physical connections by building durable roads and bridges that directly link remote tribal settlements to mainland infrastructure, thereby breaking their geographical and social seclusion.
2. Establishing community radio centres in village halls and setting up information centres at local panchayat offices can efficiently broadcast important news, government policies, and crucial health awareness directly in native tribal languages.

140. "Shifting cultivation is popular in various names as Swidden cultivation, Jhum cultivation, Kallu cultivation, or Pondu cultivation."

Explain any four characteristics and problems associated with the economy of shifting cultivation.

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Ans :

The characteristics and problems of shifting cultivation include:

1. In this practice, a specific plot of agricultural land is carefully chosen, cultivated for a single year, and then deliberately left barren for the next few years while the farmers shift to another plot.
2. The entire economy is strictly subsistence-oriented rather than profit-oriented, meaning it only produces enough to barely meet the immediate survival needs of the tribal families without generating any surplus for market trade.
3. As the tribal population increases day by day, leaving multiple plots of land barren creates immense pressure on the fragile local economy, drastically reducing the total cultivable land available for community sustenance.
4. The continuous clearing and burning of new forest plots to create fresh agricultural land poses a massive threat of environmental imbalance, leading governments to implement strict control policies to halt this destructive practice.

141. "Tribal development can never be possible without educational development... These measures aim to improve access, reduce dropout rates, ensure cultural relevance."

(i) Mention two constitutional provisions for

from choosing a bride from his own immediate lineage group, even though she lived in a different village."
Which specific rule of marriage prevented Mohan from marrying within his lineage?

Ans :

Clan exogamy

116. Analyse the relationship between the first pair and complete the analogy.
Khasi : North Eastern Zone :: Santhal : _____

Ans :

Central Zone

117. Analyse the relationship between the first pair and complete the analogy.
Munda : Proto Austroloids :: Kadar : _____

Ans :

Negrito

118. Analyse the relationship between the first pair and complete the analogy.
Oraons : Jonkerpa :: Bhotias : _____

Ans :

Rang-Bang

119. Analyse the relationship between the first pair and complete the analogy.
National Food Security Mission : Quality seeds and fertilizers :: PM-KISAN : _____

Ans :

Direct financial support

120. Analyse the relationship between the first pair and complete the analogy.
Article 46 : Educational and economic interests :: Article 275 : _____

Ans :

Special funds for tribal welfare

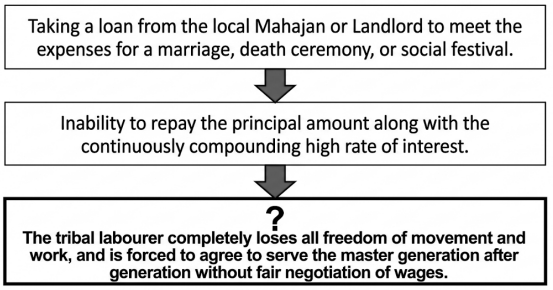
121. Study the ethnographic photograph below and answer the question.

Identify the specific type of subsistence-oriented tribal agricultural practice depicted in the image.

Ans :

Shifting cultivation (or Swidden / Jhum / Kallu / Pondu cultivation).

122. Examine the schematic representation given below carefully.

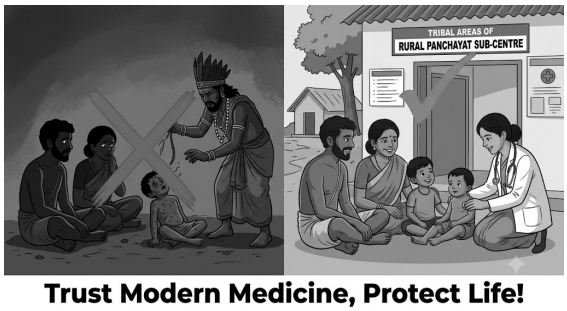

Taking a loan from the local Mahajan or Landlord to meet the expenses for a marriage, death ceremony, or social festival.
Inability to repay the principal amount along with the continuously compounding high rate of interest.
?
The tribal labourer completely loses all freedom of movement and work, and is forced to agree to serve the master generation after generation without fair negotiation of wages.

Identify the specific socio-economic problem resulting from the cycle depicted in the flowchart.

Ans :

Bonded labour.

123. Look at the awareness graphic below and answer the question.



Which specific cause of ill health in tribal societies is this graphic attempting to discourage?

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Ans :

Belief in witchcraft, sorcery, and primitive means of controlling diseases.

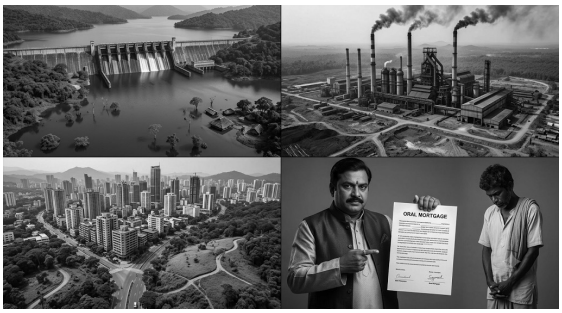
124. Analyse the scene illustration provided below.

Name the traditional tribal association or institution shown in the sketch where young people assemble for training and recreation.

Ans :

Dormitory (or Gotul / Dhumkuria / Gitiora).

125. Observe the composite collage carefully.



Which major problem faced by the tribal people is collectively caused by the factors illustrated in the collage?

Ans :

Land alienation.

FOUR MARKS QUESTIONS

126. Enumerate any four key features that characterise a tribe.

Ans :

The following are four key features that characterise a tribal community:

1. Tribal members share a common territory, implying a specific geographical space that forms the basis for their identity, livelihood, and traditional cultural practices as the original dwellers of that land.
2. They speak a common language or dialect, which plays a crucial role in supporting internal communication, ensuring cultural transmission across generations, and gradually growing into a core part of their group identity.
3. Tribes exhibit profound cultural homogeneity by developing and sharing distinct customs, traditions, rituals, and beliefs, which are continuously transmitted through local festivals, ancient myths, music, and specific religious practices.
4. A strong sense of community and solidarity prevails, where individuals value loyalty to the group above all else, operating with an extended family sentiment that guides all their socio-economic activities.

127. Explain any two differences between Assimilation and Acculturation.

Ans :

Assimilation:

1. Assimilation refers to the complete absorption of a differing ethnic heritage group into the dominant social group, where the minority group entirely loses its previous cultural traits and identity to merge into the new system.
2. In this process, the dominant group deliberately fuses the minority into their identity in the name of adjustment, making the conventional bonds easy to give up, often leading to an almost invisible, peaceful integration.

Acculturation:

1. Acculturation occurs when a society comes into direct contact with a more powerful society, involving an element of force or control, resulting in one culture dominating and slowly changing the traits of the subdued group.
2. Unlike complete absorption, acculturation may involve interchanging cultural traits or existing as sub-cultures, but it often leads to the targeted group feeling that their original culture is meaningless due to political or economic domination.

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128. Discuss any four government programmes initiated to support agriculture among the tribal people.

Ans :

The government has implemented several programmes to support tribal agriculture:

1. The Tribal Sub-Plan (TSP) and Scheduled Tribe Component (STC) ensure that dedicated financial funds are exclusively allocated for agricultural development in tribal areas, specifically targeting irrigation, seed distribution, tool purchasing, and soil conservation.
2. The Rashtriya Krishi Vikas Yojana (RKVY) provides substantial support for overall farm development, focusing on productivity improvement and agricultural diversification to help tribal regions maximise their unique environmental and geographical capabilities.
3. The National Food Security Mission (NFSM) is designed to supply high-quality seeds and essential fertilizers directly to small and tribal farmers, along with providing necessary training to improve their traditional farming yields.
4. The PM-KISAN scheme offers direct financial support by providing an amount of six thousand rupees per year to small and marginal farmers, actively including tribal agriculturalists to secure their seasonal farming investments.

129. Analyse any four consequences of land alienation among tribal populations.

Ans :

The alienation of land from tribal populations leads to several severe consequences:

1. It results in a drastic reduction of employment opportunities within their native regions, pushing tribal members into acute poverty as their primary source of traditional subsistence and economic security is snatched away.
2. The loss of land triggers massive labour migration, forcing tribal populations to move to unfamiliar urban or industrial areas in search of wage labour, where they face severe exploitation and poor living conditions.
3. Land alienation creates deep tension and hostility between tribal and non-tribal people, fostering a wide economic gap between the rich and the poor, which completely disrupts the peaceful social fabric of the region.
4. The growing frustration and psychological trauma associated with losing ancestral properties often push affected tribal regions towards severe law and order problems, creating fertile grounds for extremism and Naxalism to flourish.

130. Explain any two principles of Nehru's Tribal Panchsheel and any two aims of the 20-Point Programme.

Ans :

Tribal Panchsheel:

1. The first principle states that tribal people should be allowed to develop along the lines of their own genius, strictly ensuring that the imposition of alien values and outside cultures should be avoided.
2. The second principle mandates that the traditional tribal rights regarding land and forest ownership must be thoroughly respected and legally protected against any form of exploitation or outside encroachment.

20-Point Programme:

1. One major aim of this programme is the generation of employment and the creation of income-support schemes specifically designed to uplift poor tribal households and secure their daily economic sustainability.
2. Another crucial aim is the strict protection of tribal land rights, focusing on the prevention of land alienation and the immediate legal restoration of any illegally transferred tribal land back to its original owners.

131. Enumerate any four provisions or consequences of the Bonded Labour System (Abolition) Act, 1976.

Ans :

The Bonded Labour System (Abolition) Act of 1976 involved several key aspects:

1. The Act officially declared the bonded labour system as a severe social and economic evil, completely abolishing the practice and making it illegal for landlords or Mahajans to keep any individual in forced servitude.
2. It included strict legal provisions for the identification and immediate release of all bonded labourers, ensuring that all existing loans on the heads of these trapped workers were entirely cleared and made free.
3. The Act established a framework for the

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huts are made up of grasses, bushes, leaves, bamboo."
Discuss four reasons behind the poor housing conditions of the tribal people.

Ans :

The poor housing conditions of tribals are caused by:

1. Their traditional wandering economy, based entirely on hunting, gathering, and shifting cultivation, forces them to constantly move, making it completely impractical and impossible for them to construct solid, permanent houses.
2. They heavily rely on highly flammable, temporary forest materials like dry grasses, bushes, and leaves for construction, making their fragile huts exceptionally prone to devastating fires and frequent natural calamities.
3. Rapid population increase naturally leads to the continuous fragmentation and division of limited homestead land across generations, directly resulting in an acute lack of adequate physical space to build proper family homes.
4. Many settled agricultural tribes lack any fundamental concept of modern sanitation and hygiene, and frequently, their specific cultural needs cause them to abandon government-built colonies like those under the Indira Awas Yojna.

145. "The sixth schedule... provides for the administration of tribal areas in Assam though the creation of the autonomous districts."
(i) What does the Sixth Schedule provide for?
(ii) State two powers of the District and Regional councils.

Ans :

(i) Provision of the Sixth Schedule:
   1. The Sixth Schedule, attached to Articles 244 (2) and 275 (1), specifically provides a constitutional framework for the specialised administration of highly sensitive tribal areas located within the state of Assam.
   2. It mandates the deliberate creation of autonomous districts and autonomous regions, allowing tribal populations to retain significant self-governance and protecting their unique socio-political structures from direct mainstream interference.

(ii) Powers of the Councils:
   1. The District and Regional councils are constitutionally empowered to independently make binding laws regarding critical territorial issues such as land allotment, the use of forest resources, and the regulation of canal waters.
   2. These councils also hold the legal authority to regulate traditional shifting cultivation, establish local village committees, and govern deeply personal cultural matters including the inheritance of property, marriage, and other social customs.

146. "Separatism has deeply reshaped tribal life in India. While some movements emerged from legitimate demands... prolonged conflict has often caused displacement."
Analyse any four ways in which separatist movements deeply reshape and impact tribal life.

Ans :

Separatist movements severely impact tribal life in the following ways:

1. They forcefully trigger the sudden evacuation of villages and massive forced migration, completely breaking down closely-knit community networks and dropping individuals into traumatic situations without any prior intimation or personal consent.
2. The heavy militarisation and aggressive occupation of their traditional cultural spaces create a suffocating atmosphere of constant fear and uncertainty, deeply shattering the minds of locals unaccustomed to such aggressive political conflicts.
3. By snatching away their ancestral lands for military or political purposes, separatist actions abruptly deprive tribal people of their only known agricultural livelihoods, leaving them economically lost and entirely cheated.
4. The prolonged violent conflict disrupts the natural harmony and simple, easy-going traditions of the tribal communities, causing permanent, irreversible emotional damage to the intricate social fabric of their nature-connected culture.

147. "The IRDP, initiated in selected districts in India in 1978-79, was rapidly extended nationally... targeted at rural families below the poverty line."

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Ans :

Reasons for labour migration:

1. A primary reason for migration is the extremely limited local labour market; after the harvest season, tribals face prolonged unemployment and must seek work in distant brick kilns, construction sites, and bamboo coups.
2. The continuous division of land across generations, combined with strict forest policies that snatch away traditional forest rights, leaves tribal populations without sufficient land or resources to sustain their families locally.

Consequences of labour migration:

1. Migrant tribal labourers frequently fall into the trap of bonded labour and severe exploitation, as they depend entirely on distant employers for basic survival, losing their freedom to negotiate fair wages.
2. The migration process leads to drastic health deterioration, largely due to low-quality food, highly unsanitary living conditions in makeshift camps, and the rapid spread of sexual diseases and intoxication in unfamiliar environments.

136. "Due to isolation and lack of communication, the tribal people are not being able to attain the benefits of the programmes related to general health."
List any four main causes of ill health in tribals.

Ans :

The following are four main causes of ill health among tribal populations:

1. A deep-rooted belief in witchcraft, sorcery, and primitive means of controlling diseases often leads them to reject modern medicine, causing preventable ailments to escalate and occasionally resulting in tragic, unnecessary deaths.
2. There is a severe lack of pure drinking water, proper housing, and a clean environment; their primitive living styles, such as keeping stagnant ditches near poorly constructed huts, breed numerous communicable diseases.
3. The stark inadequacy of regional health services, combined with the poor communication and absence of doctors and nurses in remote sub-centres, deprives tribal communities of essential medical interventions and timely reproductive care.
4. Widespread unemployment and resulting poverty drastically restrict their ability to afford nutritious food or proper medical care, leaving their bodies severely undernourished and highly vulnerable to a multitude of persistent health problems.

137. "Though tribal people are mostly assimilated and accultured in modern times, there are still some of the tribal groups practising traditional ways of life... They prefer to remain isolated."
(i) Explain the concept of Isolation among tribals.
(ii) Discuss the role of politics and historical rebellions in protecting this isolation.

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Ans :

(i) Explanation of Isolation:
   1. Isolation refers to the conscious decision by certain tribal groups to maintain a secured physical and cultural distance from dominant mainstream societies in order to fiercely protect their own unique cultural traits and beliefs.
   2. This practice is sustained when tribes hardly depend on other groups for their livelihood, allowing them to remain culturally confident and interact with the advanced world only to secure specific economic or political needs.

(ii) Role of politics and rebellions:
   1. Politics often nurtures and protects tribal identities, as political leaders support isolated communities to gain the trust and confidence of prominent tribal groups in their specific localities, thereby preserving their distinct existence.
   2. Historical uprisings, such as the Santhal and Mapillah rebellions, played a significant role in forcefully rejecting outsider interference, leading the government to frame protective policies like the Directive Principles to legally ensure their isolation.

138. "It has been pointed out by Mills and Von Furer-Haimendorf, with regard to Assam dormitories, that the young people can have a cordial relationship with their parents... but when they lose ties with this nonformal training centre their relationship with elders get strained."
Explain any four negative impacts of Christianity and culture contact on traditional dormitory life.

severe punishment of the lords and masters who were actively involved in keeping bonded labour, aiming to create a strong deterrent against this exploitative economic practice.
4. It included provisions for the systematic rehabilitation of freed labourers; however, evaluation studies revealed that the rehabilitation scheme largely failed, forcing many vulnerable labourers back under the shelter of exploitative Mahajans.

132. Briefly explain any two causes of low literacy among tribals and any two means to remove it.

Ans :

Causes of low literacy:
1. A major cause of low literacy is the recurring problem of non-enrolment, poor attendance, and high dropout rates, which are directly driven by cultural practices and the necessity to migrate for seasonal work.
2. The medium of teaching often acts as a severe barrier, as schools predominantly use mainstream languages rather than the local tribal dialects, making it extremely difficult for young tribal learners to comprehend the syllabus.

Means to remove low literacy:
1. Establishing community residences and dedicated residential hostels in all remote tribal areas specifically for tribal children can provide a stable environment, completely removing the educational disruptions caused by their families' wandering economy.
2. The educational syllabus must be carefully redesigned to actively include local tribal events, culture, and heritage, alongside appointing teachers directly from the tribal community to bridge the critical language and cultural gaps.

133. Analyse any four bases on which separatist movements usually arise among tribal groups.

Ans :

Separatist movements among tribal populations typically arise based on the following factors:
1. Ethnicity or culture forms a primary base, as tribal groups feel distinctly different from the majority population and strive to passionately protect their unique social structures and traditional practices from external assimilation.
2. Language is a powerful driving force, where the desire to preserve and officially recognize their common native dialect pushes tribal communities to demand separate territorial boundaries and independent regional autonomy.
3. Historical identity plays a crucial role, as tribes deeply connect with their ancestral homelands and ancient origins, leading to a strong collective urge to reclaim their historical dominance and reject mainstream political mapping.
4. Economic interests strongly fuel separatism, especially when tribal populations realise that their rich regional resources, like minerals and forests, are being exploited by outsiders without yielding any developmental benefits for the local inhabitants.

134. State and explain any two economic classifications of tribes and two linguistic classifications.

Ans :

Economic Classifications:
1. Food gatherers and hunters represent a primary economic stage, where tribal groups rely entirely on their immediate natural environment, sustaining themselves by collecting wild forest produce and hunting animals without settled agricultural practices.
2. Pastoral people base their entire economy on animal rearing and livestock management, leading a migratory or semi-nomadic lifestyle as they constantly move their herds in search of fresh grazing pastures and water sources.

Linguistic Classifications:
1. The Austro-Asian language group encompasses several ancient tribal clans, such as the Munda, Korwa, and Korbus, who share distinct linguistic roots that set them apart from the mainstream languages of the subcontinent.
2. The Dravidian language group includes tribes like the Irula, Toda, and Gond, whose dialects share structural affinities with the broader Dravidian language family predominantly found across the southern and central regions of India.

135. Briefly explain any two reasons for labour migration among tribals and any two evil consequences of this migration.

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tribal education.

(ii) List two specific schemes established for tribal education.

Ans :

(i) Constitutional provisions:

1. Article 46 of the Indian Constitution strictly directs the state to actively promote the educational and economic interests of the scheduled tribes, ensuring they are comprehensively protected from all forms of social injustice.
2. Article 350A provides a crucial constitutional guideline mandating that the mother tongue should be heavily utilised as the primary medium of instruction for tribal children to ensure better comprehension and cultural comfort.

(ii) Specific schemes:

1. The government has established Ekalavya Model Residential Schools to provide completely free, high-quality residential schooling specifically aimed at uplifting scheduled tribe students by removing them from unstable wandering environments.
2. Ashram schools have been strategically constructed in highly remote tribal areas to directly tackle and reduce the massive dropout rates by offering accessible, localised educational facilities tailored to tribal needs.

142. "The mahajan or sahukars exploit and oppress the poor in several ways. These people are free to pay loan to tribals at any given moment as they know them personally."
Enumerate any four causes of poverty and indebtedness among the tribal populations.

Ans :

The causes of poverty and indebtedness include:

1. The severe lack of cultivable land and widespread land alienation force tribal people into acute poverty, leaving them without any sustainable agricultural assets to independently generate sufficient food or stable financial income.
2. Highly expensive social customs and rituals compel tribals to frequently borrow money for marriages, deaths, and festivals, pushing them into a vicious cycle of debt that spans across multiple generations.
3. The crippling lack of formal bank loans for unproductive purposes makes tribals entirely dependent on local village mahajans, who easily provide quick cash but ruthlessly trap them using impossibly high rates of interest.
4. Pervasive illiteracy heavily contributes to this economic trap, as uneducated tribal individuals cannot comprehend complex banking formalities or calculate compound interest, making them easy targets for lifelong exploitation and bonded labour.

143. "There are certain policies which combine agriculture and industries relevant for the tribal people... encouraging traditional arts and home-based industries."

(i) Explain the role of TRIFED in supporting tribal artisans.

(ii) Explain the role of KVIC in supporting home-based industries.

Ans :

(i) Role of TRIFED:

1. The Tribal Cooperative Marketing Development Federation (TRIFED) actively supports tribal handicrafts and handlooms by providing extensive training, a reliable supply of raw materials, and modern design development to indigenous artisans.
2. It significantly boosts the tribal economy by taking full charge of marketing their unique crafted products directly through TRIBES India outlets, ensuring artisans receive fair, profitable prices for their traditional skills.

(ii) Role of KVIC:

1. The Khadi & Village Industries Commission (KVIC) heavily provides crucial financial credit and professional skill training to help establish and sustain various traditional home-based industries within isolated tribal regions.
2. It offers extensive marketing support to ensure that the unique products manufactured by these small-scale village industries reach broader mainstream markets, thereby securing a stable and continuous livelihood for the tribal families.

144. "The tribes are basically hunter-gatherers or engaged in shifting cultivation... Usually their

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ensure that children from wandering hunter-gatherer families do not drop out due to their parents' constant migratory lifestyle."
Name the type of schools established in remote areas for this purpose.

Ans :

Ashram schools

107. Evaluate the livelihood intervention below:
"Ramu, a traditional tribal blacksmith, recently received a modern tool kit, skill enhancement training, and a micro-loan to expand his small-scale iron-forging business and access wider markets."
Which specific scheme is supporting Ramu's traditional occupation?

Ans :

PM Vishwakarma Yojana

108. Read the description of community action:
"When a sudden flood destroyed several huts in the village, every single member of the community paused their personal work. They acted as one extended family, jointly rebuilding the damaged huts without asking for any wages or compensation."
Which key feature of a tribe is demonstrated through this collective action?

Ans :

Sense of Community and Solidarity

109. Analyze the economic structure below:
"The villagers in a remote valley rely entirely on the resources immediately around them. They hunt, fish, and rear a few animals just enough to feed their families, without producing any surplus goods for profit or trade."
Identify the overarching type of traditional economic system practiced here.

Ans :

Subsistence economy

110. Observe the youth training setup:
"In a community settlement, the unmarried youth assemble every evening in a specific traditional house to undergo training, learn their future roles in society, and participate in recreational activities."
What is the specific name of the dormitory institution among this community?

Ans :

Dhangarbassa

111. Read the excerpt on rural vulnerabilities:
"Despite a severe cyclone warning issued by the state meteorological department, a forest-dwelling community remained completely unaware. They suffered heavy losses as they had no access to radios, televisions, or newspapers."
Identify the specific infrastructural problem faced by this community.

Ans :

Problem of communication

112. Study the community hall description:
"Among this community, a designated hall is used not only for the young bachelors to assemble and nurture their cultural skills but also prominently serves as a place to welcome and host guests from neighboring settlements."
What is the name of this bachelor's hall among the Angamies?

Ans :

Kichuki

113. Examine the conflict resolution process:
"In a settlement, whenever a major dispute arises, all community members sit together and share their opinions in a simple gathering. The elderly leader listens to everyone before making a final, binding ruling."
Which key feature of a tribe is reflected in this dispute resolution?

Ans :

Political Organization

114. Read the gender-specific cultural setup:
"In this settlement, the young boys have their own exclusive space for learning life skills and social duties, which is maintained entirely separate from the girls' association known as 'Iloichi'."
What is the specific name of the male dormitory in this community?

Ans :

Ikhuichi

115. Analyze the kinship restriction scenario:
"Although Mohan was encouraged to marry within his own tribal group to preserve their culture, the village elders strictly forbade him

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(i) Explain the main aim and target of IRDP.
(ii) State two reasons for dissatisfaction or uneven distribution in IRDP.

Ans :

(i) Aim and Target of IRDP:
1. The Integrated Rural Development Programme primarily aims to drastically reduce rural poverty by directly providing highly subsidised capital and complementary low-interest credit to finance productive, income-generating investments.
2. Its specific target audience encompasses all vulnerable rural families living below the poverty line, heavily focusing on small farmers, agricultural labourers, and offering up to a 50% subsidy specifically for scheduled castes and tribes.

(ii) Reasons for dissatisfaction:
1. A major reason for dissatisfaction was the lack of adequate financial resources in many states, which severely restricted their administrative ability to successfully implement the programme or effectively take up the cause of the poor.
2. Too much responsibility was disproportionately handed to banks without ensuring proper post-loan monitoring or follow-up assessments, meaning the overall impact completely failed to reach the desired level of successful qualitative expectation.

148. "According to the tribal tradition drinking is a part of their life... Recently in tribal areas the Mahua beer shops are seen."
Explore any four severe socio-pathological problems caused by drinking habits among the tribals.

Ans :

Drinking habits among tribal people lead to several socio-pathological problems:
1. Severe addiction heavily drains their limited financial resources, ultimately forcing vulnerable tribal families to distressingly sell or illegally mortgage their precious ancestral lands to local mahajans just to buy liquor.
2. The immense economic burden created by heavy drinking rapidly pushes desperate tribal families into absolute poverty, frequently resulting in the tragic necessity of child labour and lifelong bonded labour to survive.
3. Intoxication is deeply associated with a sharp rise in regional crime and juvenile delinquency, completely disorganizing the traditional family structure and destroying the inherent peaceful nature of the tribal village community.
4. The rampant spread of modern beer shops causes severe, widespread health problems, actively fostering personality disorganization and tragically leading to devastating social evils like forced prostitution within the tribal areas.

149. "K.L. Bhowmick has classified the Indian tribals on the basis of Geographical distribution, Linguistic affiliation, Physical features... and Economy."
(i) List any two zones based on geographical distribution with examples.
(ii) List two categories based on physical features and racial affinity with examples.

Ans :

(i) Geographical Distribution:
1. The North Eastern Zone is a major geographical classification that prominently includes diverse tribal communities such as the Khasi, Rabha, and Garo, who reside in the hilly terrains of northeast India.
2. The Central Zone forms the demographic heartland of tribal India, heavily populating the central plateaus and forests with large, prominent tribal groups such as the Santhal, Gond, and Oraon.

(ii) Physical Features and Racial Affinity:
1. The Negrito racial category represents one of the oldest physical classifications in the subcontinent, specifically including ancient, isolated tribal groups such as the Kadar, Isulars, and Jarwas.
2. The Mongoloid racial category prominently features tribes that exhibit distinct facial and physical characteristics typical of the eastern highlands, including well-known groups such as the Lepchas, Totos, and Chakmas.

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into the broader democratic activism of the nation.

156. Young Birsa belongs to a community where he spends his evenings in a special village house. Here, he diligently combs the hair and massages the arms of his seniors. Later, girls from a similar house join them, and they spend hours singing and dancing together, learning the customs of their people.

(i) Identify and name the traditional tribal institution described in the scenario.

(ii) Explain the primary training role and recreational significance of this institution.

Ans :

(i) Identification of the institution:
   1. The institution described in the scenario is the traditional tribal youth Dormitory, which is known by various regional names such as the Oraon 'Dhumkuria' or the Gond 'Gotul'.
   2. It functions as a highly organised, non-formal association where unmarried young boys and girls assemble together to acquire crucial knowledge regarding their future adult roles in tribal society.

(ii) Training and recreational significance:
   1. The dormitory serves as an essential training centre where seniors actively transmit ancient lore, tribal traditions, local customs, and vital life skills to the juniors through a strict, regular system of fagging and service.
   2. It holds immense recreational significance, providing a vibrant, collective life full of play, where youngsters refresh themselves by sharing experiences, story-telling, singing, and dancing together until late at night.

157. Lalthangami's family has a practice of clearing a specific patch of forest, farming it for a year, and then leaving it completely barren for the next few years while they move to a new plot. Recently, local authorities intervened, offering her family a permanent settlement and training in dairy farming to stop this practice.

(i) Identify and name the type of agricultural practice Lalthangami's family is engaged in.

(ii) Explain any two parts of the government's control scheme aimed at addressing this practice.

Ans :

(i) Identification of the practice:
   1. The agricultural practice described in the scenario is Shifting Cultivation, a traditional subsistence method highly prevalent in the North-Eastern states and other hilly tribal regions.
   2. This practice is locally known by various popular names depending on the region, including Swidden cultivation, Jhum cultivation, Kallu cultivation, or Pondu cultivation.

(ii) Government's control scheme:
   1. One major part of the control scheme focuses on the complete, permanent rehabilitation of these wandering families into settled villages, ensuring they have stable access to irrigation and modern village life facilities.
   2. Another critical part involves the direct economic development of these families by providing massive capital investment and actively encouraging alternative, sustainable livelihoods like dairy, goatery, piggery, poultry, and traditional crafts.

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158. Mangal Munda is devastated because an outsider recently claimed ownership of his ancestral farm. Mangal never had any formal written documents for the property, and the local office took years to look into his case, ultimately ruling against him due to complex legalities he couldn't understand.

(i) Identify the specific socio-economic problem Mangal Munda is facing.

(ii) Explain any two administrative causes that lead to this problem for tribal people.

Ans :

(i) Identification of the problem:
   1. Mangal Munda is facing the severe socio-economic problem of Land Alienation, a widespread issue where tribal populations gradually lose their traditional rights and possessions over their native lands.
   2. This tragic phenomenon occurs when outside elements, historically known as 'Diku', or modern developmental and administrative projects forcefully acquire tribal territories, rendering the original inhabitants entirely landless.

(ii) Administrative causes:

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153. "Acculturation comprises those changes produced in a culture by the influence of another culture which result in an increased similarity of the two."

(i) Explain how a dominant prestige-laden society imposes its traits during acculturation.

(ii) State two reasons why acculturation may take place due to necessity.

Ans :

(i) Imposition of traits:

1. The dominant, prestige-laden society exerts immense political and economic pressure, effectively forcing the backward tribal group to silently follow and adopt the superior cultural patterns practised by the dominant majority.
2. The indigenous culture is actively ignored or severely underrated by the dominant group, slowly making the subdued tribal people believe that their own traditional culture is completely meaningless, poor, and uncultured.

(ii) Acculturation due to necessity:

1. Tribals often suffer from a severe ignorance of the necessary modern techniques required to earn a better livelihood, pushing them to unknowingly adopt the new culture to economically survive in a changing world.
2. Facing practical problems with their traditional ways, tribals may willingly desire to be 'accultured' and voluntarily adopt the advanced amenities of modern society, intentionally leaving behind their previous cultural identity for developmental benefits.

154. "Tribal people needed help for the improvement of their livelihood and the enhancement of their capacity to take up interest in mainstream economic activities."

List any four objectives of the LAMPS scheme aimed at improving agricultural livelihood.

Ans :

The Large Sized Multi-Purpose Cooperative Societies (LAMPS) aim to improve livelihoods through these objectives:

1. They provide crucial interest-free short-term loans or accessible agricultural credit directly to tribal members, ensuring they can seamlessly fund their seasonal farming activities without relying on exploitative local moneylenders.
2. LAMPS guarantee the steady supply of highly necessary agricultural materials, carefully providing quality seeds, modern fertilizers, and effective pesticides at heavily subsidised prices to boost overall tribal crop production.
3. They offer significant financial assistance to help tribal farmers comfortably purchase essential farm animals and robust cattle, such as pigs, sheep, and plough bullocks, at heavily subsidised, affordable rates.
4. The scheme ensures a completely free-of-cost supply of small, modern agricultural machinery, explicitly designed to help landless or marginal tribal farmers achieve far better, more efficient agricultural yields and seasonal employment.

155. "It has been found that the patterns of consumption in food, dress, housing etc. have been remarkably changed."

(i) How has ethnic stratification shifted to class stratification among tribals?

(ii) State the role of migration and political socialization in transforming tribals.

Ans :

(i) Shift to class stratification:

1. Sociologists observed that many tribal groups have successfully attained the distinct status of a modern economic class, moving entirely away from their purely ethnic or primitive tribal origins.
2. This deep transformation is highly visible in their remarkably changed daily consumption patterns regarding food, modern dress, and advanced housing, clearly stratifying tribes like the Mundas into distinct, unequal economic classes.

(ii) Role of migration and political socialization:

1. Traditionally confined to their own villages, tribals are now heavily migrating to join diverse external jobs, making migration a massive, powerful factor in comprehensively transforming their worldview and economic capabilities.
2. The universal right to vote and active participation in local party functioning have initiated a tremendously strong process of political socialization, completely integrating isolated tribals

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2. The government must strictly formulate and enforce a dedicated migrant labour act specifically designed to constantly monitor their working conditions, thereby effectively checking the ruthless exploitation and oppression faced by migrant tribal workers.

167. Little Champa loved learning, but she stopped attending classes because her school's schedule clashed with the harvest season when she had to help her parents. Moreover, her teacher only spoke the mainstream state language, which Champa found impossible to understand.

(i) Identify the specific problem related to tribal development highlighted here.

(ii) Explain two means to remove this problem as indicated by Champa's struggles.

Ans :

(i) Identification of the problem:
1. The scenario highlights the massive problem of academic and critically low literacy rates prominently found among isolated tribal populations.
2. This severe problem is heavily characterised by massive non-enrolment, poor daily attendance, and incredibly high dropout rates directly caused by conflicting cultural practices, wandering economies, and highly insensitive mainstream educational structures.

(ii) Means to remove the problem:
1. To solve the language barrier, the government must strictly ensure the immediate appointment of teachers directly from the local tribal community who can comfortably teach the syllabus in the native tribal language.
2. The educational system must be completely reformed so that school holidays and the daily timetable are made entirely conducive to the unique working hours and seasonal agricultural economy of the tribal people.

168. A small group of migrants moved from the hills to a large plains settlement. Over time, the dominant plains community actively encouraged them to adopt the local language and dress. The migrants found it convenient for finding jobs and slowly merged their identity completely with the plains people.

(i) Identify the sociological process of cultural change occurring in this scenario.

(ii) Explain why this specific process often carries a positive connotation in many societies.

Ans :

(i) Identification of the process:
1. The sociological process occurring in this scenario is Assimilation, which deeply involves the complete absorption of a differing ethnic heritage group directly into the dominant, mainstream social group.
2. In this highly effective process, the migrating group slowly but permanently gives up their traditional cultural bonds, allowing the dominant group to completely fuse them into their own established identity.

(ii) Positive connotation:
1. Assimilation often carries a highly positive connotation because most modern societies successfully grow and stabilize precisely due to the peaceful adjustment and smooth accommodation of diverse groups into one common structure.
2. Different minority groups willingly choose to assimilate because it provides immense daily convenience, ensuring mutual economic benefit, easier social interaction, and seamless participation in the faster-paced mainstream social life.

169. A community known as the Korwa traces its ancestry to ancient clans. Anthropologists studying them note that their native tongue is entirely distinct from the Indo-Aryan languages spoken in the nearby towns, linking them instead to much older subcontinental roots.

(i) Identify the specific linguistic group the Korwa tribe belongs to.

(ii) Name the two other major linguistic classifications of tribes found in India.

Ans :

(i) Identification of the linguistic group:
1. The Korwa tribe uniquely belongs to the ancient Austro-Asian language group, which represents one of the oldest, most foundational linguistic roots among the indigenous populations of the Indian subcontinent.

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1. A massive administrative cause is the complete lack of proper written land records among tribals, making it incredibly easy for outsiders to legally manipulate and steal properties that were only orally mortgaged.
2. Severe administrative inefficiency and extreme delays in getting judicial judgements create a terrifying environment where tribals, deeply fearful of complex mainstream legal formalities, simply give up their rightful claims.

159. In a remote valley, the local community strictly ensures that their youth only marry within their own specific group. Furthermore, while men and women have rigidly allotted specific daily tasks, neither is treated as inherently superior or inferior to the other, maintaining a balanced community life.

(i) Identify the two specific features of a tribe highlighted in the scenario regarding marriage and hierarchy.

(ii) Briefly explain the significance of these two features in tribal societies.

Ans :

(i) Identification of the features:
1. The first feature highlighted regarding their strict marriage rules is Endogamy, which is the widespread tribal practice of marrying exclusively within their own designated community or group.
2. The second feature highlighted regarding the lack of superiority in their task distribution is Social Equality, which demonstrates that their internal society is notably less hierarchical than mainstream caste-based societies.

(ii) Significance of the features:
1. Endogamy holds immense significance as it acts as a powerful protective mechanism, ensuring the community successfully maintains its pure cultural identity, unique traditions, and tight-knit social cohesion against outside influences.
2. Social equality is deeply significant because, despite having a rigid division of labour between genders, the tasks are not graded as lower or superior, ensuring that community distribution is entirely free from gender discrimination.

160. Budhu was struggling to feed his family because he owed a massive debt to the village moneylender at an exorbitant interest rate. To help villagers like Budhu, the local administration recently set up a shop selling essential grains at regulated prices and guaranteed him work on a road-building project all year round.

(i) Identify the twin socio-economic problems Budhu is suffering from.

(ii) Explain how the administration's two specific steps mentioned in the scenario solve these problems.

Ans :

(i) Identification of the problems:
1. Budhu is suffering from the severe twin problems of extreme Poverty and deep Indebtedness, which are overwhelmingly common and heavily interconnected issues across tribal societies in India.
2. This crippling situation occurs because poor tribals, struggling to meet basic human needs, are forced to take easy but highly exploitative loans from local mahajans at utterly unmanageable interest rates.

(ii) Explanation of the steps:
1. By setting up fair price shops under strict vigil, the administration directly ensures that highly essential daily commodities are affordably supplied, immediately protecting Budhu from starvation and reducing his daily living costs.
2. By guaranteeing continuous work and regular wages round the year, the administration structurally empowers Budhu with a steady, reliable financial income, enabling him to permanently break free from the mahajan's debt trap.

161. Sukanti, a skilled tribal woman, lost her job when the new forest protection laws banned her from her usual work area. Frustrated, she sat idle for months until a government scheme helped her start a small flower-growing business, utilising her inherent knowledge of local plants.

(i) Identify the specific economic problem Sukanti initially faced due to the new laws.

(ii) Explain two ways, including the one in the scenario, to solve this problem for tribals.

Ans :

(i) Identification of the problem:

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150. "The spell of development and growth in modern world took a fast paced leap and that disturbed the pattern of tribal living."
Evaluate the statement by discussing four ways regionalism and regional aspirations affect tribal people.

Ans :

Regionalism and development aspirations affect tribal people in the following ways:

1. The aggressive demand for regional development ruthlessly explores and exploits mineral-rich tribal areas without showing any adequate concern for the traditional needs, culture, or historical attachment of the residing tribal populations.
2. Severe conflicts rapidly arise over indigenous land ownership, as new development policies continuously encroach upon tribal forests and valleys, completely jeopardising the natural ecological balance they have maintained for centuries.
3. Regional governments overwhelmingly focus their attention and resources on politically dominant mainstream groups, leaving the marginalised tribal people to suffer from a stark lack of adequate modern services and highly uneven development.
4. While absorbing them as unskilled, low-wage labour for new industries, the fast-paced growth completely disconnects tribals from nature, ultimately pushing them to launch their own fierce movements for separate identity and regional autonomy.

151. "Such an influence is visible in the system of adopting the designations of the government officials to refer to the dormitory personnel."
(i) Explain how non-tribal culture is being infused into dormitories through designations.
(ii) State two other ways culture contact negatively affects dormitory survival.

Ans :

(i) Infusion through designations:
   1. Non-tribal administrative culture is heavily infused into dormitories by replacing traditional tribal titles with mainstream government designations, such as calling the head of the Maria Gotul a 'silledar' or 'chalan'.
   2. Similarly, the female youth leaders, traditionally known as 'motiari', are now officially assigned bureaucratic-sounding designations like 'chalanin' or 'tahsildarin', reflecting a direct psychological accommodation with the external state culture.

(ii) Other negative effects on survival:
   1. Heavy exposure to the glamorous, modern urban life deeply confuses the tribal youth, causing them to permanently lose their inherent love, confidence, and respect for their traditional, simple ways of dormitory living.
   2. Tribes in close contact with urban agencies, like the Ho, have begun to constantly deny the very existence of their 'Gitiora', viewing the traditional dormitory as a symbol of academic rather than cultural pride.

152. "The tribals were habituated with specific forest based food but as a result of recent policies the roots, shoots, leaves... are no more sufficiently available."
Enumerate any four ways to remove malnutrition among the tribal populations.

Ans :

Malnutrition among tribal populations can be removed through the following measures:

1. The government must strictly implement minimum wage laws and massively increase local employment opportunities, ensuring tribal families have sufficient financial purchasing power to easily afford a balanced, nutritious daily diet.
2. Forest policies must be immediately revised to legally allow tribal communities free and unrestricted access to the forests for safely collecting their traditional edible items, such as indigenous roots, shoots, and wild fruits.
3. Extensive health campaigns must be launched to create widespread general awareness regarding the vital importance of modern nutrition, actively encouraging the healthy consumption of easily grown green vegetables in their daily meals.
4. Strategic attempts should be made to permanently settle nomadic tribals by explicitly providing them with dedicated land and resources for animal husbandry, ensuring a steady, reliable source of protein-rich livestock food.

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sorcerer. Recently, the local women's committee took charge of a small medical building, bringing in proper doctors and providing free medicines to pregnant mothers.

(i) Identify the core problem the village was facing regarding their well-being.

(ii) Explain two ways, as highlighted in the scenario, to effectively solve this problem.

Ans :

(i) Identification of the problem:
1. The village was facing a severe problem of Ill Health and poor sanitation, leading to tragically high rates of infant mortality and the rapid spread of easily preventable diseases.
2. This devastating problem largely stems from their deep-rooted traditional isolation, which fosters a dangerous reliance on witchcraft, sorcery, and highly primitive, unscientific means of attempting to control serious medical ailments.

(ii) Ways to solve the problem:
1. One highly effective way to solve this is to officially bring the local health centres and sub-centres under the direct, trusted control of the village panchayat or dedicated local women's committees.
2. Another crucial solution is to strictly ensure special, focused medical care for pregnant and lactating women, actively providing modern medicine entirely free of cost to rapidly develop their faith in modern scientific treatment.

165. Soma's community used to brew and sell rice beer freely, which led to many youngsters dropping out of school and getting involved in petty crimes. The village elders recently passed a strict rule stating that the beverage can now only be prepared during specific religious festivals.

(i) Identify the specific socio-cultural problem the village elders are trying to tackle.

(ii) Explain two other measures the government or society should take to abolish this malpractice.

Ans :

(i) Identification of the problem:
1. The village elders are tackling the severe problem of Drinking habits and rampant alcohol addiction, which traditionally involves the heavy consumption of locally brewed rice beer or 'haria'.
2. While culturally significant, this habit causes massive socio-pathological issues, directly leading to terrifying increases in local crime, widespread juvenile delinquency, and the total disorganization of the tribal family structure.

(ii) Measures to abolish the malpractice:
1. The government must impose a strict, total ban on the commercial sale of Mahua liquor and completely shut down the licensed Mahua beer shops currently running in and around sensitive tribal areas.
2. Society must actively impart comprehensive health education among the tribals, making them deeply aware of the incredibly evil, destructive physical and social consequences that arise directly from heavy drinking habits.

166. After the harvest, Hari leaves his home for six months to work on a distant road construction site. He sleeps in open, unhygienic camps, often falls sick due to bad food, and cannot access any local clinics since he is not registered in that new district.

(i) Identify the socio-economic phenomenon Hari is experiencing.

(ii) Explain two ways to solve the problems associated with this phenomenon.

Ans :

(i) Identification of the phenomenon:
1. Hari is experiencing the incredibly difficult socio-economic phenomenon of Labour Migration, where tribals are forced to leave their native homes and travel to faraway places simply to search for seasonal wage work.
2. This creates a highly vulnerable migrant life, where they entirely lose their secured identity, suffer from severe ill health due to low-quality food, and lack basic access to local healthcare or education.

(ii) Ways to solve the problem:
1. The most effective solution is massively increasing local employment opportunities within the tribal areas by rapidly establishing cottage, small-scale, and forest-based industries that provide stable, year-round work.

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1. Sukanti initially faced the massive problem of Unemployment, an economic crisis that severely impacts tribal populations when they are abruptly cut off from their traditional means of livelihood.
2. This specific unemployment was directly caused by stringent new forest policies and government administration that ruthlessly snatched away the traditional rights of the tribal people over their native forest lands.

(ii) Ways to solve the problem:

1. As demonstrated in the scenario, a highly effective solution is the rapid development of floriculture and sericulture, which specifically accommodates inherently skilled tribal people by creating profitable new spheres of work.
2. Another critical way to solve this is by heavily developing forest-based and cottage industries, ensuring the active participation of tribal mothers and artisans in craft-based occupations that utilise local resources.

162. Sombari's family has been constantly weak and lethargic. Since the nearby woods were restricted, they stopped eating their traditional roots and shoots. They rely solely on plain rice, having no access to meat because their nomadic lifestyle prevents them from keeping farm animals.

(i) Identify the specific health-related problem Sombari's family is suffering from.

(ii) Explain two major causes behind this problem as evident in the scenario.

Ans :

(i) Identification of the problem:

1. Sombari's family is suffering from severe Malnutrition, a dangerous physical condition resulting from acute nutritional deficiencies because their regular, balanced traditional diets have been abruptly disrupted.
2. This problem predominantly occurs when tribals are forcibly disconnected from their deeply familiar, highly nutritious forest-based food sources without being adequately introduced to modern, healthy dietary alternatives.

(ii) Causes of the problem:

1. One major cause is the strict government prohibition on the collection of minor forest produce, which totally deprives the family of their crucial, naturally available vitamins from traditional roots, leaves, and wild fruits.
2. Another significant cause is their highly migratory nature, which completely prevents them from rearing livestock or maintaining animal husbandry, leading to a devastating lack of protein-rich animal food in their daily meals.

163. Ramu took an emergency loan from a brick kiln owner to pay for a medical treatment. Now, he is forced to work at the kiln every day, cannot leave the premises, and has entirely lost his right to ask for fair wages until the loan is fully repaid.

(i) Identify the exploitative economic system Ramu is trapped in.

(ii) Explain any two main causes for the continuance of this system today.

Ans :

(i) Identification of the system:

1. Ramu is severely trapped in the Bonded Labour system, an illegal, highly exploitative economic practice where an individual entirely loses his fundamental freedom of movement and right to negotiate fair wages.
2. In this vicious trap, the labourer is forcefully bound to serve the landlord or industry owner continuously until the original principal amount and the heavily compounded interest are entirely paid back.

(ii) Causes for its continuance:

1. A primary cause for the continuance of this evil system is widespread landlessness and acute lack of alternative employment, which leaves desperate tribal individuals with absolutely no other means to economically survive.
2. Rampant illiteracy heavily contributes to this problem, as uneducated tribal workers completely fail to understand complex loan calculations or their legal rights, allowing owners to easily trap them in endless, multi-generational debt.

164. In a remote village, the rate of infant mortality was high because locals relied entirely on the village

NODIA

2. This distinct linguistic clan classification also prominently includes other deeply historical tribal groups, such as the widely known Munda and the Korbus communities.

(ii) Other major linguistic classifications:
1. One major classification is the Dravidian language group, which is structurally completely different and prominently includes significant southern and central tribal communities such as the Irula, Toda, and Gond.
2. Another major classification is the Sino-Tibetan language group, heavily concentrated in the eastern highlands, encompassing culturally unique tribal populations such as the Lepcha, Bhutia, and Lusai.

170. A large tribe in the northeast launched a massive movement demanding total political autonomy over their region. However, this caused intense fear among the smaller Rabhas and Sonowal communities living in the same area, who felt they would lose all their political representation.
(i) Identify the type of political movement launched by the large tribe.
(ii) Explain how such movements cause inter-ethnic tension and affect smaller tribes.

Ans :

(i) Identification of the movement:
1. The massive political movement launched by the large tribe is a Separatist movement, specifically driven by intense regionalism and an aggressive demand to form an autonomous state administration based on ethnic identity.
2. Such movements actively seek to legally separate from a larger political entity or state structure in order to gain complete, unchallenged regional autonomy and exclusive political independence for one specific group.

(ii) Effect on smaller tribes:
1. When one dominant tribe aggressively attempts to assert its exclusive regional identity, it completely alienates and heavily terrifies other smaller tribes, rapidly leading to severe, deeply rooted inter-ethnic tensions and misunderstandings.
2. The smaller tribes become highly apprehensive of being completely shadowed and politically erased by a centric administration, creating an atmosphere of intense fear regarding their own territorial claims and future political representation.

171. Gauri and her friends spend their days gathering honey, bamboo, and tamarind. Recently, a government-backed centre was established in their village that helps them process these raw items into packaged goods and markets them to big cities for a high profit.
(i) Identify the specific government initiative established to help Gauri's group.
(ii) Mention two other national missions or commissions that support such home-based tribal livelihoods.

Ans :

(i) Identification of the initiative:
1. The specific government initiative established in the village is the Van Dhan Vikas Kendra, which operates directly under the broader umbrella of the TRIFED organisation.
2. This highly effective centre specifically helps tribal communities properly process, value-add, and commercially market their minor forest produce, like honey and tamarind, thereby vastly encouraging profitable, home-based indigenous industries.

(ii) Other supporting missions:
1. The National Rural Livelihood Mission (NRLM) strongly supports these livelihoods by forming dedicated Self Help Groups (SHGs) for rural women, heavily backing essential activities like weaving, bamboo craft, and food processing.
2. The Khadi & Village Industries Commission (KVIC) plays a massive role by providing critical financial credit, professional training, and extensive marketing support specifically tailored for home-based traditional tribal industries.

172. A group of hunter-gatherers constantly moves across the plains. They sleep in flimsy structures made of dry grass. The government built a concrete colony for them nearby, but the group refused to stay there because the concrete rooms felt totally unnatural to their lifestyle.

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(i) Identify the specific infrastructural problem the nomadic group is facing.
(ii) Explain the government scheme mentioned in the scenario and why it failed here.

Ans :

(i) Identification of the problem:
1. The nomadic group is facing a severe Housing problem, completely lacking the ability to build or maintain safe, permanent shelters due to their deeply ingrained wandering economy and constant geographical movement.
2. Their total reliance on highly fragile, temporary natural materials like dry grass and bushes leaves them dangerously exposed to severe natural calamities, life-threatening fires, and a stark lack of basic sanitation.

(ii) Government scheme and its failure:
1. The government attempted to intervene by building solid concrete colonies specifically under the well-known Indira Awas Yojna, aiming to provide safe, permanent residential structures for these vulnerable hunters and gatherers.
2. However, the scheme completely failed in this instance because the rigid architectural design of the concrete houses utterly failed to fulfill the unique, deeply ingrained cultural needs and natural living styles of the tribe.

173. A valley rich in coal and water has been home to a tribal community for centuries. Recently, large corporations began heavily extracting these resources. The locals are furious, as the development only benefits the corporations while the locals lose their traditional resources.
(i) Identify the socio-political phenomenon causing this conflict over resources.
(ii) Explain how this phenomenon leads to feelings of deprivation among the tribal people.

Ans :

(i) Identification of the phenomenon:
1. The socio-political phenomenon causing this massive conflict is Regionalism, heavily driven by the aggressive, fast-paced modern demand for massive industrial development and rampant, uncontrolled resource extraction.
2. This creates a deeply unequal situation where outside developers ruthlessly exploit incredibly rich tribal areas for valuable minerals and water, completely ignoring the historical need and deep cultural attachment of the residing tribal people.

(ii) Feelings of deprivation:
1. This highly uneven development focuses exclusively on the profits of dominant outside groups, leaving the native tribal people to tragically suffer from a complete lack of modern services and adequate financial compensation.
2. The locals feel intensely deprived and cheated as their traditional resources are violently snatched away at one end, while they completely fail to receive any meaningful benefits from the modern economic system at the other.

174. A village cooperative society recently opened a branch that provides free-of-cost small tractors to local tribal farmers. Furthermore, the branch set up a small retail shop to help the tribes sell their collected forest items and provided them with small loans for personal consumption.
(i) Identify the specific cooperative scheme described in the scenario.
(ii) Enumerate two specific objectives of this scheme as highlighted in the scenario.

Ans :

(i) Identification of the scheme:
1. The specific cooperative scheme described is the Large Sized Multi-Purpose Cooperative Societies, widely known by its popular acronym, LAMPS.
2. This highly beneficial scheme was specifically initiated by the Finance Department to provide massive multi-purpose financial help and structural capacity enhancement to integrate tribal people into mainstream economic activities.

(ii) Objectives highlighted:
1. One major objective highlighted is the completely free-of-cost supply of small agricultural machinery, like tractors, specifically designed to greatly encourage and support better, more efficient agricultural purposes among marginal tribal farmers.

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2. Another crucial objective is assisting tribes by providing vital consumption loans whenever needed, alongside setting up integrated retail shops to properly guide landless farmers in profitably marketing their collected minor forest products.

175. The central administration plans to develop a highly sensitive island territory. An advisor warns them not to send an army of outside bureaucrats, but instead to teach the local islanders how to manage their own affairs, ensuring the island isn't flooded with too many complex projects.
(i) Identify the specific policy framework the advisor is referencing.
(ii) Explain the two specific principles from this framework highlighted in the scenario.

Ans :

(i) Identification of the policy framework:
1. The advisor is directly referencing the famous Tribal Panchsheel, a highly protective, foundational policy framework originally initiated by India's first Prime Minister, Jawaharlal Nehru, immediately after independence.
2. This specific policy was carefully designed to actively democratise tribal systems without being detrimental, strongly protecting incredibly sensitive communities, especially those in remote areas like the Andaman and Nicobar islands.

(ii) Principles highlighted:
1. The first principle highlighted firmly states that dedicated teams of local tribals should be professionally trained in the complex work of administration and development, strictly minimising the need to impose outside bureaucrats.
2. The second principle highlighted strictly mandates that vulnerable tribal areas should never be over-administered or overwhelmingly burdened with a confusing multiplicity of complex schemes that disrupt their simple way of life.

176. Discuss the role and significance of this traditional institution in the social life of the community as depicted in the image.

Young members of a community gathered in a traditional youth house for evening activities and shared learning.
Discuss the role and significance of this traditional institution in the social life of the community as depicted in the image.

Ans :

1. These dormitories function as vital training centres where young boys and girls acquire knowledge about their future societal roles. Seniors transmit local lore, traditions, folkways, and essential life skills to the junior members through personal efforts and collective sharing.
2. The dormitory life is deeply enriched with play and recreation, providing an environment where young people actively enjoy dance, music, and storytelling. This continuous, shared social interaction fosters a strong sense of community unity, discipline, and tribal manhood.
3. Beyond entertainment, these associations serve as dedicated agencies for broader community services. The youth consistently utilize their collective energy to assist village members during important socio-economic activities, such as marriage ceremonies, house-building, or harvesting crops for the community's benefit.
4. They act as informal educational institutions in primitive societies lacking structured schools. Children are systematically taught vital lessons regarding complex agricultural operations, hunting, honey-gathering, tribal discipline, social justice, and the crucial reciprocity of obligations, ensuring their smooth economic integration.

177. Examine the illustration given below and answer:

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systematically provides consumption loans tailored to the farmer's immediate needs within a specific limit, and also assists tribes with limited loans for initiating small village shops through Integrated Shopping Programmes.

EIGHT MARKS QUESTIONS

181. How does a tribe operate in society? Discuss with reference to its key features.

Ans :

A tribe operates as a unified social group characterised by several distinct features that shape its community life.

1. When a group of people occupies a specific geographical territory, they take the form of a tribe. This territory acts as the foundation for their identity, daily livelihood, and shared cultural practices as the original dwellers of that specific space.
2. Members of a tribal community speak a shared language or dialect. This common dialect significantly supports their internal communication, facilitates cultural transmission across generations, and fosters unity, gradually growing to become a core part of their collective social identity.
3. Tribes deeply develop and share customs, traditions, rituals, beliefs, and social norms. This strong cultural unity is continuously maintained and transmitted across generations through common festivals, community myths, traditional music, and shared religious practices, establishing a homogeneous tribal society.
4. Tribal people consider all members as an inseparable part of their identity, maintaining an extended family sentiment. Loyalty to the community is highly valued, as their entire economic and social activities revolve around collective group welfare rather than individual pursuits.
5. Tribal societies operate as closed communities where kinship heavily determines individual roles, familial duties, strict marriage rules, and inheritance. These strong kinship ties and bonds are rigidly followed, ensuring that outsiders do not intrude into their daily community living practices.
6. Most tribes possess simple, unified political systems guided by the leadership of an aged, wise person. Generally, all group members participate in deciding matters affecting the community, with the headman accepting suggestions in a simple, collective decision-making process.
7. Traditionally, tribes rely entirely on subsistence economies based on their immediately available natural resources. They securely sustain themselves through shifting agriculture, pastoralism, fishing, hunting, animal rearing, and simple horticulture before being incorporated into the mainstream industrial labour force.
8. Tribal religious systems distinctively evolve around a deep reverence for nature and ancestral worship. Their rituals are straightforward and highly community-dependent, often guided by a single shaman, worshipping local deities to ensure their immediate, everyday needs are satisfactorily met.

182. Evaluate the consequences of land alienation on tribal communities. Elaborate with suitable examples.

Ans :

The alienation of tribal populations from their traditional lands brings severe negative socio-economic consequences for their communities.

1. The loss of traditional lands leads to increased alienation among the tribal people themselves, as it disrupts their ancestral connections and cohesive community living, causing a profound sense of displacement and cultural loss within their original historical habitats.
2. Land alienation significantly reduces employment opportunities for the tribal population. Since their primary source of agrarian livelihood is snatched away, they are left without stable income generation methods, pushing them into severe economic distress and persistent financial uncertainty.
3. Without cultivable land, a massive migration of the tribal population occurs. They are forced to travel to unfamiliar urban or industrial areas in desperate search of work, where they lead an unsettled migrant life, struggling to adjust to new environments.
4. It directly results in the severe exploitation

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landlessness and deepening their overall financial ruin.

2. Another catastrophic consequence is the rapid social and familial deterioration, which pushes vulnerable community members toward critical socio-pathological problems including rampant child labour, oppressive bonded labour, escalating crime rates, juvenile delinquency, prostitution, deteriorating health, and ultimate family disorganization.

179. Look at the clipping below carefully.

The Regional Times

Guwahati, Tuesday, October 26, 2023 | Volume XLII No. 114 | Price: ₹5.00

"ETHNIC CLASHES DISPLACE THOUSANDS: TRIBAL VILLAGES EVACUATED AMIDST AUTONOMY DEMANDS"

Decades of natural harmony disrupted as militant factions claim regional territories; simple forest-dwelling communities face trauma of forced migration

A news report highlighting the disruption of indigenous life due to political and territorial conflicts.
Analyze the implications of separatist movements and inter-ethnic conflicts on the life, culture, and economy of the tribal people as connected to the headline.

Ans :

1. Separatist movements deeply disrupt the traditional culture and lifestyle of simple-living tribal people, who were historically habituated to an easy-going existence within the lap of nature, completely content with their immediate surroundings, limited possessions, and close social intimacy.
2. These political conflicts frequently lead to severe trauma caused by sudden attacks, forced migration, and the abrupt evacuation of native villages. This causes permanent damage to their social networks and the emotional fabric of human life without their consent.
3. The unexpected alteration of their territorial space creates a psychological hollow. Since tribal populations generally lack advanced academic and cognitive awareness, the forced militarization and occupation of their lands leave them feeling profoundly confused, shattered, alienated, and deeply cheated.
4. The alienation from their lands takes away their primary means of livelihood like cultivation and pasture. Because they lack alternative economic skills, these movements strip them of their work, causing prolonged economic hardship, cultural erosion, and severe political fragmentation.

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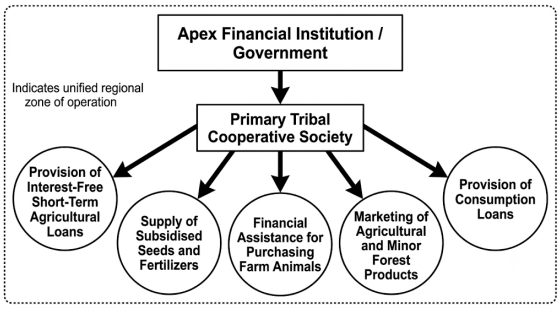
180. Observe the diagram below and answer the question.


Apex Financial Institution / Government
Indicates unified regional zone of operation
Primary Tribal Cooperative Society
Provision of Interest-Free Short-Term Agricultural Loans
Supply of Subsidised Seeds and Fertilizers
Financial Assistance for Purchasing Farm Animals
Marketing of Agricultural and Minor Forest Products
Provision of Consumption Loans

An organisational flowchart showing the functional distribution of a specific cooperative framework designed for tribal areas.
Demonstrate the specific objectives and economic interventions of the cooperative scheme illustrated in the flowchart.

Ans :

1. The diagram illustrates the operational framework of Large Sized Multi-Purpose Cooperative Societies (LAMPS), initiated by the Finance Department of the Reserve Bank of India to provide comprehensive financial support and carry out vital agricultural operations across tribal areas.
2. A primary objective of this scheme is to supply interest-free short-term loans and agricultural credit, alongside providing heavily subsidised agricultural materials such as high-quality seeds, essential fertilizers, and necessary pesticides to empower tribal members in their farming activities.
3. The framework ensures financial assistance for purchasing farm animals like pigs and sheep, alongside offering free-of-cost small agricultural machinery. Furthermore, it actively guides, educates, and encourages tribals in successfully marketing their agricultural yields and gathered minor forest products.
4. To prevent exploitation by local moneylenders, the cooperative framework

to provide comprehensive economic support to tribal families.

1. The scheme is designed to provide interest-free short-term loans or critical agricultural credit directly to tribal members. This financial backing enables them to sustain their traditional farming practices and ensures they can invest in essential agricultural activities without facing exploitative debts.
2. A primary objective of LAMPS is to supply necessary agricultural materials at heavily subsidised prices. By providing affordable seeds, quality fertilizers, and effective pesticides, the scheme significantly boosts crop yields and enhances the overall agricultural productivity of tribal farmers.
3. The societies provide targeted financial assistance for the purchase of essential farm animals. Tribals receive crucial subsidies to acquire livestock such as pigs, sheep, and plough bullocks, which are vital for both their agricultural labour and supplementary domestic income generation.
4. LAMPS ensures a free-of-cost supply of small agricultural machinery to tribal communities. This mechanisation support introduces them to better, more efficient agricultural purposes, drastically reducing their manual labour burden and helping them transition towards more modernised farming techniques.
5. The cooperative societies actively guide, educate, and encourage tribal farmers in the proper marketing of their agricultural products. This intervention protects them from local middlemen and ensures they receive fair, profitable market prices for their hard-earned agricultural yields.
6. Recognising the daily survival struggles of tribals, LAMPS provides flexible consumption loans whenever the farmer is in need. This support operates within a certain loan limit range, preventing them from falling into the exploitative traps of local village moneylenders.
7. The scheme specifically supports landless agricultural farmers by guiding them in the systematic collection of minor forest products. This initiative secures a reliable source of seasonal employment, ensuring that even those without cultivable land can maintain a steady livelihood.
8. LAMPS assists in the commercial aspect of forest gathering by helping tribals buy, sell, and market their acquired minor forest products. Furthermore, it provides limited loans for Integrated Shopping Programmes, allowing tribals to establish small shops in their villages.

185. Discuss the problems caused by the lack of communication in tribal areas and the means to improve it.

Ans :

The seclusion of tribal people from mainstream society due to poor communication creates severe developmental gaps and social challenges.

1. The lack of modern communication creates a massive gap between tribals and the rest of the world. Consequently, they lack crucial information regarding progressive social and cultural values, keeping their general awareness levels exceptionally low compared to the mainstream population.
2. Due to this informational isolation, dangerous social evils continuously persist within tribal communities. Without exposure to modern social reforms, harmful traditional practices such as child marriage, female infanticide, and destructive witchcraft remain widely prevalent and largely unchallenged in these remote areas.
3. Tribals suffer from a complete lack of awareness regarding vital government initiatives. They remain dangerously uninformed about child and women development programmes, family welfare schemes, sex-related diseases, and broader educational or economic development projects designed specifically for their community upliftment.
4. The absence of mass media like radio or newspapers leaves tribal populations critically vulnerable during crises. They do not receive timely messages regarding natural calamities like sudden floods, severe storms, earthquakes, climatic changes, or rapidly spreading epidemics, leading to avoidable tragedies.
5. To improve this situation, it is essential to physically connect remote tribal areas with the wider society. Constructing reliable roads and sturdy bridges is the primary step to break their geographical seclusion and facilitate the smooth flow of information and administration.
6. Establishing active radio centres within

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of tribal labourers and women. Divested of their own property, they are forced to work under non-tribal masters who often deny them respectful treatment, proper wages, and subject them to extreme oppression.

5. The transfer of land generates intense tension between tribal and non-tribal people. Tribals view outsiders as encroachers who systematically use government policies, administrative inefficiencies, and deceit to acquire and exploit their rich natural resources and homesteads.
6. Land alienation creates a widening gap between poor and rich tribals. Those who manage to retain their lands or negotiate with the mainstream system prosper, while the landless majority sink deeper into acute poverty and inescapable generational indebtedness.
7. The frustration and psychological trauma stemming from the loss of traditional territories fuel extremism and Naxalism in tribal areas. Deprived communities often resort to militant uprisings as a desperate reaction against systemic administrative exploitation and continuous socio-economic deprivation.
8. The consequent poverty and displacement cause severe law and order problems within tribal areas. Desperation and the breakdown of traditional livelihoods push vulnerable tribal individuals towards socially destructive survival methods, including rising rates of beggary and forced prostitution.

183. Explain the correlation between the dominant society and minority groups during the process of Acculturation.

Ans :

Acculturation involves complex interactions where a powerful dominant society significantly alters the cultural fabric of a minority tribal group.

1. Acculturation occurs when a society comes into direct contact with a more powerful society, always involving an element of force. This force operates either directly through conquests or indirectly through education and the spread of cultural beliefs over the minority.
2. The dominant prestige-laden society forcibly imposes its cultural traits on the backward group. The tribal group becomes a silent receiver, mostly without active interest, while their indigenous culture is largely ignored, underrated, or deemed meaningless by the dominant societal forces.
3. Changes occurring during acculturation are not spontaneous or automatic. Instead, they are highly controlled and strictly guided by the superior part of the society, using political, economic, psychological, and social domination to systematically change the culture of the subdued group.
4. The process often leads to the ultimate disappearance of the minority groups' distinct identities. Dominant groups implement strict laws and policies that the subdued group must follow, sometimes facing severe punishments if they fail to comply with these new norms.
5. Often, acculturation takes place out of sheer economic necessity. Tribal people, suffering from ignorance of modern survival techniques, come into close contact with dominant groups who help them cope with modern life, unknowingly drawing them into a completely new culture.
6. The dominant group does not always forcibly dictate terms; they may also wish to learn and selectively fuse certain cultural traits. This creates a reciprocal exchange where parts of both cultures co-exist, though the dominant culture ultimately remains the primary force.
7. Tribals often voluntarily adopt the new way of life to resolve practical problems caused by their traditional ways. Seeking the benefits of modern advancements, they allow themselves to be accultured, consciously forgetting their previous cultural identity to gain immediate advantages.
8. Acculturation can also manifest as a tragic forced removal from traditional homelands. Entire tribal communities are uprooted for modern development projects like dams or highway constructions, causing a complete loss of livelihood and forcing rapid integration into the dominating society.

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184. Assess the role of Large Sized Multi-Purpose Cooperative Societies (LAMPS) in tribal development.

Ans :

The LAMPS scheme was initiated by the Ministry of Tribal Affairs and the Reserve Bank of India

diseases.

2. Deep-rooted belief in witchcraft, sorcery, and primitive means of controlling diseases drastically worsens their health outcomes. Tribals often reject modern medicine in favour of indigenous shamans; when these unscientific predictions and treatments inevitably fail, it frequently results in preventable deaths.
3. The physical and sexual exploitation of tribal women severely impacts community health. This exploitation, often occurring during labour migration or due to acute poverty, leads to the rapid transmission of sex-linked diseases, including HIV/AIDS, devastating the reproductive health of tribal families.
4. There is a profound lack of awareness towards health-related programmes and general health education. Due to poor communication networks, tribals remain completely uninformed about communicable diseases, maternal care, and modern hygienic practices, continuing their hazardous traditional lifestyle unchecked.
5. The absence of pure drinking water and clean environments directly causes severe illnesses. Tribals usually reside in poorly constructed huts without separate kitchens, often keeping stagnant water ditches nearby for washing, which quickly become breeding grounds for dangerous waterborne and vector-borne diseases.
6. Health services in remote tribal areas remain grossly inadequate. Even when health centres and sub-centres exist, the critical communication and regular presence of qualified doctors, nurses, and trained health servants are severely lacking, rendering these medical facilities practically non-functional.
7. The complete absence of a proper concept of family welfare programmes exacerbates the health crisis. Without guidance on reproductive health, expectant and lactating mothers fail to receive necessary nutritional and medical support, leading to dangerously high maternal and infant mortality rates.
8. Geographical seclusion heavily restricts their access to beneficial state and central health initiatives. Because they reside in deep forests or hills, they cannot attain the crucial benefits of government-sponsored disease control programmes, leaving them isolated from the national healthcare framework.

191. Read the passage given below and answer the questions that follow.

Birsa moved from his remote forested village to a bustling city to work in a factory. Over time, the city dwellers heavily imposed their lifestyle on him. He slowly stopped speaking his native dialect, abandoned his traditional attire, and stopped celebrating his indigenous festivals, fully adopting the dominant city culture to survive and be accepted by his new peers.

(i) Identify the sociological concept from the passage. Define this concept.

(ii) Explain how this process operates between dominant and tribal groups.

Ans :

(i) 1. The sociological concept identified from the passage is Assimilation.

2. It is defined as the process of absorption of differing ethnic heritage groups into the dominant social group, where the minority group deliberately fuses into the dominant identity, entirely giving up their traditional bonds to adjust to the existing mainstream system.

(ii) 1. When migrants and settled people come into contact, the dominant group plays an active role in injecting their ways of life into the minority group. The dominant society systematically transforms the other groups, forcing them to leave their original identity behind.

2. The mainstream society expects to convert the tribal people to make them suitable for their own needs and demands. Consequently, the distinct cultural traits, customs, and conventions of the tribal groups are either completely ignored or deliberately removed by the dominant group.

3. Sometimes, the dominant traits are imposed forcibly by implementing strict policies and specific laws. Social norms are spread that must be practised by all people in the area, forcing tribal people to completely give up their own socio-cultural practices against their will.

4. The process can also be slow and almost invisible. Tribal children enrolled in mainstream schools gradually learn dominant practices through textbooks, while tribal labourers adopt mainstream work habits to be accepted, leading to

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community halls can drastically improve awareness. These centres serve as accessible hubs where tribal populations can collectively receive important news, government announcements, and educational broadcasts without needing individual access to expensive modern communication devices.

7. Connecting panchayat headquarters with reliable telephone lines and establishing television sets in the local Panchayat Bhavan are crucial steps. This infrastructure ensures local leaders remain updated with state administrative policies and can immediately communicate local emergencies to higher government authorities.
8. Organising local cultural shows at weekly markets and primary schools is an effective traditional communication means. Dramas and dances can be utilised to communicate important news regarding tribal rights, social evils, family welfare, and maternal care in an easily understandable format.

186. "The fall of 'Gotul' means the disintegration and collapse of Muria tribe as a whole."
Examine the impact of culture contact with the wider society on the traditional dormitory system of the tribal people.

Ans :

The continuous infusion of non-tribal culture, language, and lifestyle has deeply affected and reoriented the traditional tribal dormitory system.

1. The conversion of a large number of tribal people to Christianity has significantly disrupted dormitory life. The church strictly prohibits its followers from attending the free, flexible, and culturally indigenous life of the dormitories, leading to a rapid decline in participation.
2. Initially, religious conversion added prestige to the convert, causing them to easily abandon their dormitory connections. However, this sudden detachment eventually causes the youth to deeply miss the traditional freedom, collective fun, and communal harmony provided by the dormitory life.
3. Disconnecting from the non-formal training centre of the dormitory severely strains the relationship between the younger generation and the village elders. Without this traditional disciplinary institution, the growing generation experiences a constant, unsettling feeling of cultural deprivation and social insecurity.
4. The powerful attraction towards the glamorous world of modern urban life creates deep confusion among tribal youth. This urban influence results in a tragic loss of love for, and fundamental confidence in, their typical ancestral ways of living and traditional institutions.
5. Tribes with close contacts with modern urban agencies, such as the Ho community, have begun to constantly deny the very existence of 'Gitiora', their traditional dormitory institution, viewing it as a symbol of backwardness rather than a proud cultural heritage.
6. The dormitory system has attempted to accommodate culture contact by adopting modern bureaucratic titles. In the Maria 'Gotuls', indigenous dormitory personnel are now assigned official government-style designations like 'silledar', 'chalan', 'motiari', and 'Tahsildarin' to mimic the mainstream administrative structures.
7. As dormitories were the primary centres for channelising the energy and vigour of the youth, their decline directly mirrors the decay of the village. The loss of this institution severely damages the standard of village culture, internal discipline, and future prospects.
8. Ultimately, culture contact with non-tribal social life completely fails to combine with or improve tribal ways of life. Instead, it leads to the total ruin of dormitories, causing the irreversible disintegration, collapse, and loss of tribal tradition altogether.

187. "People should develop along the lines of their own genius, and the imposition of alien values should be avoided."
Elaborate on the principles and context of the Tribal Panchsheel policy initiated to protect tribal culture.

Ans :

Jawaharlal Nehru initiated the five principles of Tribal Panchsheel to protect tribal populations from mainstream encroachment during post-independence nation-building.

1. The policy was formulated because the establishment of a new democratic nation posed severe risks to tribes. Over-enthusiastic approaches to democratise the entire system

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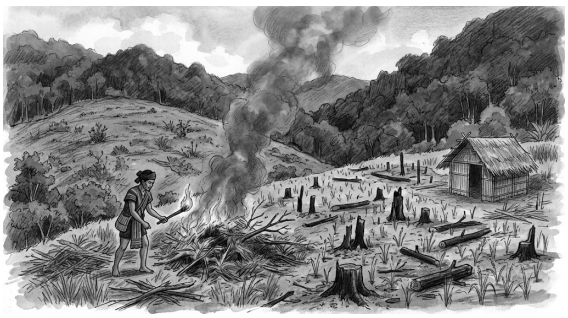

An agricultural practice common in the North-Eastern states where plots of land are periodically cleared and left fallow.

From the illustration given above, answer the following questions:

(a) Identify the agricultural practice depicted in the illustration and mention any two regional names associated with it.

(b) Explain the reasons why this practice creates economic and environmental pressure, and state the core parts of the government control scheme.

Ans :

(a) 1. The agricultural practice depicted in the illustration is shifting cultivation, which involves selecting a specific plot of land, cultivating it for a year, and then abandoning it to remain barren while agriculture shifts to a completely different plot.

2. This traditional practice is known by various popular regional names across different tribal states in India, predominantly being referred to as Swidden cultivation, Jhum cultivation, Kallu cultivation, or Pondu cultivation depending upon the specific geographical zone and local dialect.

(b) 1. This practice creates economic pressure because it is strictly subsistence-oriented rather than profit-oriented. Since the cultivated land is left fallow for several subsequent years, it poses a severe threat of environmental imbalance and fails to support the rapidly increasing population.

2. To mitigate these problems, the government has formulated a three-part control scheme which includes the rehabilitation of families dependent on this cultivation, comprehensive economic development for these families, and dedicated provisions for capital investment alongside modern irrigation facilities.

178. Study the poster below carefully and answer the questions that follow.

A visual representation of how a traditional cultural practice has transformed into a socio-economic trap for marginalized rural communities.

From the graphic given above, answer the following questions:

(a) Identify the socio-economic problem depicted in the poster and state its root causes in the tribal context.

(b) Explain any two severe consequences of this issue on the tribal society as mentioned in the text.

Ans :

(a) 1. The poster vividly depicts the severe socio-economic problem of drinking and addiction, particularly the consumption of local brews like haria and mahua beer, which deeply binds marginalized tribal families into an inescapable cycle of devastating poverty and severe indebtedness.

2. The root cause lies in tribal traditions where local drinks are culturally mandated for ceremonies, rituals, and feasts. However, local mahajans and sahukars exploit this cultural necessity by running licensed shops and providing liquor on credit, deliberately trapping the tribals.

(b) 1. One severe consequence of this crippling addiction is the devastating economic fallout, which directly forces impoverished tribals into the tragic sale and mortgage of their ancestral lands, further compounding their desperate

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in alternative economic activities, taking away their land for cultivation or pasture leaves them entirely lost, cheated, and devoid of any sustainable livelihood.

7. When one specific tribe forcefully asserts its identity for autonomy, it often alienates neighbouring tribes. This causes severe inter-ethnic tensions and misunderstandings regarding regional identity, as seen during the Naga versus Kuki conflicts or the Bodo versus non-Bodo tensions.
8. Ultimately, separatism violently takes tribal people out of their traditional work and natural environment. While they adapt to new life demands very slowly, these prolonged conflicts push them backwards, resulting in severe cultural erosion, economic hardship, and devastating political fragmentation.

189. "After the harvesting they become unemployed for a specific period of the year. In tribal areas, the labour market is very limited. So they sell their labour in different areas."
Give an account of the evil consequences of labour migration in tribal societies.

Ans :

The forced migration of tribal labour in search of seasonal employment leads to severe exploitation and numerous socio-economic tragedies.

1. When tribal labourers migrate to faraway places, they are frequently trapped in the bonded labour system. Completely dependent on their new employers for basic survival, they lose all freedom to negotiate wages and are forced into inescapable cycles of unpaid servitude.
2. Migration forces tribal children into the destructive cycle of child labour. Because families migrate together and lack access to basic educational or health facilities in new areas, children are compelled to work in hazardous conditions alongside their parents to survive.
3. Away from their secure communities, migrant tribals face relentless economic exploitation. Employers brutally take advantage of their desperation, illiteracy, and lack of a secured identity, forcing them to work exhaustingly long hours in brick kilns and construction sites for negligible wages.
4. The complete loss of social protection in new, alien environments makes tribal migrants highly vulnerable to severe physical oppression. Without the backing of their village panchayats, they are routinely subjected to mental and physical torture by dominant non-tribal contractors and employers.
5. Tribal women and young girls who migrate for work face horrific sexual exploitation. Separated from their traditional protective kinship networks, they are frequently abused by powerful employers and contractors, leading to deep psychological trauma and the tragic breakdown of family structures.
6. As a direct consequence of this rampant sexual exploitation and the lack of proper medical awareness in migrant camps, tribal labourers suffer from the rapid spread of fatal sexual diseases, severely impacting the overall reproductive health of the tribal community.
7. Migrant tribals suffer from chronic ill health due to deplorable living conditions. They are forced to live in poorly constructed temporary spaces, consume extremely low-quality food, and frequently fall victim to severe intoxication and addiction as a coping mechanism for their hardships.
8. The unorganised nature of migrant labour ensures they receive absolutely no compensation for severe illness or workplace disability. If a tribal worker is injured or falls sick during construction or mining work, they are simply abandoned by the employer without any financial support.

190. "The primitive style of living that they follow like keeping a ditch for washing utensils and others in front of their poorly constructed hutments leads to various diseases."
Reflect on the above lines and evaluate the main causes of ill health and sanitation problems among tribals.

Ans :

The severe health and sanitation crisis among tribal populations is deeply rooted in geographical isolation, superstition, and socio-economic deprivation.

1. High rates of unemployment and consequent extreme poverty are primary causes of ill health. Without a steady income, tribals cannot afford proper nutritious food, adequate clothing, or modern medical treatments, leaving their bodies weak and highly susceptible to various infectious

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simultaneously could have been highly detrimental to vulnerable communities living in remote hills, forests, and the plains.

2. Nehru specifically apprehended these detrimental possibilities regarding isolated groups, particularly those in the Andaman and Nicobar islands. Consequently, he took immediate, structured administrative action through this policy to firmly protect their unique indigenous culture, geographical security, and historical identity.
3. The first core principle dictates that tribal people should develop strictly along the lines of their own genius. It explicitly warns that the forceful imposition of alien mainstream values, cultures, and developmental models upon tribal societies must be strictly avoided.
4. The second principle guarantees the absolute protection of tribal assets. It mandates that traditional tribal rights regarding the ownership, usage, and management of their ancestral lands and surrounding forest resources must be deeply respected and legally safeguarded by the state.
5. The third principle emphasises self-reliance in tribal administration. It states that dedicated teams composed entirely of tribal individuals should be systematically trained and empowered to handle the intricate work of their own local administration and community development projects.
6. The fourth principle addresses the dangers of excessive bureaucratic interference. It directs that tribal areas should not be over-administered or completely overwhelmed with a confusing multiplicity of complex government schemes that might disrupt their simple, spontaneous way of living.
7. The fifth principle redefines the metrics of developmental success in tribal areas. It asserts that results should not be judged merely by rigid statistical data or the sheer amount of financial money spent on various state-sponsored developmental projects.
8. Instead, extending the fifth principle, the true measure of success must be qualitative. The policy insists that developmental achievements should be exclusively evaluated by the positive human character that is evolved and the actual improvement in the tribals' daily lives.

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188. "A separatist movement usually arises when a group feels distinct from the majority population in terms of ethnicity, language, or historical identity."
Analyse the causes and consequences of separatist movements on the life of tribal people.

Ans :

Separatist movements heavily disrupt the traditional harmony of tribal life, bringing drastic changes to their socio-political and economic environments.

1. A primary cause for separatist movements is the strong feeling of distinction from the majority population. Tribal groups launch these movements to assert their unique ethnicity, culture, language, and religion, seeking to protect these traits from being absorbed by mainstream society.
2. Economic interests and the demand for political representation serve as major catalysts. Tribal people often feel that regional governments focus solely on dominant groups, leaving tribal development uneven and inadequate, which forces them to demand regional autonomy or complete independence.
3. When separatist tendencies arise, cultural spaces are unknowingly encroached upon and occupied by other organisations, often leading to severe militarisation. This sudden transformation creates a suffocating atmosphere of fear, violence, and profound uncertainty among the local tribal people.
4. Prolonged separatist conflicts frequently result in the forced migration and tragic evacuation of tribal villages. Entire communities are suddenly uprooted from their ancestral homes without any prior intimation or consent, destroying their natural harmony and traditional way of living.
5. The trauma of sudden attacks and rapid displacement causes permanent damage to the social and emotional fabric of tribal human life. The breakdown of deep-rooted community networks leaves the simple, nature-connected people feeling completely shattered, unsettled, and profoundly disturbed.
6. Separatism heavily impacts their economic survival by seizing their lands for militarisation. Since tribal people lack skills

indirect, unnoticed assimilation over several generations.

5. The tribal groups themselves often wish to assimilate because they need to establish themselves securely in a new environment. They willingly merge into the dominant group to conveniently manage their daily chores and successfully take part in mainstream social and economic life.
6. In modern societies, tribal customs are often wrongly considered primitive and replaceable. Because modern society requires their rapid labour and participation, tribals are swiftly assimilated, losing their unique identity traits as they are absorbed into the faster pace of the wider dominant society.

192. Read the passage given below and answer the questions that follow.

Bimal and his community in the hills of Meghalaya clear a specific plot of land, burn the vegetation, and grow crops for a year. The following year, they leave this plot barren and move to a new patch of forest to repeat the process, allowing the old plot to recover naturally over time.

(i) Identify the type of farming practised by Bimal and his community. State two other regional names for it.

(ii) Assess the implications of this farming method and explain the government's control scheme.

Ans :

(i) 1. The type of farming practised by Bimal and his community is Shifting Cultivation.

2. Two other regional names for this specific agricultural practice are Jhum cultivation and Swidden cultivation (or Kallu/Pondu cultivation).

(ii) 1. The economy of shifting cultivation is strictly subsistence-oriented rather than profit-oriented. Because the cultivated plot is left barren for the next few years, this method creates immense pressure on the tribal economy as the community's population continues to increase day by day.

2. As agriculture continuously shifts from one forest plot to another, it poses a severe threat of environmental imbalance. The repeated clearing and burning of forest tracts lead to massive deforestation, soil erosion, and the gradual destruction of the region's natural ecological harmony.
3. To counter these practical problems, the government has formulated a specific three-part control scheme. The first crucial step involves the permanent rehabilitation of the families who rely on this wandering cultivation, settling them into fixed, stable villages to prevent further forest destruction.
4. The second part of the scheme focuses on the comprehensive economic development of these settled families. The government actively encourages their traditional arts and crafts to provide them with viable, sustainable alternative sources of income outside of destructive shifting agricultural practices.
5. The third part involves direct provision for capital investment. The government supplies essential financial support to these communities, ensuring they have the necessary funds to transition smoothly into settled, modern agricultural or commercial activities without falling into sudden poverty.
6. To ensure long-term success, the government implements supportive allied facilities phase-wise. They provide assured means of irrigation for settled farming and actively introduce schemes for dairy, goatery, piggery, and poultry to systematically replace the unstable income of shifting cultivation with steady livelihoods.

193. Read the passage given below and answer the questions that follow.

Somnath needed money urgently for a family emergency. He approached the wealthy landlord of his village and took a loan. Unable to repay the high interest, Somnath was forced to work in the landlord's brick kiln without any wages. He lost his freedom to negotiate or move and remained trapped in this service for years.

(i) Identify the economic system Somnath is trapped in. Mention two causes for its continuance.

(ii) Evaluate the government's attempts and provisions to abolish this system.

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because their labour is urgently needed by fast-changing modern societies.

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investment per beneficiary, which was deemed absolutely necessary to facilitate adequate and sustainable income generation capable of lifting them out of poverty.

5. The modified plan strongly emphasised decentralised planning. This was introduced to ensure much better coordination between various other sectoral projects and the IRDP, creating a comprehensive developmental approach rather than isolated, ineffective financial handouts to the rural poor.
6. The modifications also included a greater involvement of voluntary agencies and people's representatives in the implementation process. Furthermore, it focused on establishing strong forward and backward market linkages for the promoted investments and significantly improving the supportive role of local financial institutions.

195. Read the passage given below and answer the questions that follow.

Champa, a young girl from a nomadic tribal family, was enrolled in a local school. However, the school's timings clashed with her family's work hours, and the medium of instruction was entirely alien to her. Consequently, she dropped out to assist her parents. A local NGO is now trying to address these specific barriers to re-enroll her.

(i) With reference to the scenario, identify the core problem being faced by Champa. State one more reason for this problem.

(ii) Justify how the establishment of specific educational measures can remove this problem for tribal communities.

Ans :

(i) 1. The core problem being faced by Champa in the scenario is the problem of low literacy and educational drop-outs in tribal areas.

2. One more significant reason for this widespread problem is acute poverty, which forces tribal children to abandon schooling and migrate with their families for manual work.

(ii) 1. To permanently remove the existence of low literacy, the government must aggressively attempt to rehabilitate the wandering families of hunter-gatherers and shifting cultivators into permanent villages, ensuring that their children have a stable geographical base to attend school regularly.

2. The establishment of dedicated community residences and hostels in all remote tribal areas exclusively for tribals is crucial. This provides a secure, culturally comfortable living environment that drastically reduces dropout rates caused by long travel distances and nomadic economic practices.
3. The educational curriculum must be completely overhauled to include local tribal events, rich heritage, and indigenous culture in the syllabus. This makes modern education culturally relevant and highly relatable to tribal children, preventing them from feeling alienated by mainstream textbook content.
4. Schools in these areas must actively appoint teachers directly from the local tribal community. Using the tribal mother tongue as the primary medium of teaching easily overcomes severe language barriers, ensuring that first-generation learners fully comprehend and engage with the daily lessons.
5. To combat the severe economic barriers caused by poverty, the educational system must ensure the completely free supply of highly nutritious food, proper school dress, and all necessary reading materials, removing any financial burden from the struggling tribal parents.
6. Finally, establishing non-formal, vocational educational institutions is essential. By aligning school timetables with tribal working hours and heavily encouraging tribal culture-oriented sports and events, the system can successfully integrate education seamlessly into their everyday living and unique economic survival practices.

196. Refer to the image given below and answer the questions that follow.

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The Daily Regional Chronicle
TENSIONS ESCALATE: COMMUNITIES UPROOTED AS DEMANDS FOR AUMONOMY CLASH
Territorial Claims Ignore Local Sentiments

Newspaper coverage highlighting the social disruption caused by demands for distinct political and regional identity.

(a) Name the sociological movement type represented by the headline.

(b) Examine the distinct factors that form the basis for such movements among minority populations.

(c) Discuss the deep impact these movements have on the traditional life of the affected tribal people.

Ans :

(a) The sociological issue represented in the image is separatism, which arises when groups seek to separate from a larger political entity to gain greater autonomy, often launching movements that completely disturb the simple, nature-connected culture of the tribal people.

(b) 1. Separatist movements usually arise when a particular group feels distinct from the majority population in terms of specific identifying factors, primarily their unique ethnicity or culture, which forms the basis of their shared heritage and distinct societal norms.

2. Another fundamental reason for these movements is the assertion of historical identity and language, where groups feel their native dialect and historical roots are being overshadowed or ignored by the dominant mainstream administration and thus require aggressive protection.

3. Economic interests also heavily drive separatist tendencies, as tribal populations often feel deprived of their natural resources and believe that regional autonomy is the only viable way to secure their economic rights and prevent exploitation by outside governing bodies.

(c) 1. Prolonged separatist conflicts often lead to forced migration and the sudden evacuation of villages, causing people to shift from their homes without consent, which results in permanent trauma and severe damage to the social and emotional fabric of human life.

2. Such movements lead to a breakdown of intimate community networks, disrupting the simple and easy-going life tribal people enjoyed in the lap of nature, making them feel unsettled, lost, and completely cheated out of their traditional harmony.

3. Separatist tendencies often result in the militarisation of cultural spaces, creating an atmosphere of fear and uncertainty among local populations, while simultaneously taking away their lands previously used for vital subsistence activities like cultivation or animal pasture.

4. These movements unknowingly encroach on the minds of the people, causing confusion and cultural erosion, as tribal people lack skills for alternative economic activities, leaving them struggling to cope with the complex demands of an entirely new life.

197. Study the symbolic graphic below carefully and answer the question.

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An NGO poster raising awareness about the loss of indigenous territories and the resulting exploitation.
Identify the severe problem faced by the tribal people shown in the image. Elaborate on the causes and consequences of this problem in detail.

Ans :

The image highlights the problem of land alienation among tribal populations.

1. Historically, the establishment of the Zamindari system and administrative towns during British rule disrupted isolated tribal groups, leading to the severe loss of their conventional contact with their own lands and tragically turning them into mere wage labourers.
2. In the post-independence period, the government acquired tribal lands for the establishment of towns, industries, dams, and reservoirs, making industrialisation and urbanization major causes for the transfer of land belonging to tribals into the hands of outsiders.
3. Poor economic conditions and heavy indebtedness force tribal people into the oral mortgage of their lands to non-tribals, as they are easily exploited by local mahajans who provide loans at exorbitant interest rates during times of immediate necessity.
4. Administrative inefficiency, a lack of proper land records, and the fear of complicated formalities in the developed mainstream system prevent tribal people from securing rightful ownership, causing immense delays in getting fair legal judgements regarding their local lands.
5. One major consequence of this alienation is a massive reduction in employment opportunities in traditional sectors, which directly leads to the forced migration of the tribal population to different areas in search of survival and low-wage labour work.
6. The loss of land and resources creates a severe gap between poor and rich tribals, fostering deep tension between tribal and non-tribal people, which ultimately contributes to extremism, naxalism, and widespread law and order problems in these areas.
7. The alienation from land results in the severe exploitation of tribal labourers and women, pushing them into a state of vulnerability where social evils like beggary and prostitution become prevalent within the previously peaceful tribal community areas.
8. To address this, the administration must ensure the proper implementation of protective laws like the Chotanagpur Tenancy Act, while arranging proper compensation and strict rehabilitation provisions for tribals whose lands are acquired for various external state development projects.

198. Observe the photograph below closely and answer the questions that follow.

A community engaging in their traditional cyclical agricultural method on a hilly terrain.

(a) Name the type of cultivation identified in the image and mention its other popular names.
(b) Examine the economic nature of this specific agricultural practice.
(c) Discuss the components of the government's control scheme designed to solve the problems associated with this practice.

Ans :

(a) 1. The agricultural practice depicted in the ethnographic photograph is shifting cultivation, a traditional farming method prevalent in almost all states of Northeast India, where a specific plot is cultivated for a year and then left completely barren.
2. This unique agricultural practice is known by various popular regional names across different tribal societies, including Swidden cultivation, Jhum cultivation, Kallu cultivation, or Pondu cultivation, depending on the specific geographical and cultural context of the tribal community.

(b) 1. The economy of shifting cultivation is entirely subsistence-oriented rather

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than profit-oriented, focusing solely on meeting the immediate survival and consumption needs of the tribal families without intending to generate a massive surplus for the mainstream commercial market.

2. Because the cultivated land is abandoned for the next few years, this wandering agricultural economy creates tremendous pressure as the population increases, ultimately posing a severe threat of environmental imbalance in these highly sensitive and protected forest regions.

(c) 1. To address the practical problems of this cultivation, the government's control scheme focuses on the proper rehabilitation of families based on this type of cultivation, attempting to settle the wandering hunter-gatherers and shifting cultivators into permanent villages.

2. The policy ensures the economic development of these affected families by providing vital facilities for irrigation and village life, which helps them transition smoothly from traditional shifting agriculture to more stable and productive modern agricultural methods and systems.

3. The scheme emphasizes a provision for capital investment to support these families, implementing alternative livelihood programmes like dairy, goatery, piggery, and poultry, ensuring they have diverse and sustainable income sources outside of their traditional land-clearing farming practices.

4. Alongside introducing new agricultural and animal husbandry schemes, the government actively encourages the traditional arts and crafts of these tribal communities, ensuring their cultural heritage is preserved while they adapt to settled living and modern economic livelihood structures.

199. Analyze the illustrated scene below and answer the question.

An institutional setup designed to integrate indigenous populations into mainstream economic activities and provide sustenance support.

Identify the specific cooperative scheme represented by this illustration. Explore the objectives of this scheme in full detail.

Ans :

The image represents the Large Sized Multi-Purpose Cooperative Societies (LAMPS) created to improve tribal livelihoods.

1. One primary objective of LAMPS is to provide interest-free short-term loans or agricultural credit directly to tribal members, enabling them to comfortably finance their farming activities without falling into the oppressive trap of local money lenders and mahajans.
2. The scheme aims to supply necessary agricultural materials like high-yielding seeds, modern fertilizers, and effective pesticides at highly subsidised prices, ensuring that tribal farmers have easy access to the resources required for improving their overall crop productivity.
3. It provides crucial financial assistance for the purchase of essential farm animals and cattle, such as pigs, sheep, and plough bullocks, offering these at subsidised prices to support traditional livelihood practices like animal husbandry and sustained agricultural farming.
4. To further enhance agricultural efficiency, LAMPS ensures a free-of-cost supply of small agricultural machinery, equipping tribal farmers with better tools that reduce manual labour and significantly improve the output of their traditional agricultural purposes and daily chores.
5. The cooperative plays an active role in guiding, educating, and encouraging tribal farmers regarding the marketing of their

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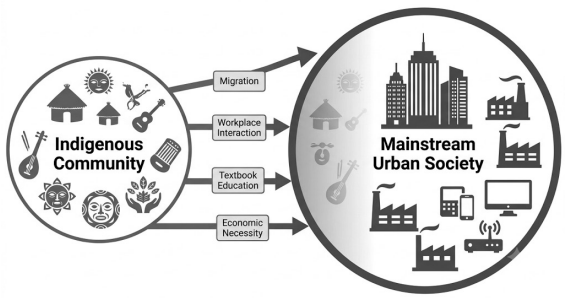
agricultural products, ensuring they receive fair prices and are not economically exploited by middlemen in the broader regional commercial market.

6. Recognizing the immediate financial vulnerabilities of tribal families, the scheme offers necessary consumption loans whenever the farmer faces urgent needs, keeping the assistance within a certain loan limit range to prevent long-term and unmanageable debt accumulation and poverty.
7. LAMPS actively guides landless agricultural farmers in the safe collection of minor forest products, providing them with reliable seasonal employment opportunities that utilize their traditional knowledge of the forest ecosystem for sustainable and consistent rural income generation.
8. The cooperative takes the responsibility to buy, sell, and market the items acquired from the forests as minor products, while also assisting tribes with limited loans to start small shops under the dedicated Integrated Shopping Programme aspect.

200. Look at the diagrammatic representation carefully and answer the following:



A schematic showing the directional shift of an ethnic heritage group into a dominant social structure.

(a) Name the sociological process of absorption depicted in the flowchart.
(b) Examine the basic nature and structural features of this identified process.
(c) Elaborate on the reasons and mechanisms through which this process occurs in modern times.

Ans :

(a) 1. The diagram illustrates the sociological process of assimilation, which is the complete absorption of differing ethnic heritage groups into the dominant social group, causing the tribal traits to be ignored or deliberately removed to fit mainstream needs.

(b) 1. In many cases, assimilation carries a positive connotation as most societies naturally grow due to the adjustment and accommodation of different groups into a common structure, allowing various communities to assimilate for sheer convenience in their daily chores.
2. However, this process involves the dominant group actively transforming the other groups so that they leave their unique identity behind, processing them into the new system, which often results in the smaller groups getting entirely lost within wider populations.

(c) 1. In modern times, assimilation occurs consciously because communication has become extremely strong and universal, causing migrants and settled dominant groups to interact closely, with the dominant group playing an active role in imposing their specific ways of life.
2. The trend of giving up traditional bonds becomes easy and obvious, as the dominant group deliberately fuses the tribal people into their own identity under the guise of adjusting and accommodating them comfortably into the existing mainstream economic system.
3. Tribal populations are gradually drawn into the dominating society through indirect means, such as tribal children enrolling in schools and learning all mainstream practices through standardized textbooks and general courses that completely ignore their indigenous cultural heritage.
4. Assimilation is deeply accelerated when the tribal labour force gets associated with people of the dominant group in industrial workplaces, actively learning mainstream norms so they can be accepted, thereby losing their original connection with nature and surroundings.
5. The tribal customs, cultures, and ways of life are often wrongly considered primitive and replaceable, leading tribals to assimilate because they desire to participate in mainstream social life and

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J.H. Hutton propounded the Theory of Mana to explain the origin of caste. He found that pre-Aryan tribal people believed changing one's occupation would invite punishment from ancestors possessing 'Mana' (a special soul power). The fear that 'Mana' would be transmitted through contact led to strict restrictions on occupation, food, and marriage.

5. Consider the following statements regarding the concept of 'Gunas' in determining caste. Which option correctly describes the relationship between them?
Statement 1: 'Gotrika' qualities determine caste through heredity, meaning an individual inherits their caste identity by birth.
Statement 2: 'Namika' qualities are passed down exclusively through ancestral bloodlines and cannot be achieved by individual effort.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(a) Statement 1 is true, but Statement 2 is false. 'Gotrika' is concerned with heredity, where an individual inherits caste identity by birth. Statement 1 is true. Conversely, 'Namika' qualities are achieved by an individual irrespective of their caste background, not passed down exclusively through ancestral lines. Therefore, Statement 2 is entirely false. Both concepts help in understanding individual caste determination.

6. Which one of the following is a DIFFERENCE between caste and class?
(a) Class is based on occupation, whereas caste is guided by secular principles.
(b) Class allows inter-marriage, whereas caste strictly prohibits inter-caste marriage.
(c) Class maintains strict principles of purity and pollution, whereas caste does not.
(d) Class members rely on mutual co-operation, whereas caste members are highly individualistic.

Ans :

(b) Class allows inter-marriage, whereas caste strictly prohibits inter-caste marriage.
A primary difference between the two systems is that inter-class marriage is not forbidden and can be solemnized by society, whereas inter-caste marriage is strictly prohibited and subject to social consequences. Class systems are individualistic and lack religious sanction, while the caste system is based on strict principles of purity, pollution, and occupation.

7. Which of the following terms describes the hereditary, endogamous group in Japan historically associated with lower-status occupations and suppressed social standing?
(a) Hutu
(b) Twa
(c) Tusti
(d) Burakumin

Ans :

(d) Burakumin
In Japan, the 'Burakumin' (formerly given the pejorative term 'Eta') functioned as a caste group. They were a hereditary, endogamous group engaged in occupations like farm labour and leather working. Despite having no physical difference from other Japanese people, they faced severe discrimination, which was officially abolished in 1871.

8. Which of the following is NOT one of the criteria considered by the Mandal Commission (1979) for determining social and educational backwardness?
(a) Female worker participation 25% above the state average.
(b) Student drop-out rate above the state average.
(c) Complete dependence on the agricultural sector for national revenue.
(d) Marriages of 25% girls and 10% boys in rural areas below 17 years.

Ans :

(c) Complete dependence on the agricultural sector for national revenue.
The Mandal Commission utilized 11 criteria for determining backwardness, including female worker participation rates, high student drop-out rates, dependence on manual labour, and early marriage statistics. Complete dependence on the agricultural sector for national revenue was never a designated criterion. The commission ultimately recommended 27% reservation for OBCs based on these indicators.

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CHAPTER 06
Social Stratification

MULTIPLE CHOICE QUESTION

1. Which of the following is NOT a characteristic of social stratification according to Melvin M. Tumin?
(a) It is universal and found in all societies.
(b) It is consequential.
(c) It reflects individual differences rather than a trait of society.
(d) It takes different forms.

Ans :

(c) It reflects individual differences rather than a trait of society.
According to Melvin M. Tumin, social stratification is social, universal, takes different forms, and is consequential because essential things are distributed unequally. It is a trait of society rather than a reflection of individual differences. Therefore, the claim that it reflects individual differences is incorrect in the context of stratification principles.

2. From the set of items given below identifying the social processes that shape and maintain the stratified order of society, find the odd one out:
(i) Differentiation
(ii) Ranking
(iii) Evaluation
(iv) Segregation
(a) (i)
(b) (ii)
(c) (iii)
(d) (iv)

Ans :

(d) (iv)
The four social processes identified as shaping and maintaining the stratified order of society are differentiation, ranking, evaluation, and rewarding. Segregation is not included among these four foundational processes. These processes help distinguish between social classes and establish a hierarchy of social status with corresponding lower and higher social roles.

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3. Which of the following statements BEST describes an egalitarian society as proposed by Morton Fried?
(a) A society where wealth and prestige are inherited across generations.
(b) A society where positions of prestige match the number of persons capable of filling them.
(c) A society where commoners must bow before a hereditary chief.
(d) A society divided strictly by ownership of the means of production.

Ans :

(b) A society where positions of prestige match the number of persons capable of filling them.
Morton Fried defines an egalitarian society as one where there are as many positions of prestige in any given age/sex grade as there are persons capable of filling them. Differences exist in skills, but prestige is neither transferable nor inheritable. Societies like the Mbuti tribe share resources and lack a formal leader.

4. Identify the sociological theory of caste origin along with the CORRECT feature proposed by J.H. Hutton:
(a) Racial Theory: Clash between Aryan and non-Aryan cultures.
(b) Traditional Theory: Division based on Karma and Dharma.
(c) Theory of Mana: Fear of a special soul power leading to restrictions on occupation and marriage.
(d) Political Theory: Caste as a Brahminic child of Indo-Aryan culture.

Ans :

(c) Theory of Mana: Fear of a special soul power leading to restrictions on occupation and marriage.

Ans :

(i) 1. The economic system Somnath is trapped in is the Bonded Labour system.
2. Two main causes for the tragic continuance of this exploitative system are widespread landlessness among the tribals and severe, generational indebtedness to local mahajans.

(ii) 1. To deal with this serious problem, the Government of India enacted the Bonded Labour System (Abolition) Act in 1976. This landmark legislation officially declared the practice of bonded labour as a severe social and economic evil that must be entirely eradicated.
2. The Act included strict legal provisions for the punishment of the landlords and masters involved in keeping bonded labour. Furthermore, it mandated that all existing financial loans on the heads of bonded labourers were immediately made free and completely cancelled.
3. In order to effectively abolish this deeply entrenched system, the government's approach contained three specific kinds of provisions. The first crucial step was the systematic provision of identification, accurately locating individuals trapped in bondage across various agricultural and industrial sectors.
4. The second step was the provision of immediate release. Once identified, the government legally intervened to forcefully extract the labourers from the control of the mahajans or landlords, legally restoring their fundamental freedom of movement and their basic right to work.
5. The third step was the provision of rehabilitation. The government aimed to provide these freed labourers with alternative livelihoods, financial aid, and housing so they would not be forced by poverty to return to their former masters for basic survival.
6. However, evaluation studies revealed that the rehabilitation scheme largely failed. Because the root causes like illiteracy and lack of food were not completely uprooted, freed labourers were tragically forced to seek shelter under the mahajans again, keeping the system alive in small industries.

194. Read the passage given below and answer the questions that follow.

Ramesh, a tribal farmer, struggled to increase his crop yield. The local Gramsabha selected him for a national scheme that provided him with a capital subsidy and low-interest credit to purchase better seeds and animal husbandry tools, aiming to lift his family above the poverty line through productive investments.

(i) Identify the poverty alleviation programme referred to in the passage. State its main objective.

(ii) Assess the features and the modifications proposed in the sixth plan for this programme.

Ans :

(i) 1. The poverty alleviation programme referred to in the passage is the Integrated Rural Development Programme (IRDP).
2. Its main objective is to reduce rural poverty and benefit the poorest families below the poverty line by financing productive investments in income-generating assets.

(ii) 1. A key feature of the IRDP is the provision of capital subsidies for asset acquisition. These subsidies range from 25% for small farmers to 33.3% for marginal farmers and rural artisans, reaching as much as 50% specifically for scheduled castes and scheduled tribes.
2. The selection process is highly grassroots-oriented. Block-level staff select potential beneficiaries in direct consultation with the village council or Gramsabha, ensuring that the financial aid reaches the truly deserving poor families within the local rural and tribal communities.
3. The programme actively helps beneficiaries select viable, sustainable investments. It provides crucial back-up support for activities such as animal husbandry, advanced agriculture, horticulture, weaving, and traditional handicrafts, ensuring the capital subsidy translates into long-term, stable income generation for the family.
4. Based on implementation experiences, significant modifications were proposed during the sixth plan. One major change was ensuring a higher financial

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9. Which of the following statements BEST describes Karl Marx's perspective on social class?
(a) Class is an aggregate of persons having essentially the same social status and internal unity.
(b) Class is determined purely by the generous distribution of wealth rather than its possession.
(c) Class is the only social grouping reflecting politico-economic reality defined by the ownership of the means of production.
(d) Class is defined by shared aesthetic features, language, and cultural heritage beyond material links.

Ans :

(c) Class is the only social grouping reflecting politico-economic reality defined by the ownership of the means of production.
According to Karl Marx, class was the exclusive social grouping that reflected politico-economic reality. He defined an individual's social class by their relationship to the "ownership of the means of production" (land, machines, etc.). Those without access remain at the mercy of the owners. Other scholars provided broader definitions involving status and prestige.

10. Which of the following is NOT true regarding the concept of race as recommended by the UNESCO expert team in 1951?
(a) All human beings are created out of homo sapiens with one common ancestor.
(b) Intelligence is an inherent genetic trait created strictly by racial differences.
(c) The physical differences found in human beings are hereditary and genetic.
(d) Race is a human classification conceived and promoted by society.

Ans :

(b) Intelligence is an inherent genetic trait created strictly by racial differences.
The UNESCO expert team explicitly stated that intelligence is not created by race; rather, it is achieved from the social surrounding and culture. They concluded that no race is superior or inferior, race cannot determine culture or religion, and physical differences are due to mutation, genetic drift, and natural selection.

11. Identify the physical feature used for racial classification along with the CORRECT definition:
(a) Cephalic Index: The ratio of the length of the head to its breadth.
(b) Prognathism: The varying amounts of the pigment melanin in the skin.
(c) Nasal Index: The genetic drift occurring within human migrations over generations.
(d) Natural Selection: The degree of the protrusion of the jaws.

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Ans :

(a) Cephalic Index: The ratio of the length of the head to its breadth.
The Cephalic Index is a physical criterion used to identify race, expressed as the ratio of the length of the head to its breadth. Prognathism refers to the protrusion of the jaws, the Nasal Index gives the percentage relation of the breadth and length of the nose, and Natural Selection is an evolutionary process.

12. Which of the following statements BEST describes Max Weber's early account of "ethnic groups"?
(a) They are groups that share an objective, verifiable blood relationship.
(b) They entertain a subjective belief in their common descent due to physical, cultural, or historical similarities.
(c) They are groups strictly unified by shared nationalistic political boundaries.
(d) They are determined exclusively by bodily height and the cephalic index.

Ans :

(b) They entertain a subjective belief in their common descent due to physical, cultural, or historical similarities.
Max Weber proposed that "ethnic groups" are human groups entertaining a subjective belief in their common descent. This belief stems from similarities in physical type, customs, or memories of colonization and migration. Weber emphasised that an objective blood relationship does not necessarily have to exist for this subjective ethnic identity to form.

13. Which one of the following is a DIFFERENCE between sex and gender?
(a) Sex refers to social positions attached to individuals, while gender relies on the 23rd chromosomal set.
(b) Sex is a socio-cultural identity formed in adulthood, whereas gender develops prior to birth.

Sunita's situation highlights the statistical invisibility of women's work. In agricultural and unorganized sectors, women routinely perform extensive, unpaid domestic and agricultural labour. Because this work lacks monetary remuneration, it remains unrecognised, unenumerated, and falls outside formal economic definitions of 'work', reflecting deep-rooted social biases.

30. Following her wedding, Meera's in-laws continuously demanded that her parents purchase a new car and an expensive television set for them. When Meera's parents expressed their inability to afford these items, her in-laws began subjecting Meera to severe daily emotional abuse and physical cruelty, threatening to throw her out of the house.
Which legal measure was specifically enacted to curb the social evil described above?
(a) The Hindu Succession Act (1956)
(b) The Caste Disabilities Removal Act (1850)
(c) The Dowry Prohibition Act (1961)
(d) The Pre-natal Diagnostic Techniques Act (1994)

Ans :

(c) The Dowry Prohibition Act (1961)
The scenario depicts the evil of dowry, where post-marital demands for material goods lead to cruelty and abuse. The Dowry Prohibition Act (1961), along with subsequent amendments and the insertion of Sections 498A and 304B in the Indian Penal Code, was enacted to criminalize the giving, taking, and demanding of dowry.

31. Radha, a young wife, is repeatedly forbidden by her husband from taking up a job. Whenever she tries to express her opinion on household finances, he subjects her to verbal humiliation and restricts her mobility, locking her inside the house. Radha remains silent out of fear of losing social support and the belief that this is a private family matter.
Which legislative act provides protection to victims in such circumstances?
(a) Protection of Women from Domestic Violence Act, 2005
(b) Criminal Amendment Bill, 2013
(c) Untouchability Offences Act, 1955
(d) The Maternity Benefit Act, 1962

Ans :

(a) Protection of Women from Domestic Violence Act, 2005
The scenario clearly illustrates domestic violence, encompassing verbal, emotional, and economic abuse, as well as restricted mobility. The Protection of Women from Domestic Violence Act, 2005 provides comprehensive legal protection, relief, and shelter for women facing such maltreatment from an intimate partner or family member within the home.

32. Two distinct groups living in the same nation have a long-standing dispute over territory and political representation. Tensions recently boiled over into violent warfare, mass riots, and the displacement of thousands of refugees. Elite political leaders actively mobilized their respective groups by claiming their cultural heritage and survival were under imminent threat.
Which of the following correctly identifies the situation described?
(a) Class mobility
(b) Ethnic conflict
(c) Sanskritization
(d) Meritocratic competition

Ans :

(b) Ethnic conflict
The situation describes an ethnic conflict. It involves violence and warfare between groups competing for power, territory, and resources, driven by perceived threats to their cultural identity. Political elites frequently exacerbate these conflicts by playing on the emotional and psychological vulnerabilities associated with ethnic survival.

33. Amit was born into a very poor family that struggled to afford daily meals. However, he worked exceptionally hard, secured a scholarship for higher education, and eventually launched a highly successful technology startup. Today, he is a billionaire, moves in elite social circles, and has completely transformed his socio-economic status.
Identify the type of social stratification system that permitted Amit's rise.
(a) Closed caste system
(b) Rank society
(c) Open class society
(d) Egalitarian society

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(d) Prejudice is often manipulated for economic advantages, such as exploiting minority labour.

Ans :

(c) Xenophobia is an inclusive social order accommodating multiple ethnic groups equally.
Xenophobia is the fear or hatred of strangers and other groups, often leading to isolation, mass killing, warfare, and ethnic cleansing. It is not an inclusive social order; rather, it is highly destructive. Ethnocentrism, misinformation, and political/economic domination are fundamental causes that breed and perpetuate prejudice in society.

18. Which of the following statements BEST describes the concept of 'Sanskritization' as defined by M.N. Srinivas?
(a) The process where upper castes adopt the customs of Western industrialists.
(b) A structural change where an entire tribal society overthrows the caste hierarchy entirely.
(c) A process by which a low caste or tribe changes its customs, rituals, and ideology in the direction of a high, twice-born caste.
(d) The adjustment of individuals to modern science, experimental methods, and Christian missionary education.

Ans :

(c) A process by which a low caste or tribe changes its customs, rituals, and ideology in the direction of a high, twice-born caste.
M.N. Srinivas defined Sanskritization as the process by which a low Hindu caste, tribal, or other group changes its customs, rituals, ideology, and way of life in the direction of a higher, frequently "twice-born" caste. This process facilitates positional upward mobility within the social hierarchy, without altering the caste system's fundamental structure.

19. Which one of the following was a COMMON feature of the Pre-natal Diagnostic Techniques Act (1994) and its 1996 amendment?
(a) They made it mandatory to perform sex determination tests for all pregnancies.
(b) They were designed to prohibit the detection of a child's gender for the purpose of sex selection.
(c) They exclusively penalized the mother while acquitting the medical practitioners.
(d) They mandated the transfer of family property strictly to the eldest daughter.

Ans :

(b) They were designed to prohibit the detection of a child's gender for the purpose of sex selection.
The Pre-natal Diagnostic Techniques Act (1994) and its subsequent amendment in 1996 were strictly designed to prohibit the misuse of medical technology for determining the sex of a foetus. They aimed to prevent female foeticide by making sex selection a punishable offence and mandating the registration of all genetic counseling centres and clinics.

20. From the set of pairs given below linking sociologists/anthropologists to their contributions, find the odd one out:
(i) Morton Fried – Definition of Egalitarian society
(ii) Karl Marx – Class ownership of means of production
(iii) Margaret Mead – Groundbreaking research proving gender traits are biologically fixed across all cultures
(iv) M.N. Srinivas – Concepts of Sanskritisation and Westernisation
(a) (i)
(b) (ii)
(c) (iii)
(d) (iv)

Ans :

(c) (iii)
Margaret Mead's groundbreaking research on gender actually proved that concepts of 'masculine' and 'feminine' traits vary among different cultures, demonstrating that they are developed by society and culture, rather than being biologically fixed everywhere. Fried, Marx, and Srinivas are correctly matched with their respective sociological concepts.

21. In a traditional community located on a remote island, there is no significant difference in wealth or economic power among the inhabitants. However, whenever the eldest son of the chief walks through the village, the commoners are strictly required to stop their activities, stand up, and bend low in respect. If the chief is seated, commoners must crawl to approach him.
Which of the following correctly identifies the social system described above?
(a) Class society

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(b) Rank society
(c) Egalitarian society
(d) Meritocracy

Ans :

(b) Rank society
The scenario describes a rank society, which is characterized by groups having unequal access to prestige or status, but no significantly unequal access to economic resources or power. The hereditary position of the chief and the required deferential behaviour (bending low, crawling) without forced economic extraction perfectly illustrate this system.

22. A group of families in a rural settlement had traditionally been assigned the task of removing dead cattle, in exchange for which they received meat and hides for leatherwork. Resenting the stigma of ritual uncleanness attached to handling dead animals, they collectively refused to continue this service, attempting to escape their degraded social status, even though it cost them their food source.
Identify the traditional social system and practice underlying this conflict.
(a) Jajmani / Caste system
(b) Zamindari system
(c) Egalitarian sharing
(d) Guild system

Ans :

(a) Jajmani / Caste system
This scenario directly reflects the traditional caste system (specifically referencing the historical case of the Kamars). The system functioned on hereditary occupational duties where lower castes provided menial services to higher land-owning castes. The refusal to perform "unclean" duties was an attempt to reject the ritual pollution inherent in the caste hierarchy.

23. A specific nomadic group in central India desires to elevate its social standing. To achieve this, the members completely abandon their traditional practices of meat-eating and animal sacrifice. Over a generation, they adopt vegetarianism, teetotalism, and begin performing rituals closely mirroring those of the dominant landowning caste in their region, eventually claiming a higher status.
Which term best describes the process undertaken by this group?
(a) Westernization
(b) Genetic drift
(c) Sanskritization
(d) Natural selection

Ans :

(c) Sanskritization
The process described is Sanskritization, a concept introduced by M.N. Srinivas. It occurs when a lower caste, tribe, or other group upwardly mobilizes its position in the local social hierarchy by imitating the customs, rituals, ideology, and dietary habits (like vegetarianism) of a higher, often "twice-born" or dominant caste.

24. In the late 19th century, a wealthy Indian merchant family sent their children to newly established English-medium schools. The family rapidly adopted new legal frameworks, began using modern banking systems, started reading daily newspapers, and adopted a rationalistic approach toward modern medicine, all while continuing to celebrate traditional festivals at home.
Which of the following correctly identifies the sociological process driving these changes?
(a) Brahminisation
(b) Sanskritization
(c) Westernization
(d) Ethnocentrism

Ans :

(c) Westernization
The scenario illustrates Westernization, which refers to the changes brought about in Indian society and culture due to British rule. It subsumes the adoption of modern institutions, technology, universal education, and rationalistic values. Notably, Westernization can coexist with traditional rituals, as the family continued their customary festival celebrations.

25. A small group of indigenous people migrated across a land bridge thousands of years ago, eventually settling in an isolated valley. Over countless generations of living exclusively within this valley, they gradually lost several of the specific physiological traits that were prominent in their distant ancestors, adapting entirely new physical characteristics unique to their localized population.
Identify the biological process of racial classification described above.
(a) Prognathism
(b) Genetic drift

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(c) Gene mutation
(d) Population mixture

Ans :

(b) Genetic drift
Genetic drift occurs when human beings migrate and settle in a new place for generations. They adapt new traits and gradually lose the original characteristics that made them part of a specific race earlier. This process explains how isolated populations diverge physically from their ancestors over long periods.

26. The leaders of a powerful nation firmly believe that their cultural values, educational standards, and political systems are the ultimate pinnacle of civilized society. They actively implement policies to force indigenous minority groups to abandon their native languages and adopt the dominant culture, genuinely believing they are "helping" these groups achieve a better standard of living.
Which sociological concept best describes the attitude of these leaders?
(a) Ethnocentrism
(b) Meritocracy
(c) Xenophobia
(d) Egalitarianism

Ans :

(a) Ethnocentrism
Ethnocentrism is the tendency to view one's own group as the most important and evaluate all others by its standards. The leaders' belief that their culture is central to quality and civilized action, and their patronizing attempt to force assimilation, are classic manifestations of ethnocentric perception and cultural domination.

27. In an industrialized country, a political party gains immense popularity by spreading fear about new immigrants. They falsely claim that these immigrants possess an inherently inferior intellect due to their genetic makeup and are biologically predisposed to criminal behaviour. The party uses this narrative to justify policies denying immigrants access to healthcare and education.
Which term best describes the ideology propagated by the political party?
(a) Sanskritization
(b) Racism
(c) Gender Stratification
(d) Communitarianism

Ans :

(b) Racism
The scenario exemplifies Racism, a consciously created doctrine used to dominate a specific group. It relies on the false assumption that physical appearance and biological characteristics determine intelligence and social behaviour, thereby justifying discrimination, social hierarchy, and the denial of basic rights to minority or immigrant populations.

28. From the moment Rohan and Riya were born, their family treated them differently. Rohan was gifted mechanic toolsets and encouraged to play aggressive sports to build his strength. Riya, on the other hand, was given dolls, taught to speak softly, and praised primarily for her helpfulness in the kitchen and her nurturing behaviour.
Identify the process occurring in the above scenario.
(a) Genetic drift
(b) Gender socialization
(c) Social mobility
(d) Natural selection

Ans :

(b) Gender socialization
The scenario portrays gender socialization, the process through which society dictates the personal traits and social positions attached to being male or female. By providing different toys and encouraging distinct behaviors (aggression for boys, nurturing for girls), the family is embedding gender standards that shape the children's thoughts and actions.

29. Sunita wakes up at 4 AM every day. She spends three hours fetching water, cooks meals for her six family members, feeds the cattle, and then spends eight hours working in her family's agricultural fields. Despite her intense physical labour from dawn to dusk, she receives no financial payment, and the national census does not classify her as a 'worker'.
Which of the following terms best describes Sunita's situation?
(a) Open class mobility
(b) Formal sector employment
(c) Statistical invisibility of women's work
(d) Industrial meritocracy

Ans :

(c) Statistical invisibility of women's work

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Statement (P) is correct; it was appointed in 1979 under Bindheswari Mandal. Statement (R) is also correct, as it recommended 27% job reservations for OBCs. Statement (Q) is incorrect; internet access was not a criterion in 1979. Statement (S) is incorrect; it enlisted 3,743 castes, not 500.

46. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Social stratification does not reflect mere individual differences, but is rather a fundamental trait of society.
Reason (R): Society categorizes and clusters individuals into unequal hierarchical groups based on criteria like wealth, power, and prestige, which continues across generations.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
Both Assertion and Reason are true. The Reason correctly explains the Assertion. Stratification is a structural trait of society, not just an individual variance, precisely because society itself systematically ranks and categorizes groups based on unequal access to wealth, power, and prestige, passing these structural inequalities down through generations.

47. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Sanskritization guarantees a complete structural change in the overarching caste hierarchy of India.
Reason (R): Sanskritization is a process where a lower caste group adopts the customs and rituals of a higher caste to claim upward positional mobility.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(d) A is false, but R is true.
The Assertion is false. Sanskritization ensures only positional change for a specific group and never establishes any structural change in the overarching caste hierarchy itself. The Reason is true, as it correctly defines the process of a lower caste imitating a higher caste to achieve upward mobility within the existing structure.

48. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Racism is a consciously created doctrine used to dominate and exploit specific groups of people.
Reason (R): Scientific research has definitively proven that some human races are biologically and intellectually superior to others.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(c) A is true, but R is false.
The Assertion is true; racism is a social and political construct designed to justify domination and discrimination. The Reason is entirely false. As highlighted by the UNESCO expert team and various anthropologists, there is no scientific basis linking physical racial traits to intelligence, nor is any race biologically or intellectually superior to another.

49. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): In many modern societies, women engaged in household work are hardly recognized, and their work carries little prestige.
Reason (R): Housework and agricultural labour performed by women are usually unpaid, pushing this extensive labour outside the formal economic definition of 'work'.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

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Ans :

(c) Open class society
Amit's trajectory illustrates an open class society (or meritocracy). Unlike a closed caste system determined by birth, an open class system allows for social mobility. Individuals can change their class identity and elevate their socio-economic status through education, personal ability, talent, and entrepreneurial effort.

34. In a deeply orthodox rural community, members of the upper social stratum strictly refuse to share the village drinking well with a specific group of labourers. They also have rigid rules prohibiting these labourers from entering local temples or sitting beside them during communal feasts, fearing their shadow will cause ritual defilement.
Which feature of the Indian caste system is highlighted in this scenario?
(a) Taboo based on purity and pollution
(b) Hereditary occupation
(c) Caste panchayat authority
(d) Gotrika inheritance

Ans :

(a) Taboo based on purity and pollution
The scenario highlights the feature of taboo based on the notion of ritual purity and pollution. In rigid caste systems, strict barriers are maintained to avoid intermixing. Upper castes impose food, water, and spatial taboos on lower castes, fearing that contact or even a shadow will communicate spiritual impurity.

35. Ramesh, a young man from a village, violated a traditional community rule by marrying a girl from a different community against the elders' wishes. A gathering of elder men from his specific social group summoned him, heard the matter, and subsequently ordered his family to pay a heavy fine and face temporary social boycott.
Which traditional institution exercised social control in this scenario?
(a) The District Magistrate Court
(b) The Caste Council / Panchayat
(c) The Mandal Commission
(d) The National Front Government

Ans :

(b) The Caste Council / Panchayat
The scenario depicts the exercise of Authority within the caste system. Traditionally, social control and dispute resolution were vested in a caste council or panchayat. These bodies wielded significant power, enforcing strict customary laws, punishing deviants, and regulating the internal affairs of the caste through fines and boycotts.

36. Karan is constantly pressured by his peer group to exhibit aggressive behaviour, engage in reckless driving, and hide his emotions, as showing vulnerability is considered a sign of weakness. This chronic need to assert dominance and control causes Karan severe stress, leading to a host of health hazards.
Which underlying social ideology is negatively impacting Karan?
(a) Matriarchy
(b) Egalitarianism
(c) Patriarchy / Masculinity norms
(d) Westernization

Ans :

(c) Patriarchy / Masculinity norms
The scenario highlights the detrimental effects of patriarchal masculinity on men. Patriarchy compels men to seek control, exhibit aggression, and suppress emotions, leading to high-risk behaviours, stress, and health hazards. This demonstrates that sexism and gender bias impose severe psychological and physical costs on men as well as women.

37. During the 18th century, a rapid shift occurred in Europe. Wealthy industrialists took absolute control over massive factories and machinery. Meanwhile, thousands of town workers and artisans lost their independent livelihoods, possessing nothing but their physical labour to sell for wages, leaving them completely at the mercy of the factory owners.
Which two distinct classes emerged as a result of the revolution described above?
(a) Brahmins and Shudras
(b) Feudal Lords and Serfs
(c) Capitalists (Bourgeoisie) and Proletariat
(d) Upper middle class and Lower middle class

Ans :

(c) Capitalists (Bourgeoisie) and Proletariat
The scenario describes the impact of the Industrial Revolution, which sharply divided society into two distinct classes: the Capitalists (bourgeoisie), who owned the means of production (factories/ wealth), and the Proletariat, the industrial

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(c) Sex is a biological distinction developing prior to birth, whereas gender is the meaning a society attaches to being female or male.
(d) Sex determines mathematical ability, while gender dictates physical height and muscle power.

Ans :

(c) Sex is a biological distinction developing prior to birth, whereas gender is the meaning a society attaches to being female or male.
Sex is a biological distinction determined at the chromosomal level prior to birth, differentiating male and female. Gender is a sociological concept referring to the personal traits, social positions, and hierarchical meanings that a society culturally attaches to being female or male, heavily influenced by continuous socialization throughout an individual's life.

14. Consider the following statements regarding the Hindu Succession Act. Which option correctly describes the relationship between them?
Statement 1: The 2005 amendment to the Hindu Succession Act of 1956 included agricultural lands and granted women of all Hindu families the right to inherit.
Statement 2: Prior to the amendment, the Mitakshara joint family system excluded women from the right to inherit and control joint family property.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(c) Statement 1 occurred as a consequence of Statement 2.
Statement 2 highlights the historical discrimination of the Mitakshara joint family system, which excluded women from inheriting property. As a consequence of this ongoing inequality and the need for a uniform system, the 2005 amendment (Statement 1) was introduced to rectify the disparity, granting daughters equal inheritance rights, including agricultural lands.

15. Identify the sociological/legal term along with the CORRECT definition according to the Criminal Amendment Bill 2013:
(a) Stalking: A man watching or spying on a woman causing fear of violence, distress, or mental interference.
(b) Acid Attack: An offence that has been entirely removed from the penal code.
(c) Sexual Harassment: An offence whose punishment was strictly increased from 3 years to 5 years.
(d) Domestic Violence: The act of demanding dowry exclusively during the wedding ceremony.

Ans :

(a) Stalking: A man watching or spying on a woman causing fear of violence, distress, or mental interference.
According to the Criminal Amendment Bill 2013, stalking is defined as a man watching or spying on a woman resulting in fear of violence or distress, punishable by up to 3 years of imprisonment for the first offence. The bill reduced sexual harassment punishment from 5 to 3 years and introduced stringent acid attack provisions.

16. Which of the following enactments describes the law that protected the civil rights of inheritance for individuals who changed their religion or lost their caste?
(a) The Hindu Marriage Act (1955)
(b) The Caste Disabilities Removal Act (1850)
(c) The Untouchability Offences Act (1955)
(d) The Pre-natal Diagnostic Techniques Act (1994)

Ans :

(b) The Caste Disabilities Removal Act (1850)
The Caste Disabilities Removal Act (1850) was enacted due to high religious conversion rates during the British period. It ensured that no law or usage could inflict forfeiture of property rights or impair inheritance simply because a person renounced their religion or was deprived of their caste communion.

17. Which of the following is NOT true regarding the causes and forms of prejudice?
(a) Prejudice can be caused by organised misinformation spread through media.
(b) Ethnocentrism involves treating one's own group as the centre of all social activity and evaluating others by its standards.
(c) Xenophobia is an inclusive social order accommodating multiple ethnic groups equally.

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42. Which of the following statements about Race and Ethnicity are correct?
(P) Race is a biological concept united by heredity and genetic strains.
(Q) Ethnicity solely implies an objective, verifiable blood relationship among members.
(R) Scientific consensus proves that hair texture and cephalic index determine a person's intelligence.
(S) Both race and ethnicity can be manipulated as social constructs to create prejudice and justify domination.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (P) and (S)
(d) Only (R) and (S)

Ans :

(c) Only (P) and (S)
Statement (P) is correct as race deals with physical/genetic heredity. Statement (S) is correct because both concepts are often socially constructed and manipulated to justify prejudice and dominance. Statement (Q) is incorrect because ethnicity often relies on a 'subjective belief' in common descent. Statement (R) is incorrect as science rejects biological determinism of intelligence.

43. Which of the following statements about gender and women's occupation are correct?
(P) Sex is a biological distinction, whereas gender is a social construct that ranks men and women hierarchically.
(Q) The statistical invisibility of women's work occurs because their extensive labour in agriculture and at home is usually unpaid.
(R) Industrialization completely eradicated patriarchy and immediately offered women equal pay in all sectors.
(S) Proponents of gender equality reject the policy of "comparable worth".
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (P) and (S)

Ans :

(a) Only (P) and (Q)
Statement (P) accurately differentiates biological sex from sociological gender. Statement (Q) is correct as women's unpaid domestic and agricultural labour remains unenumerated and statistically invisible. Statement (R) is false because patriarchy persists despite industrialization. Statement (S) is false as proponents of gender equality strongly advocate for "comparable worth."

44. Which of the following statements about constitutional measures regarding women are correct?
(P) The Hindu Marriage Act (1955) recognised monogamy as the type of marriage to be followed.
(Q) The Hindu Succession Act (1956) was amended in 2005 to include agricultural lands for women's inheritance.
(R) The Criminal Amendment Bill 2013 completely removed stalking and acid attacks from the penal code.
(S) Under the Dowry Prohibition Act (1961), demanding dowry is considered a non-cognizable and bailable offence.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (P) and (S)

Ans :

(a) Only (P) and (Q)
Statement (P) is true as the Hindu Marriage Act 1955 established legal monogamy. Statement (Q) is true as the 2005 amendment granted women inheritance rights over agricultural land. Statement (R) is false because the 2013 Bill instituted stricter punishments for stalking and acid attacks. Statement (S) is false because dowry offences are cognizable and non-bailable.

45. Which of the following statements about the Mandal Commission are correct?
(P) It was the second backward classes commission appointed in 1979.
(Q) It considered complete lack of internet access as a primary criterion for backwardness.
(R) It recommended 27% reservation of jobs for the Other Backward Classes (OBCs).
(S) It enlisted exactly 500 castes entitled to this reservation.
(a) Only (P) and (Q)
(b) Only (P) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(b) Only (P) and (R)

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workers who were dispossessed of economic power and relied solely on selling their labour.

38. A family is desperately hoping for a male heir. Upon discovering through an illegal medical test that the pregnant daughter-in-law is carrying a female child, the family coerces her into selectively terminating the pregnancy, viewing the unborn girl as a future financial liability and a burden.
Which of the following terms best describes the illegal practice occurring above?
(a) Genetic mutation
(b) Female foeticide
(c) Affirmative action
(d) Ethnic cleansing

Ans :

(b) Female foeticide
The scenario describes female foeticide, the selective elimination of female embryos or foetuses after pre-natal sex determination. This horrific practice stems from patriarchal beliefs that consider daughters a social and financial burden, directly violating a woman's fundamental right to life.

39. During state elections, a political leader delivers fiery speeches appealing exclusively to his own community. He promises them dedicated government jobs and educational quotas if elected, intentionally stirring up resentment against other communities. Consequently, voters completely ignore the candidate's actual qualifications and vote purely based on their traditional community allegiance.
Identify the phenomenon driving this electoral behaviour.
(a) Secularization
(b) Politicization of caste
(c) Industrialisation
(d) Genetic drift

Ans :

(b) Politicization of caste
The scenario illustrates the politicization of caste. In modern democracies, political leaders often manipulate caste identities to build vote banks. By exploiting caste grievances and promising reservations or benefits, they ensure that traditional caste loyalties dominate over merit and secular issues, sustaining caste divisions in a modern format.

40. In an urban Indian factory, the workers utilise the latest, highly advanced, computerised weaving machines imported from Europe. However, once a year during the festival of Dasera, the entire factory halts production to clean the machines, decorate them with flower garlands, and venerate them with incense and vermilion.
Which of the following concepts is best illustrated by the workers' actions?
(a) Complete eradication of ethnic boundaries.
(b) The discrete nature of Westernization coexisting with traditional rituals.
(c) The biological transition of sex into gender.
(d) The transition from a class society to a rank society.

Ans :

(b) The discrete nature of Westernization coexisting with traditional rituals.
The scenario demonstrates that Westernization (adopting modern technology) and traditional beliefs can remain "discrete" and coexist. Accepting Western technological values does not necessarily eradicate a culture in its entirety. The workers use modern computerised machines but continue the traditional, ritualistic practice of venerating their tools during Dasera.

41. Which of the following statements about the features of the caste system in India are correct?
(P) Caste membership is based on the principle of birth and inheritance.
(Q) Inter-caste marriage is widely encouraged to build social cohesion.
(R) The gradation of castes is deeply rooted in the notion of ritual purity and pollution.
(S) Castes are individualistic and encourage high competitive mobility among members.
(a) Only (P) and (Q)
(b) Only (P) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(b) Only (P) and (R)
Statement (P) is correct because caste is hereditary and ascribed by birth. Statement (R) is correct as the system operates on strict notions of ritual purity and pollution. Statements (Q) and (S) are incorrect because inter-caste marriage is strictly prohibited, and castes rely on mutual interdependence rather than individualistic competition.

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Ans :

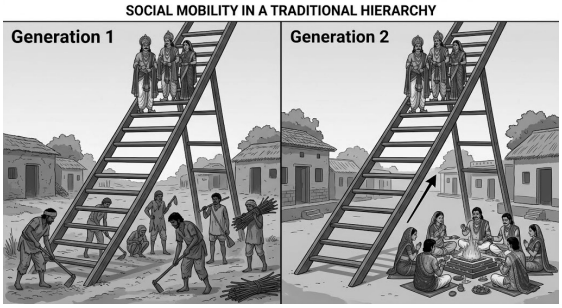
(a) Both A and R are true, and R is the correct explanation of A.
Both Assertion and Reason are true, and the Reason correctly explains the Assertion. Women's extensive contributions at home and in the unorganized sector lack financial remuneration. Because this labour is unpaid, it becomes statistically invisible and falls outside the economic definition of work, resulting in a lack of prestige and social recognition.

50. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Despite strict progressive legislations like the Dowry Prohibition Act, the practice of dowry continues to persist in society.
Reason (R): Social prejudices, patriarchal familial ideologies, and legal loopholes often help the accused escape justice, causing reluctance among victims to take legal action.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
Both Assertion and Reason are true. The Reason provides the correct explanation for the Assertion. While laws exist to prohibit dowry, the deep-rooted patriarchal mindset, social stigma attached to broken marriages, and complex legal technicalities make implementation difficult. Consequently, the social evil persists despite legislative efforts to eradicate it.

51. Analyse the image given below and answer the question that follows:



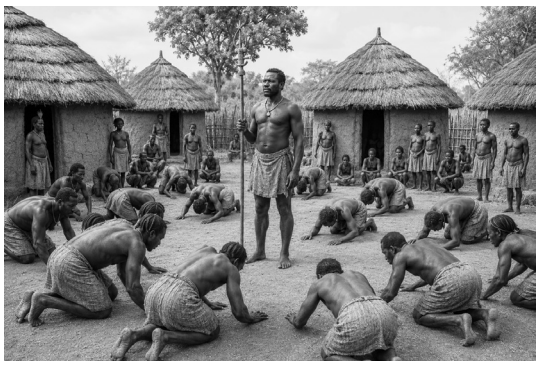
The visual represents a specific process of social mobility observed in the Indian caste system, as conceptualized by M.N. Srinivas. Which sociological reality does this process primarily illustrate?
(a) The complete dismantling of the traditional caste hierarchy and the establishment of a classless society.
(b) A structural transformation that successfully eliminates the ideological foundation of ritual purity.
(c) A positional change for a specific group within the hierarchy without altering the overall system.
(d) A government-mandated redistribution of economic resources leading to egalitarian rural communities.

NODIA

Ans :

(c) A positional change for a specific group within the hierarchy without altering the overall system.
Sanskritization, as observed by M.N. Srinivas, ensures positional change for a specific group within the caste hierarchy but never establishes any structural change in the system itself. The upwardly mobile caste adopts the customs of higher castes, yet the overarching framework of caste inequality, hierarchy, and traditional stratification remains entirely intact.

52. Examine the illustration below and answer the question:



The community structure depicted in the illustration highlights a specific type of social stratification based on anthropological distinctions. Which of the following statements best describes the sociological characteristics of the society shown?
(a) It is a class society where social boundaries are maintained through accumulation of

Which consciously created doctrine is being utilized to dominate this group?

Ans :

Racism

105. Study the following scenario and answer the question:
In a rural hamlet in Haryana, a local dispute over land boundaries between two families breaks out. Instead of approaching the police, the matter is brought before a traditional council of elders from the dominant upper-caste, who dictate the settlement and penalize the lower-caste family.
Which fundamental feature of the caste system is illustrated by this council's power?

Ans :

Authority

106. Read the passage given below and answer:
A political analyst argues that wealthy individuals belonging to marginalized categories should no longer receive quota benefits. Instead, he suggests that only first-generation beneficiaries should be prioritized, and income must be given more importance to make the policy rational.
Whose specific recommendations regarding reservation policy align with this analyst's view?

Ans :

B.S. Bhargava and Avinash Samal

107. Read the extract below carefully.
A community of South Asian immigrants residing in London establishes a strong collective identity by constructing religious community centres and organising large-scale public festivals celebrating their faith. This self-definition, derived primarily from their shared religious practices, helps them navigate social challenges in the new country.
Whose listed features of ethnic identity emphasize this form of public articulation?

Ans :

Modood

108. Study the following scenario and answer the question:
A sociologist studies a neighbourhood in Delhi where all the residents are wealthy merchants. They share similar occupational backgrounds, send their children to the same elite international schools, and hold identical attitudes towards luxury and investments.
Which scholar defined this type of group sharing common descent, wealth, and similar modes of life as a social class?

Ans :

Ginsberg

109. Read the passage given below and answer:
Rahul, a young college student, feels immense pressure to prove his toughness to his peers by participating in reckless street racing and heavy binge drinking. This chronic need to assert his dominance and competitiveness eventually leads to a severe stress-related illness and social isolation.
What sociological concept regarding male gender expectations causes these high-risk behaviours?

Ans :

Masculinity

110. Read the extract below carefully.
A physical anthropologist is measuring the cranial dimensions of skeletal remains found at an ancient archaeological site. She carefully calculates the ratio of the length of the head to its breadth to compare it with modern generations, noting that this specific metric is largely unaffected by the environment.
Which biological classification criterion is she utilizing?

Ans :

Cephalic Index

111. Study the following scenario and answer the question:
A forensic expert is examining the physical traits of a historical population to trace their hereditary lines. She notes that the hair of the subjects is distinctly wavy, an attribute that is unaffected by climate, age, or nourishment, helping her identify their Caucasian roots.
Which specific racial identification mark is she relying on?

Ans :

Texture of the hair

112. Read the passage given below and answer:
Two close friends, Amit and Rohan, decide to get married. Amit easily marries a woman from a different income background without facing community backlash. However, Rohan faces severe social consequences and a family boycott

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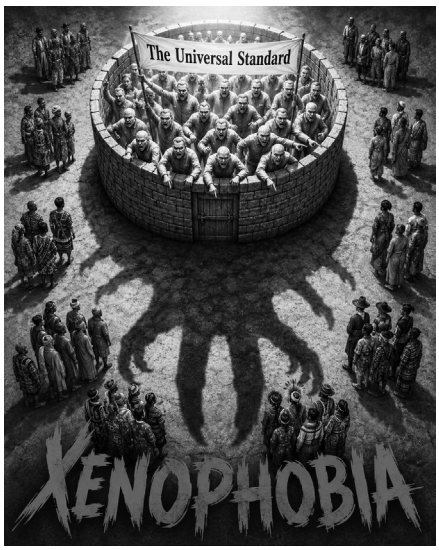
(d) Genetic drift and natural selection have completely eliminated all physical variations among modern human populations.

Ans :

(a) Race is a biologically invalid social construct, as all humans share a single ancestry and genetic heritage.
The visual contrasts outdated racist pseudoscience with the modern UNESCO consensus that all humans belong to a single species, Homo sapiens. Sociologically and scientifically, race is understood as a human classification conceived and promoted by society rather than a valid biological concept determining intelligence, ability, or cultural superiority.

55. Based on the symbolic awareness graphic given below, answer the following question:



The image illustrates a sociological progression where strong in-group favoritism escalates into the active rejection of outsiders. Which sociological concept best explains the initial perceptual conditioning that considers one's own group as the center of all social activity?

(a) Cultural assimilation, wherein the dominant group peacefully absorbs smaller communities into its own traditions.
(b) Modernization, which encourages the unbiased acceptance of multiple cultural groups to foster economic development.
(c) Social mobility, which allows marginalized ethnic groups to shift their geographical space to acquire better privileges.
(d) Ethnocentrism, which involves judging other groups by the standards of one's own and viewing them as inferior.

Ans :

(d) Ethnocentrism, which involves judging other groups by the standards of one's own and viewing them as inferior.
Ethnocentrism makes a group view its own traits as the universal standard while considering others as inferior or irrelevant. This perceptual conditioning draws rigid boundaries between the 'in-group' and 'outsiders'. If left unchecked, ethnocentric tendencies frequently escalate into xenophobia, resulting in the fear, marginalization, or destruction of other groups.

ONE MARK QUESTIONS

56. Identify the sociologist who formulated the five characteristics of social stratification, including its ubiquitous and consequential nature.

Ans :

Melvin M. Tumin

NODIA

57. How many major social processes are generally identified to shape and maintain the stratified order of a society?

Ans :

Four

58. According to Morton Fried, which type of society adjusts prestigious positions to fit the exact number of qualified candidates without social stratification?

Ans :

Egalitarian society

59. What is the fundamental basis of Karl Marx's division of society into the capitalist and proletariat classes?

Ans :

Relationship to the ownership of the means of production

60. Which specific caste community in India traditionally lost a source of free hides and food in a vain attempt to escape their unclean status?

Ans :

Kamars

with the rest of the villagers. Furthermore, the upper-caste hosts refuse to consume any food prepared by these specific individuals, citing notions of ritual purity.
Which fundamental feature of the Indian caste system is being enforced here?

Ans :

Taboo

90. Study the following scenario and answer the question:
A government surveyor assessing a village in Bihar notes that over 25% of the households are living in kutcha houses and more than half of the families have to travel beyond 500 metres to fetch drinking water. These observations are officially recorded to determine the social and educational backwardness of the local population.
Which specific commission established these numerical criteria for backwardness?

Ans :

Mandal Commission

91. Read the passage given below and answer:
Despite laws existing since 1961, Shalini's in-laws continuously harass her to bring a scooter and a television from her parents' house months after her wedding. When she fails to comply due to financial constraints, they subject her to severe emotional and physical cruelty.
Which specific legislation was originally enacted to punish such material demands during or after marriage?

Ans :

Dowry Prohibition Act

92. Read the extract below carefully.
The members of a lower-tier agricultural group in Madhya Pradesh collectively give up meat consumption and begin wearing the sacred thread, mimicking local landlords. Over two generations, their immediate neighbours start respecting them more, though their actual placement within the broader structural hierarchy of the state remains unchanged.
What specific type of mobility does this process ensure for the local group?

Ans :

Positional change

93. Study the following scenario and answer the question:
Human populations living near the equator over thousands of years developed darker pigmentation as their genes produced variations with higher survival value against intense solar radiation. This adaptation allowed them to establish themselves successfully in tropical environments.
Which biological process explaining racial differences is depicted here?

Ans :

Natural selection

94. Read the passage given below and answer:
A group of nomadic people migrated from Central Asia to an isolated region in the Americas. Over multiple generations in this new, segregated settlement, they gradually lost several of the original physical traits that once linked them to their ancestral lineage.
Which phenomenon regarding the classification of race is responsible for this loss of original traits?

Ans :

Genetic drift

95. Read the extract below carefully.
In an indigenous hunting-gathering tribe studied by sociologists, the physically stronger men are solely responsible for hunting large game. Meanwhile, the women, due to the necessities of bearing and nursing children, are strictly assigned home-centred tasks like cooking.
Whose global research findings on preindustrial societies parallel this division of labour?

Ans :

George Murdock

96. Study the following scenario and answer the question:
Sarita spends ten hours a day tending to her family's small agricultural plot in rural Rajasthan, caring for the livestock, and managing the household. Because she does not receive a formal wage for these exhaustive daily activities, official economic census records do not count her as part of the workforce.
Identify the systemic issue regarding women's work described in this scenario.

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77. Which constitutional act abolished all caste restrictions as a necessary requirement for a valid union between a male and a female?

Ans :

The Hindu Marriage Act of 1955

78. Identify the concept coined by William Graham Sumner to describe a group behaviour that makes one's own group the central standard.

Ans :

Ethnocentrism

79. Briefly explain the Mitakshara system with reference to women's property rights prior to legal amendments.

Ans :

A joint family system that retained co-parcenary, historically excluding women from inheriting joint family property.

80. Which committee's report formed the basis for enacting the Criminal Amendment Bill 2013 regarding severe crimes against women?

Ans :

J.S. Verma committee

81. State the specific period of maintenance limited for a divorced Muslim wife under traditional provisions before delivery.

Ans :

Iddat

82. Which 1994 legislation was enacted to prohibit the misuse of sonography for detecting the gender of a foetus?

Ans :

Pre-natal Diagnostic Techniques Act

83. Which section of the Indian Penal Code, along with 304 B, was inserted to strengthen existing laws against the evil of dowry?

Ans :

Section 498 A

84. Mention the term used to describe the ideological basis of patriarchy which dictates that one sex is innately superior.

Ans :

Sexism

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85. Identify the anthropologist who demonstrated through groundbreaking cultural research that 'masculine' and 'feminine' traits are developed by society.

Ans :

Margaret Mead

86. Read the extract below carefully.
"In a traditional tribal community in the Pacific, members must bend low whenever their hereditary chief is standing. If the chief sits, the commoners are required to crawl. Despite this extreme difference in status and prestige, the chief does not possess significantly more economic wealth than the villagers."
Based on anthropological classifications of societies, which type of society is described here?

Ans :

Rank society

87. Study the following scenario and answer the question:
A modern software company in Bangalore promotes its employees strictly based on their coding abilities, problem-solving efforts, and project outcomes. Social background, family lineage, and inherited wealth play no role in an individual's career advancement within this corporate structure.
Identify the specific form of industrial stratification illustrated here.

Ans :

Meritocracy

88. Read the passage given below and answer:
An elder in a rural temple explains to a gathering that a person's birth into a specific social stratum is the direct reward for faithfully performing their religious duties in a previous life. He emphasizes that living righteously ensures a higher placement in the next cycle of rebirth.
Which specific doctrine explaining the origin of caste is highlighted in this discourse?

Ans :

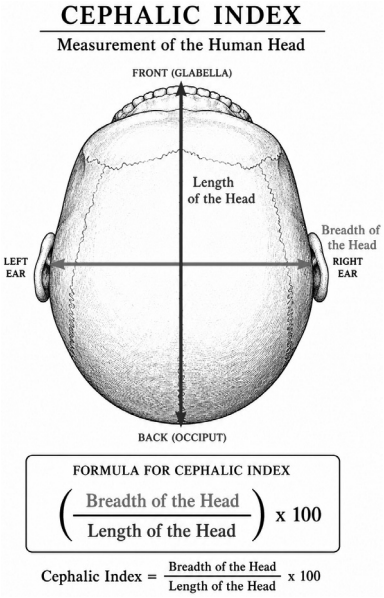
Dharma theory

89. Read the extract below carefully.
During a community feast in a remote village in Uttar Pradesh, certain individuals are strictly forbidden from sharing the drinking water pond

Ans :

Egalitarian society.

122. Carefully analyse the schematic representation given below.

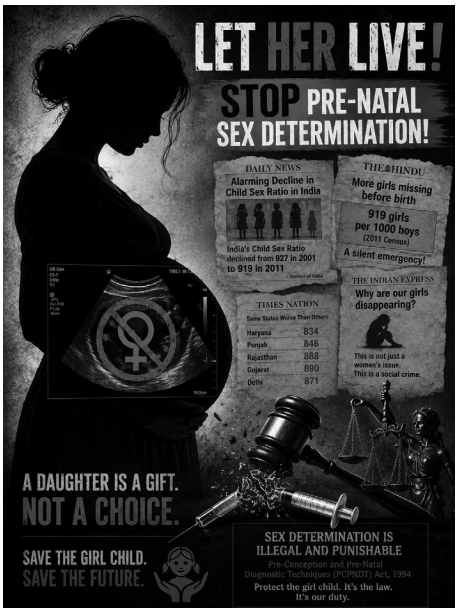

CEPHALIC INDEX
Measurement of the Human Head
FRONT (GLABELLA)
Length of the Head
Breadth of the Head
LEFT EAR
RIGHT EAR
BACK (OCCIPUT)
FORMULA FOR CEPHALIC INDEX
(Breadth of the Head / Length of the Head) x 100
Cephalic Index = Breadth of the Head / Length of the Head x 100

Which specific biological criterion used for the classification of race is illustrated by the measurement formula in the diagram?

Ans :

Cephalic Index.

123. Study the social awareness graphic below and answer the question.

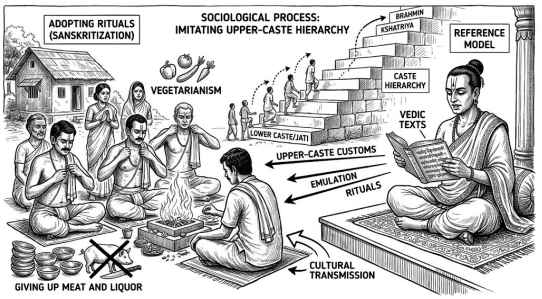

LET HER LIVE!
STOP PRE-NATAL SEX DETERMINATION!
DAILY NEWS
Alarming Decline in Child Sex Ratio in India
India's Child Sex Ratio declined from 927 in 2001 to 919 in 2011
THE HINDU
More girls missing before birth
919 girls per 1000 boys (2011 Census)
A silent emergency?
THE INDIAN EXPRESS
Why are our girls disappearing?
This is not just a women's issue. This is a social crime.
TIMES NATION
Some States Worse Than Others
Haryana 834
Punjab 846
Rajasthan 888
Gujarat 890
Delhi 871
A DAUGHTER IS A GIFT.
NOT A CHOICE.
SAVE THE GIRL CHILD.
SAVE THE FUTURE.
SEX DETERMINATION IS ILLEGAL AND PUNISHABLE
Pre-Conception and Pre-Natal Diagnostic Techniques (PCPNDT) Act, 1994
Protect the girl child. It's the law.
It's our duty.

Which extreme form of violence against women, driven by the misuse of pre-natal sex determination, is this poster campaigning against?

Ans :

Female foeticide.

124. Examine the illustrated scene carefully and answer the question.

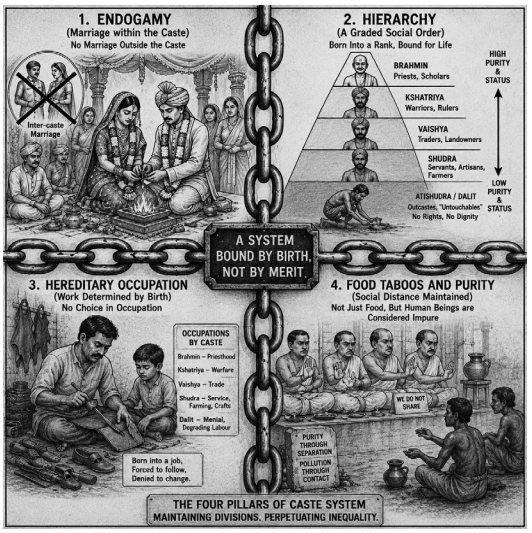


Identify the sociological process illustrated in the sketch where a lower caste changes its customs and rituals in the direction of a higher caste to attain upward mobility.

Ans :

Sanskritisation.

125. Look at the composite graphic below and answer the question.



Which specific system of social stratification is characterized by the combination of endogamy, hierarchy, hereditary occupation, and food taboos shown in the collage?

Ans :

The caste system.

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Ans :

Statistical invisibility

97. Read the passage given below and answer:
A national labour union in Australia advocates that hospital nurses and construction mechanics should receive equal baseline salaries. The union argues that despite being historically gendered professions, both jobs require an identical level of technical skill, intensive training, and daily responsibility.
Which specific policy of gender equality is the union proposing?

Ans :

Comparable worth

98. Read the extract below carefully.
Priya, a successful bank manager in Mumbai, recently had a child and decided to request a transfer to a smaller branch closer to her home. She willingly accepted a slight pay cut and stepped down from a fast-paced executive track to ensure she could balance her corporate duties with her new parenting responsibilities.
Which socio-economic challenge is Priya attempting to minimize?

Ans :

Role strain

99. Study the following scenario and answer the question:
Following the death of her father, Mary, a resident of a minority community in southern India, files a legal claim for her share of the ancestral wealth. The local court grants her only one-quarter of the share allotted to her brother, capping her maximum inheritance at exactly Rs. 5000.
Which specific regional legislative act dictates this discriminatory property distribution?

Ans :

Travancore Christian Succession Act

100. Read the passage given below and answer:
Ramesh persistently follows his female colleague, repeatedly attempting to contact her despite her clear disinterest. He covertly monitors her daily commute and social media activity, causing her severe mental distress and a constant fear for her personal safety.
Under the Criminal Amendment Bill 2013, which specific offence has Ramesh committed?

Ans :

Stalking

101. Read the extract below carefully.
After moving into her marital home, Sunita faces constant verbal abuse and is completely denied access to any household finances by her husband. Whenever she attempts to seek outside employment, she is emotionally blackmailed and threatened with being thrown out of the house.
Which legal framework from 2005 is designed to protect victims in this exact situation?

Ans :

Protection of Women from Domestic Violence Act

102. Study the following scenario and answer the question:
A sudden influx of economic migrants into a European city leads to widespread panic among the native residents. The locals begin to aggressively avoid the newcomers based on their different language, eventually organizing hostile rallies that advocate for the mass deportation of these "foreign threats."
Which social attitude is driving this destructive community behaviour?

Ans :

Xenophobia

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103. Read the passage given below and answer:
In a multi-cultural nation, two distinct linguistic groups violently clash over access to a newly discovered mineral resource in their shared border region. The political elites from both sides manipulate their community's fears, transforming a territorial dispute into full-scale warfare over identity and survival.
What term best describes this form of group struggle?

Ans :

Ethnic conflict

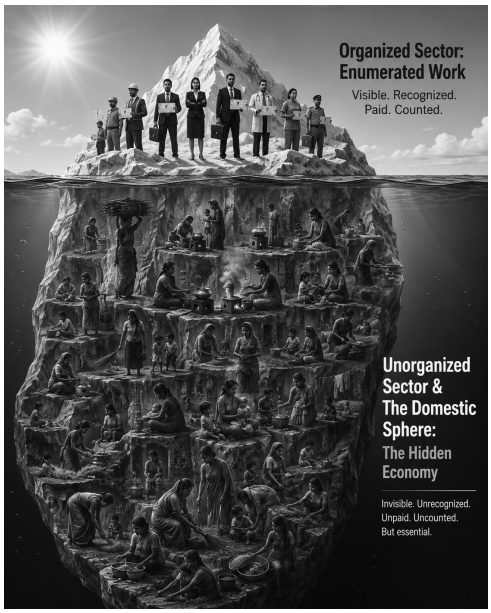
104. Read the extract below carefully.
During a historical era of colonial expansion, an imperial government enacts a policy systematically removing indigenous populations from fertile lands. The authorities justify these atrocities by claiming the indigenous people do not match their idealized "master type" and are biologically destined to be ruled by superior colonisers.

wealth and capital.
(b) It is an egalitarian society where prestige is equal for everyone and no leaders are permitted to exist.
(c) It is a pure meritocracy where the chief earns his position solely through individual effort and intellect.
(d) It is a rank society where members have unequal access to prestige but relatively equal economic resources.

Ans :

(d) It is a rank society where members have unequal access to prestige but relatively equal economic resources.
The image depicts a rank society where individuals experience significantly unequal access to prestige or status, evident by commoners crawling before the chief. However, unlike class societies, rank societies do not feature significantly unequal access to economic resources or power, meaning the chief shares the same material conditions as the commoners.

53. Study the social awareness visual given below and respond:

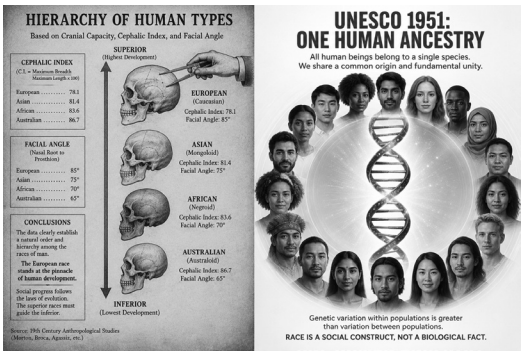

Organized Sector: Enumerated Work
Visible. Recognized. Paid. Counted.
Unorganized Sector & The Domestic Sphere: The Hidden Economy
Invisible. Unrecognized. Unpaid. Uncounted. But essential.

The infographic uses an iceberg metaphor to depict the economic participation of different genders in a modern economy. What sociological phenomenon regarding gender and occupation does the underwater portion of the iceberg specifically highlight?
(a) The biological differences that naturally restrict women to indoor, home-centred tasks across preindustrial societies.
(b) The statistical invisibility of women's unremunerated labor in domestic and unorganized agricultural sectors.
(c) The successful implementation of comparable worth policies that ensure equal pay for household responsibilities.
(d) The increasing dominance of female entrepreneurs in small-scale industries and corporate leadership roles.

Ans :

(b) The statistical invisibility of women's unremunerated labor in domestic and unorganized agricultural sectors.
The iceberg perfectly visualises the statistical invisibility of women's work. While formal employment is recorded above the surface, a massive portion of women's economic contribution remains hidden and unenumerated below. Women routinely engage in unpaid domestic chores and unorganized agricultural labor, pushing their immense daily contributions completely outside the official definition of work.

54. Observe the diagrammatic representation below and answer:



The visual contrasts a historical approach to human categorization with a modern scientific consensus. Based on the chapter's discussion of race and racism, which of the following represents the core sociological conclusion supported by the right side of the image?
(a) Race is a biologically invalid social construct, as all humans share a single ancestry and genetic heritage.
(b) The physical differences among human beings establish a natural, genetically predetermined hierarchy of distinct species.
(c) Racial differences are permanent biological realities that dictate the cultural and intellectual capacities of various groups.

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when he attempts to marry a woman from a different hereditary social group.
Which system strictly prohibits Rohan's inter-group marriage?

Ans :

Caste system

113. Read the extract below carefully.
A municipal worker in Chennai is denied entry into a local temple and prevented from drawing water from the public tap because of his traditional occupation involving sweeping.
To seek justice against this discriminatory exclusion from public spaces, which specific 1955 legislation can he invoke?

Ans :

The Untouchability Offences Act

114. Study the following scenario and answer the question:
A family in rural Punjab heavily pressures a pregnant mother to undergo an illegal ultrasound to determine the sex of her unborn child, intending to terminate the pregnancy if it is a girl. This societal preference for male heirs severely skews the demographic sex ratio of the region.
Which specific term refers to this extreme form of violence eliminating the girl child before birth?

Ans :

Female foeticide

115. Read the passage given below and answer:
In a rapidly developing urban economy, the daughter of a low-paid factory worker utilizes government scholarships to earn an engineering degree. She secures a high-paying executive job and completely changes her socio-economic identity, moving freely across social boundaries based purely on her aptitude and effort.
What type of stratification system permits this upward mobility?

Ans :

Open class society

116. Analyse the relationship between the first pair and complete the analogy.
Subjective belief in common descent : Max Weber :: Civil relationships forged through democratic participation : _____

Ans :

Geertz

117. Analyse the relationship between the first pair and complete the analogy.
Class grouping reflecting politico-economic reality : Karl Marx :: Social class as a portion of community marked off by status : _____

Ans :

MacIver

118. Analyse the relationship between the first pair and complete the analogy.
Inherited caste identity by birth : Gotrika :: Achieved qualities irrespective of background : _____

Ans :

Namika

119. Analyse the relationship between the first pair and complete the analogy.
Japanese lower caste group : Burakumin :: Shorter agricultural caste of Rwanda : _____

Ans :

Hutu

120. Analyse the relationship between the first pair and complete the analogy.
Biological and zoological concept : Race :: Social and cultural identity : _____

Ans :

Ethnicity

121. Observe the ethnographic photograph below and answer the question.

Identify the specific type of society depicted in the image where prestige and economic resources are equally shared without a central leader.

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61. State the term currently used in Japan for the hereditary, endogamous lower-status group formerly known by the pejorative term 'Eta'.

Ans :

Burakumin

62. State briefly the main assertion of the Political Theory of caste origin proposed by Dr. Ghurye.

Ans :

Caste was created and maintained by upper classes to subjugate the rest of society manipulatively.

63. Which special power of the soul did J.H. Hutton associate with the ancestral punishment that led to occupational restrictions?

Ans :

'Mana'

64. According to H. Risley's Racial Theory, what were the primary determining factors of superiority during the initial clash of cultures?

Ans :

The strength and fair complexion of the Aryans

65. Identify the scholar who traced the origin of caste to the inter-mixing of pro-Dravidian and Proto-Mediterranean races forming three 'Varnas'.

Ans :

D.N. Majumdar

66. Give the name of the ordinary rule of exogamy among Hindus forbidding marriage between persons sharing a common ancestor within six generations.

Ans :

'Sapinda' rule

67. In which year was the first Backward Classes Commission appointed under the chairmanship of Kakasaheb Kalelkar?

Ans :

1953

68. Mention one specific constitutional article that the government considered seriously when appointing the second backward classes commission in 1979.

Ans :

Article 15 (or Article 16)

69. Name the specific type of social mobility that M.N. Srinivas claims remains basic at the 'jati' level, as familial mobility lacks public recognition.

Ans :

Corporate mobility

70. Which community in Karnataka did M.N. Srinivas study to conceptualize the upward mobility process initially termed 'Brahminisation'?

Ans :

The Coorgs

71. Identify the 1850 legislation that protected the civil inheritance rights of individuals who changed their religion or lost their caste.

Ans :

Caste Disabilities Removal Act

72. Which constitutional amendment act recently restored the power of the states to prepare their own OBC lists?

Ans :

105th Amendment Act

73. What physical metric is expressed as the percentage relation of the breadth and length of a person's nose?

Ans :

Nasal Index

74. Which racial identification criterion specifically measures the degree of protrusion of the jaws?

Ans :

Prognathism

75. Name the nineteenth-century ideology preached by Herbert Spencer that justified European domination based on supposed racial superiority.

Ans :

Social Darwinism

76. What is meant by the Greek term 'ethnos', which forms the root of the word ethnicity?

Ans :

A nation conceived as a unity of persons with common ancestry

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FOUR MARKS QUESTIONS

126. Enumerate any four characteristics of social stratification as proposed by Melvin M. Tumin.

Ans :

Melvin M. Tumin outlined several defining characteristics that explain the nature of social stratification in human society.

1. Social stratification is fundamentally a social phenomenon because it does not simply reflect biologically derived individual differences, but is a distinct trait formulated by complex norms and cultural values.
2. It is a universal reality found in all human societies across the globe, meaning that no society is completely egalitarian, although the specific nature and extent of stratification may vary.
3. The system of stratification takes profoundly different forms in various geographical contexts, such as the rigid caste system in India or the relatively open economic class system prevalent in western nations.
4. It is highly consequential for human existence because the most essential things and resources in life are not distributed equally, which inevitably leads to the continued growth of a stratified order.

127. Discuss any four essential features of a class society.

Ans :

Class societies represent a specific system of stratification that allows for distinct economic and social dynamics among individuals.

1. In open class societies, individuals possess the distinct opportunity to change their socioeconomic class identities by effectively utilizing their personal abilities and talents, meaning membership is not permanently determined by birth.
2. Class boundaries are actively maintained by members who develop a strong class consciousness, maintaining social distance from other classes while continually attempting to elevate their own social identity for better prospects.
3. The boundaries between different classes are frequently reinforced by established customs, traditions, and the enactment of specific legal frameworks that tend to protect property and favour the upper-middle classes.
4. Class societies theoretically offer robust opportunities for people to acquire equal political rights, equal standing before the law, and individual freedom in making independent marital and occupational choices based on merit.

128. Analyse any four features of the caste system in India.

Ans :

The Indian caste system is a unique form of social stratification characterized by rigid traditional principles and social boundaries.

1. Endogamy is strictly enforced, meaning a person born into a specific caste remains a member for life and is socially forbidden to marry anyone outside their own designated hereditary caste group.
2. The system is organized on the strict principle of hierarchy, where Brahmins are traditionally placed at the superiormost position of the social ladder, and all other castes are completely subordinated to them.
3. Every caste is culturally associated with specific hereditary occupations defined by traditional religious texts, making it highly difficult for individuals to pursue alternative professions regardless of their personal talents or aptitudes.
4. Higher caste authorities impose severe taboos and restrictions on the lower castes, particularly concerning the sharing of food and drinking water, thereby maintaining an impassable psychological barrier based on ritual purity.

129. State and explain any four suggestions given by B.S. Bhargava and Avinash Samal to improve the policy of reservation.

Ans :

B.S. Bhargava and Avinash Samal proposed specific measures to make the Indian reservation system more rational, scientific, and effective.

1. They strongly suggested that an individual's financial income should be given significantly more importance in determining their actual backwardness, rather than relying exclusively on the traditional caste to which they belong.
2. Affluent individuals who currently belong to the Scheduled Castes and Scheduled Tribes

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pressured parents to initiate legal action, combined with pervasive social prejudices, entirely defeats the progressive and protective purpose of this important legislation.

149. "Considering the recommendations of J.S. Verma committee Report... the Criminal Amendment Bill 2013 was enacted."
(i) Explain the legal provision regarding Stalking under this Act.
(ii) Describe the legal provision regarding Acid attacks under this Act.

Ans :

(i) 1. Stalking is strictly defined as an offence where a man persistently watches or spies on a woman in a menacing manner that directly results in a severe fear of violence or profound mental distress.
2. Any man deliberately committing this severe psychological offence becomes immediately liable for strict imprisonment up to 3 years for the first conviction, and potentially up to 5 years for any subsequent repeated offences.

(ii) 1. The horrific crime of executing an acid attack has been explicitly included within the strict boundaries of this comprehensive law to aggressively combat brutal forms of masculine violence against innocent women.
2. The specialized legal provision now firmly dictates a maximum, non-negotiable punishment extending up to 10 years of rigorous imprisonment along with a heavy financial fine for perpetrators convicted of throwing destructive acid.

150. "Ethnic conflict implies the conflict between two or more ethnic groups in which the objective of at least one such group is to protect their ethnic identity."
(i) Identify two major causes that trigger ethnic conflicts in a society.
(ii) Highlight two severe consequences of such conflicts on the affected populations.

Ans :

(i) 1. Extreme economic problems, including severe national stagnation, sudden financial depression, and highly unpredictable changes in economic policies, directly create deep-seated frustration and immense insecurity among fiercely competing ethnic groups.
2. Dominant political elites aggressively mobilize vulnerable ethnic groups by falsely convincing them that their unique cultural identity and shared ancestral heritage are under imminent existential threat from rival minority populations.

(ii) 1. These catastrophic conflicts are inevitably accompanied by horrific interpersonal violence, brutal regional warfare, massive loss of fundamental human rights, and highly unstable economic conditions that physically devastate entire local communities.
2. Social constructivists deeply explain that these conflicts frequently result in tremendous humanitarian atrocities, directly causing massive loss of civilian lives, widespread homelessness, severe refugee crises, and brutal attempts at systematic ethnic cleansing.

151. "In an early account of ethnicity, Max Weber proposed that, 'We shall call ethnic groups those human groups that entertain a subjective belief in their common descent...'"
(i) Mention any two factors that form the basis of this subjective belief.
(ii) Explain how boundaries are maintained within an ethnic group.

Ans :

(i) 1. This subjective belief in common descent powerfully originates from deeply sharing highly similar historical experiences or incredibly traumatic collective memories related to foreign colonization and forced geographical migration.
2. The fundamental belief is also heavily influenced by the profound sharing of common physical features, deeply rooted linguistic patterns, and an intense emotional liking for specific traditional social customs and cultural practices.

(ii) 1. Ethnic group members deliberately maintain their rigid social boundaries by selectively choosing their associations strictly through direct biological lineage or through the continuous, generational process of intensive cultural assimilation and preservation.

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Ans :

Sex:

1. Sex is a strictly biological distinction that develops prior to birth, determined entirely at the chromosomal level based on whether a person's genetic set is biologically XX (female) or XY (male).
2. The physiological differences categorized under sex are natural, universal, and remain fundamentally the same across all human societies regardless of the specific geographical location, historical period, or prevailing cultural environment.

Gender:

1. Gender refers to the specific personal traits, expected roles, and social positions that members of a particular society actively attach to the biological realities of being born either female or male.
2. It operates as a complex dimension of social organization that involves establishing structural hierarchies, deliberately ranking men and women differently in terms of social power, economic wealth, and access to resources.

134. Compare Ethnocentrism and Xenophobia on any two bases.

Ans :

Ethnocentrism:

1. It is a specific group behaviour where members consider their own cultural identity as the ultimate standard, judging and differentiating all other social groups based exclusively on their own internal cultural criteria.
2. This phenomenon often manifests subtle forms of domination, where a powerful group patronizes smaller communities, pushing them to assimilate and thereby submerging their unique cultural identities into the dominant group's practices.

Xenophobia:

1. It represents an extreme, irrational fear or intense hatred of strangers and members of other groups, often originating from unchecked ethnocentric tendencies that deeply divide humanity along rigid cultural or physiological lines.
2. This aggressive tendency actively creates vast distances between different racial groups or nations, frequently leading to catastrophic global consequences such as systematic exploitation, widespread violence, warfare, mass killings, and horrific cultural genocide.

135. Discuss any two differences between the Class system and the Caste system.

Ans :

Class system:

1. Social inheritance does not definitively determine an individual's class; instead, personal ability, educational wisdom, and occupational knowledge serve as the primary determining factors for achieving upward social mobility and changing class identity.
2. It is a relatively secular and individualistic system that is completely unguided by any religious sanctions or traditional notions of ritual purity, allowing members immense freedom to choose their preferred marital partners.

Caste system:

1. Membership is strictly based on the rigid principles of birth and hereditary inheritance, making it virtually impossible for any individual to change their caste identity despite their personal inclinations, talents, or professional efficiency.
2. The entire system is deeply rooted in traditional religious sanctions and is strictly maintained by profound concepts of ritual purity and pollution, explicitly prohibiting any attempts at inter-caste marriage or occupational deviation.

136. "In simple terms one class owns the means of production... and the others do not have access to it."

— Karl Marx

List any four features of the class system based on the Marxist perspective.

Ans :

Based on Karl Marx's perspective, the class system features distinct dynamics driven by economic control.

1. Society is fundamentally divided into two distinct socio-economic classes solely defined by their direct relationship to the ownership of the fundamental means of production, such as land, technology, and industrial machines.
2. The powerful capitalist class, or bourgeoisie, aggressively maintains absolute control over economic resources and operates exclusively

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systematically subjugate the entire remaining population and permanently control the entire material property of the society.

155. "Generally, four social processes are identified to shape and maintain stratified order of the society..."
(i) Explain the processes of Differentiation and Ranking.
(ii) Explain the processes of Evaluation and Rewarding.

Ans :

(i) 1. Differentiation is the initial fundamental process where society actively identifies and categorizes complex populations based upon distinctly observable differences in their unique skills, individual intentions, physical abilities, and specific socio-economic achievements.
2. Ranking is the subsequent critical process where society categorically arranges these differentiated social groups into a remarkably rigid hierarchy, structurally assigning distinctly unequal levels of prestige and status to corresponding higher and lower roles.

(ii) 1. Evaluation involves society profoundly judging and heavily assessing the intrinsic cultural value of various social roles, firmly establishing the ideological belief that certain specialized occupations are inherently superior and more socially valuable than others.
2. Rewarding is the final consequential process where society highly disproportionately distributes immense essential advantages, aggressively granting the top-ranked hierarchical groups vastly unequal access to immense economic wealth, supreme political power, and extreme social prestige.

156. Ramesh firmly believes that his birth into a family of manual scavengers is a direct cosmic punishment for the sins he committed in his previous life. Consequently, he never attempts to change his profession, hoping his faithful service will grant him a higher status in his next birth.
(i) Identify and name the specific traditional theory of caste origin reflected in Ramesh's belief.
(ii) Explain the core philosophy of this theory as described in the chapter.

Ans :

(i) 1. The scenario directly reflects the traditional 'Karma' and 'Dharma' theory of caste origin, which is heavily supported by ancient religious Indian texts like the Manusmriti, Ramayana, and various Puranas.
2. Ramesh's complete acceptance of his suffering as a cosmic punishment for past sins and his desperate hope for a better future birth perfectly illustrate the intense psychological conditioning imposed by this specific traditional doctrine.

(ii) 1. The 'Karma' doctrine explicitly suggests that an individual is purposefully born into a particular social caste strictly as an unavoidable cosmic consequence of their specific moral contributions and physical work during their earlier life.
2. The 'Dharma' theory aggressively reinforces this by pointing out that a person who flawlessly performs their religiously mandated caste duties is immensely rewarded with an upper-caste placement in their next successive biological incarnation.

157. Sunita's in-laws continuously pressure her to visit an underground medical clinic. They want the doctor to perform a highly secretive ultrasound to check the gender of her unborn child, threatening to force an abortion if the scan reveals a girl.
(i) Identify and name the specific social crime and the relevant legal Act being violated here.
(ii) Discuss any two implications of this crime on society.

Ans :

(i) 1. The scenario describes the horrific social crime of intended female foeticide, which actively violates the strict provisions of the Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act passed in 1994.
2. Sunita's in-laws are aggressively attempting to illegally misuse advanced medical ultrasound technology strictly for the prohibited purpose of sex

NODIA

rapid development of inter-caste relations and dramatically broadened the social outlook of rural populations.
3. The vital necessity of modern employment actively forces individuals to continuously interact with diverse populations far beyond the traditional boundaries of their immediate families, native villages, or cities of ancestral origin.
4. There is a continually growing awareness among backward caste citizens regarding their fundamental constitutional rights and governmental benefits, actively transforming them into highly participatory members who openly challenge old patterns of dominance.

140. "Differences in hormones and slight differences in brain structure confer on the two sexes a tendency toward somewhat different motivations."
Evaluate the role of biology versus culture by discussing four points from Margaret Mead's research on gender.

Ans :

Margaret Mead's groundbreaking anthropological research critically evaluated the profound impact of culture over biology in shaping gender.
1. She conclusively explained that the specific concepts regarding 'masculine' and 'feminine' behavioural traits display dramatic and deeply significant differences when actively compared across varying preindustrial cultures and traditional global societies.
2. Mead argued that if gender roles possessed an absolute biological or hormonal connotation, the specific behavioural expectations for men and women would naturally remain exactly the same everywhere across the entire world.
3. Her findings firmly proved that gender roles are fundamentally developed, systematically nurtured, and aggressively enforced by the specific socio-cultural norms prevailing within a particular society rather than by physiological human biology.
4. She demonstrated that the social process of assigning dominant leadership roles to men and passive domestic duties to women is entirely a product of localized cultural conditioning and strict early childhood socialization.

141. "Race has been understood and defined from many aspects. This is mainly a biological term as it explains the traits of man in terms of physical features."
List any four biological criteria used to classify human races.

Ans :

Physical anthropologists rely on distinct, measurable biological traits to attempt the complex classification of human races.
1. Stature or bodily height is frequently measured, though it is highly influenced by environmental nutrition; no human race averages less than 4 feet 11 inches or significantly taller than 5 feet 10 inches.
2. The Cephalic Index reliably calculates the specific ratio of the head's length to its breadth, providing an accurate, environmentally immune metric that effectively differentiates broad national populations or specific tribal categories.
3. The Nasal Index meticulously measures the exact percentage relation between the breadth and length of a person's nose, distinguishing broad-nosed Negroids, narrow-nosed Caucasoids, and the generally medium-nosed populations of the Mongoloid race.
4. Hair texture serves as a potent hereditary identification mark, distinctly varying from wooly among Negroid populations to straight among Mongoloids and wavy among Caucasians, remaining completely uninfluenced by climate or individual nourishment.

142. "The prejudice has been consciously spread for some economic reasons, at times."
Evaluate the statement by discussing four economic advantages gained by dominant groups through prejudice.

Ans :

Dominant societal groups often deliberately weaponize prejudice to secure and maintain vast economic advantages over marginalized populations.
1. Historical prejudice successfully facilitated massive imperialist and colonial domination, allowing powerful European nations to highly organize their societies and ruthlessly extract maximum profit and structural benefit by actively subjugating entire global populations.
2. The powerful elites aggressively propagated

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as a unified group to promote their financial interests while completely blocking others from entering.

3. The working class, or proletariat, is entirely dispossessed of wealth and economic power, remaining completely at the mercy of the capitalist owners to secure their basic livelihood and essential survival needs.
4. The capitalists continuously exploit the proletariat for economic gain, which eventually compels the dispossessed workers to inevitably organize themselves and initiate collective political movements aimed at successfully capturing structural power.

137. "The pre-Aryan tribal people of India had an organised system of occupation based on division of society."

— J.H. Hutton

Explain any four elements of Hutton's theory regarding the origin of caste.

Ans :

J.H. Hutton proposed the Occupational Theory, linking the origins of the caste system to ancient tribal beliefs.

1. He discovered that pre-Aryan tribal populations possessed an organized, occupation-based division of society, where each specific social group residing in a village practiced a highly specialized traditional occupation like pottery or carpentry.
2. When ancient people began migrating and settling in completely different parts of the country, they strictly continued following their ancestral professions because adopting any new or unfamiliar occupation was considered a severe taboo.
3. Ancient tribal communities held a profound belief that abandoning one's ancestral occupation would inevitably incur the wrath and severe punishment of their ancestors, who possessed a mystical and powerful soul energy known as 'Mana'.
4. This intense, deep-seated fear of 'Mana' directly caused rigid social restrictions on pursuing different occupations, sharing food, or intermarrying, as they deeply believed this spiritual power could be dangerously transmitted through contact.

138. "Organised misinformation causes prejudice. People spread wrong information about other group of people either due to ignorance or due to vested interest."

Evaluate the statement by discussing four ways misinformation fuels prejudice.

Ans :

Organised misinformation plays a highly destructive role in generating and sustaining deep-seated prejudice within human societies.

1. In its initial stages, an absolute absence of adequate factual knowledge regarding other cultural groups creates a fertile breeding ground for the rapid and unchecked spread of extremely damaging and misleading information.
2. This gradually evolves into a deliberately planned spread of exclusively negative traits about specific communities, which directly generates intense feelings of avoidance and immense distrust among the dominant 'in-group' members.
3. Continuous negative propaganda can become so powerfully overwhelming that even the targeted 'out-group' members tragically begin internalizing these false beliefs, accepting their assigned inferiority and socially behaving like lower-status individuals.
4. Through modern media channels, misinformation easily crosses international borders, systematically hardening social divisions and leading dominant populations to irrationally perceive minority groups as unintelligent, inherently malicious, or fundamentally dangerous to society.

139. "Different policies related to land, forest and hills have changed the caste structure prevailing for long."

Enumerate any four factors responsible for driving changes in the Indian caste system.

Ans :

The traditional caste system in India has undergone significant transformations due to multiple modernizing factors.

1. The strategic implementation of progressive land reform policies and newly developed economic structures at a national level has effectively transferred village land ownership into the hands of the active middle castes.
2. The massive extension of modern communication networks across all spheres of life has successfully contributed to the

NODIA

marginalized individuals from actively enjoying their fundamental freedom to freely choose and practice any religious, occupational, or social rights in society.

2. It explicitly clarifies that absolutely no individual can be legally prevented from drawing clean drinking water from any public water body strictly based upon their ancestral birth in a specifically designated untouchable caste.
3. The legislation completely outlaws the discriminatory practice of physically barring oppressed individuals from peacefully entering public temples or respectfully participating in social ceremonies alongside upper-caste members in shared community spaces.
4. It prescribes incredibly severe punishments and harsh financial penalties for anyone maliciously forcing lower-caste citizens to perform traditionally degrading menial activities, such as scavenging, sweeping, or forcefully removing the umbilical cords of animals.

146. "The government considered seriously the objectives of Articles 15 and 16 of the constitution..."

(i) Name the commission appointed in 1979 and mention its primary objective.

(ii) State any two demographic findings or recommendations of this commission's report.

Ans :

(i) The Government of India formally appointed the Mandal Commission in 1979 under the leadership of Bindheswari Prasad Mandal. Its primary objective was to meticulously identify socially and educationally backward classes and recommend effective measures for their advancement.

(ii) 1. The comprehensive report shockingly revealed that India's vast population consisted of approximately 44% 'other backward classes' alongside 22.5% scheduled castes and tribes, highlighting severe socio-economic disparities.

2. To actively combat this massive inequality, the commission strongly recommended implementing a 27% job reservation specifically for Other Backward Classes (OBCs), bringing the total national reservation quota to a maximum of 49%.

147. "For various social reasons there had been a tendency in few parts of India to detect the gender of child in womb..."

(i) Name the Act passed to curb this practice and state its primary purpose.

(ii) Discuss any two regulatory measures established by this Act.

Ans :

(i) The Pre-natal Diagnostic Techniques (Regulation and Prevention of Misuse) Act was officially passed in 1994. Its primary purpose was to strictly prohibit the dangerous misuse of ultrasound technology for sex determination and severely penalize female foeticide.

(ii) 1. The Act mandates the absolute compulsory registration of all genetic counseling centers, private medical clinics, hospitals, and nursing homes to closely monitor the ethical usage of advanced prenatal diagnostic technologies.

2. It strictly ensures that sophisticated diagnostic technology may only be legally utilized for its best medical purposes, such as detecting severe genetic abnormalities, metabolic disorders, or specific sex-linked congenital malformations in the foetus.

NODIA

148. "Dowry is an age old practice of taking money or material from bride's family at the time of marriage."

(i) Name the Act enacted in 1961 to address this issue and mention its core prohibition.

(ii) Explain any two challenges that hinder the effective implementation of this legislation.

Ans :

(i) The Indian Parliament enacted the Dowry Prohibition Act in 1961. This crucial legislation explicitly defines dowry as any valuable security or property given or agreed to be given, and totally prohibits the giving, taking, or demanding of such wealth.

(ii) 1. The complex legal technicalities and inherent loopholes within the heavily bureaucratic judicial system consistently delay the legal process, actively allowing the accused perpetrators to easily escape the firm clutches of justice.

2. The extreme reluctance of the deeply traumatized woman and her socially

categories should be completely excluded from receiving reservation facilities, ensuring that benefits reach the genuinely disadvantaged populations.
3. The benefits of reservation should be strictly restricted only to the first-generation beneficiaries within a family, preventing the creation of a permanent vested interest among a small, privileged section of backward classes.
4. Special concessions, such as educational scholarships, should be systematically provided to students from backward communities only if they demonstrate academic merit by securing more than a specifically prescribed percentage of marks.

130. Explore any four recommendations made by the UNESCO expert team in 1951 regarding the concept of race.

Ans :

The UNESCO expert team constituted in 1951 provided crucial scientific recommendations to dismantle the harmful socio-political doctrines of racism.
1. The committee categorically affirmed that all human beings are created out of a single species, Homo sapiens, proving that the ancestors of all modern humans are fundamentally one and the same.
2. They clarified that observable physical differences among human beings are strictly genetic rather than racial, originating from natural biological processes like mutation, natural selection, genetic drift, and historical population mixtures.
3. The experts firmly established that race is an entirely human classification conceived and promoted by society, and it cannot legitimately define or determine a person's nation, religion, culture, or spoken language.
4. They concluded that human intelligence is never biologically created by race but is achieved through social surroundings, demonstrating definitively that no human race is inherently superior or inferior to any other.

131. Compare Egalitarian societies and Rank societies on any two bases.

Ans :

Egalitarian societies:
1. In these societies, there are essentially as many positions of prestige as there are persons capable of filling them, meaning prestige depends solely on individual skill and is never inheritable or transferable.
2. Members rely heavily on the fundamental principle of sharing, severely restricting leaders from dominating the community, thereby ensuring that no individual can concentrate political or economic power in their own hands.

Rank societies:
1. These societies feature unequal access to social prestige or status, where a chief typically occupies their elevated leadership position as a strict hereditary right passed down directly from their father.
2. Although individuals in higher positions enjoy immense social respect and receive voluntary gifts from commoners, they do not necessarily possess significantly unequal access to basic economic resources or absolute political power.

132. Briefly explain any two features each of Sanskritisation and Westernisation.

Ans :

Sanskritisation:
1. It is a profound socio-cultural process where a lower caste or tribe upwardly mobilizes by deliberately changing its customs, rituals, ideology, and way of life to imitate those of a twice-born, higher caste.
2. This process ensures only a positional change for a specific group of people within their local community, but it never establishes any actual structural change in the overarching traditional Hindu caste hierarchy.

Westernisation:
1. It refers to the extensive changes brought about in Indian society and culture as a direct result of over 150 years of British rule, drastically impacting technology, social institutions, ideology, and values.
2. It aggressively promoted humanitarian ideals by introducing a uniform British legal system and secular education, fundamentally establishing the principle of equality and ending certain traditional inequalities rooted in ancient religious jurisprudence.

133. Explain any two differences between Sex and Gender.

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2. Over an extended period of time, this highly conscious selection effectively becomes a permanently rigid mark of emotional closeness, strictly separating the recognized 'insiders' from the culturally excluded and distrusted 'outsiders'.

152. "The question of inheritance and property right are always related to the life of women as they are to leave their parental home after marriage."
(i) Name the Act that fundamentally altered women's property rights in India and state its core achievement.
(ii) Explain the significance of the 2005 amendment to this specific Act.

Ans :

(i) The Hindu Succession Act of 1956 fundamentally altered the deeply patriarchal legal landscape. Its core achievement was comprehensively guaranteeing equal rights of inheritance to both sons and daughters, converting a widow's limited estate into absolute ownership.
(ii) 1. The progressive 2005 amendment was monumentally significant because it explicitly removed the highly discriminatory features of the traditional Mitakshara joint family system, which previously excluded women from directly inheriting vast ancestral assets.
2. By officially including highly valuable agricultural lands within the Act's purview, it legally ensured that the daughters of all Hindu families finally received an absolute birthright to inherit and manage significant family property equally.

153. "The middle classes of the earlier ages was a rather homogenous group... but the modern middle class has grown into a large heterogeneous group."
(i) Identify two distinct historical groups that formed the original middle class.
(ii) Enumerate two specific professional groups that compose the modern heterogeneous middle class.

Ans :

(i) 1. The original middle class slowly emerged during the transformative middle ages, initially consisting of specialized urban professionals who actively formed powerful trade guilds to protect their unique economic and social interests.
2. This early, relatively homogenous social group was predominantly composed of highly skilled town artisans, prominent local doctors, wealthy financial lenders, and highly successful business traders operating within rapidly expanding urban merchant centers.
(ii) 1. Following the profound impacts of the massive post-industrial revolution, the vastly expanded modern middle class incredibly diversified to include a massive multitude of highly educated technical experts such as modern engineers and dedicated scholars.
2. This highly heterogeneous, complex group now prominently incorporates modern medical doctors, dedicated school teachers, influential press personnel, and incredibly popular film personalities who fundamentally shape the cultural progress of contemporary arts and sciences.

154. "Some thinkers are of the opinion that not race but political convenience and manipulation of a specific social group creates caste division in society."
(i) Name the sociologist associated with this political theory of caste and mention his core observation.
(ii) Explain the method used by the upper class to maintain this system.

Ans :

(i) Dr. G.S. Ghurye is prominently associated with this critical Political Theory. His core observation asserts that the rigid caste system is essentially the "Brahminic child of Indo-Aryans Culture," strategically transferred across India by Brahminic prospectors.
(ii) 1. The politically dominant upper-class groups deliberately formulated strict, unbreakable social norms declaring that whatever a Brahmin explicitly dictates automatically becomes an absolute societal law that must be blindly obeyed by everyone.
2. They aggressively maintained their immense socio-economic superiority by utilizing this highly manipulative, religiously sanctioned authority to

NODIA

the deeply racist ideology that non-Europeans were fundamentally 'uncivilized barbarians', which falsely justified the complete socio-economic exploitation of indigenous people and the aggressive seizure of their native resources.

3. In modern global economies, a heavily prejudiced division critically maintains a highly profitable lower rate of payment as the standard norm for immigrant laborers desperately migrating from impoverished third-world countries.
4. Deep-seated gender prejudice deliberately segregates women as a completely separate economic group, regularly providing them with drastically lower wages and systematically denying them access to specific lucrative jobs despite their professional qualifications.

143. "Gender stratification in the work place is easy to see... the greater the income and prestige associated with a job, the more likely it is to be held by a man."
Explain any four challenges women face regarding occupation and employment.

Ans :

Women encounter severe structural challenges and pervasive gender stratification within the modern professional workplace and global economy.

1. The vast majority of women's vital economic contributions, particularly in the massive agricultural sector and domestic household management, remain completely unremunerated, socially unrecognized, and statistically hidden from official national census data.
2. Women daring to enter male-dominated professional arenas or entrepreneurial ventures frequently face intense social denial, harsh workplace criticism, and deeply rooted systemic biases that deliberately devalue their formidable corporate skills and capabilities.
3. When professional women momentarily leave the competitive workforce for pregnancy and essential child-rearing, they permanently lose crucial job seniority, forcing them to accept lower-paying jobs that heavily compromise their long-term career advancement.
4. In heavily male-dominated corporate environments, highly successful and ambitious women who overcome monumental obstacles to secure top leadership positions are immediately branded as overly aggressive, dangerously masculine, and deeply neglectful of their families.

144. "Peer groups teach additional lessons about gender, after a child grows beyond their families." Analyse the statement by highlighting four ways peer groups influence gender socialization.

Ans :

Peer groups operate as powerful secondary agents of socialization, profoundly reinforcing societal gender norms as children mature.

1. Young boys are actively encouraged by their peers to exclusively favour highly competitive team sports featuring incredibly complex rules and clear aggressive objectives, which strongly reinforces dominant masculine traits of control and victory.
2. Female peer groups predominantly engage in less competitive, unstructured recreational activities with very few rigid rules, specifically promoting vital interpersonal communication skills that traditionally prepare them for future domestic and maternal roles.
3. These deeply entrenched peer dynamics systematically shape adolescents' fundamental beliefs regarding their own personal abilities, directly guiding their academic interests and heavily influencing their ultimate professional career choices during high school years.
4. As a direct result of this peer influence, boys disproportionately prefer pursuing mechanically intensive and scientific courses, while girls are socially pressured to choose fashion, humanities, or culturally stereotyped gender-specific educational studies.

145. "The law has been enacted to provide justice to the lower caste people named as Harijans by Mahatma Gandhi before independence."
Discuss any four features of the Untouchability Offences Act (1955).

Ans :

The Untouchability Offences Act of 1955 was a landmark legal measure designed to eradicate deeply entrenched caste-based discrimination.

1. The Act definitively provides strict legal penalties for anyone deliberately preventing

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selection, completely denying the unborn girl child her most fundamental right to life.

(ii) 1. The widespread, unchecked practice of selectively eliminating female embryos causes a tremendously grave demographic imbalance in terms of the national gender ratio, resulting in millions of girls tragically missing from the Indian population.

2. It aggressively perpetuates an incredibly violent, hyper-patriarchal societal mindset that deeply views vulnerable women purely as massive economic burdens and permanent financial liabilities rather than fully equal, highly valuable, and fiercely independent human beings.

158. Anita is frequently locked inside her room by her husband and denied access to her bank accounts. When she tearfully complains to her parents, they strictly advise her to remain silent and adjust, stating that family honor is far more important than her suffering.

(i) Identify and name the specific social issue Anita is facing and the Act protecting her.

(ii) Explain how societal norms typically react to such issues as evident in the scenario.

Ans :

(i) 1. Anita is tragically facing severe Domestic Violence, specifically in the form of enforced physical seclusion and complete economic abuse, which is legally covered under the Protection of Women from Domestic Violence Act of 2005.

2. The aggressive denial of her financial assets and the terrifying physical confinement explicitly constitute the brutal economic and mental harm strictly perpetrated by a violent male member living under the exact same residential roof.

(ii) 1. Conventional societal norms tragically legitimize this horrific abuse by falsely assuming it carries strict social sanction, stubbornly believing that violent aggression against a wife is merely a highly private, internal family affair.

2. Families frequently force the deeply traumatized victim into silent acceptance through intense socialization, strictly prioritizing the fragile, superficial honor of the patriarchal community over the woman's fundamental constitutional right to physical and emotional safety.

159. Meera is a highly qualified software engineer, yet she is consistently passed over for promotions in favor of her less-experienced male colleagues. Furthermore, her manager frequently makes highly inappropriate, sexually colored remarks, forcing her to consider leaving the company.

(i) Identify and name the two distinct gender-based workplace issues Meera is experiencing.

(ii) Discuss why victims like Meera often hesitate to report the second issue.

Ans :

(i) 1. Meera is directly experiencing blatant gender stratification in employment, where highly lucrative corporate promotions and prestigious leadership positions are overwhelmingly and unfairly reserved exclusively for male candidates despite her superior technical qualifications.

2. She is simultaneously suffering from severe Sexual Harassment at the workplace, as her manager's highly inappropriate, sexually colored remarks fundamentally violate her absolute constitutional right to a safe, dignified, and totally equal professional environment.

(ii) 1. Victims frequently avoid reporting such traumatic harassment to the police strictly out of immense fear that the resulting public exposure will inevitably bring massive social dishonor and absolute ostracism upon their innocent families.

2. They terrifyingly anticipate that the complex reporting process will actively cause severe psychological complications and intense social pressure, tragically allowing the emboldened offender to rapidly gain immense confidence to ruthlessly repeat the horrific crime.

160. In a remote village, the wealthy landlord strictly forbids the local leather-workers from fetching water from the main village well. He also absolutely refuses to attend any social gathering if the food is cooked by members of their community.

(i) Identify and name the specific feature of the

NODIA

Ans :

(i) 1. The dominant community's incredibly aggressive and highly patronizing behavior perfectly illustrates the dangerous sociological concept of Ethnocentrism, a specific term originally coined by the prominent scholar William Graham Sumner to describe biased group perception.

2. By strictly forcing the tribal children to completely abandon their native language and unique dressing style, the dominant group explicitly affirms its own biased cultural standards as the absolute, unquestionable center of quality and civilized action.

(ii) 1. This incredibly subtle but incredibly overwhelming cultural domination aggressively forces the marginalized minority group to tragically lose all profound confidence in their own incredibly rich cultural existence and unique historical identity.

2. The highly patronized group becomes completely, unhealthily dependent upon the dominant community for basic societal validation, inevitably resulting in a devastating loss of their authentic heritage under the false, deceptive guise of community development.

166. A charismatic leader constantly broadcasts highly distorted facts about a specific minority community, convincing his followers that the minority is entirely responsible for the region's unemployment and crime. Over time, his followers actively begin to fear and avoid the minority members.

(i) Identify and name the sociological concept generated by the leader's actions.

(ii) Explain how this process escalates from ignorance to hostility.

Ans :

(i) 1. The charismatic leader's highly destructive actions actively generate intense Prejudice, which is a deeply entrenched, highly negative prejudgement explicitly based upon the deliberate, widespread dissemination of organized misinformation targeting a specific vulnerable group.

2. By aggressively broadcasting highly distorted facts, the leader purposefully creates incredibly dangerous stereotyped beliefs and incredibly intense negative feelings that actively force the majority to irrationally fear and completely avoid the marginalized minority members.

(ii) 1. Initially, a simple lack of adequate knowledge about the diverse minority group naturally causes a mild spread of accidental misinformation, easily taking root within the highly ignorant minds of the isolated majority population.

2. However, due to malicious vested political interests, this gradually transforms into a highly planned, incredibly aggressive spread of exclusively negative traits, actively breeding incredibly deep avoidance, immense hostility, and eventual systematic discrimination against the out-group.

167. A large, traditional farming village recently purchased massive mechanized tractors and harvesters. Consequently, the local landlords fired the large groups of marginalized women who traditionally monopolized the manual labor of sowing and reaping for generations.

(i) Identify the specific economic issue faced by the women in this scenario.

(ii) Explain the dual adverse impact of such modernization on women's employment.

Ans :

(i) 1. The scenario vividly highlights the severe, incredibly detrimental impact of technological modernization on Women and Occupation, specifically demonstrating how rapid agricultural mechanization aggressively destroys traditional gender-specific employment within the incredibly vast unorganized rural sector.

2. The sudden firing of these marginalized women perfectly illustrates how the incredibly rapid transition to a highly modern, incredibly mechanized economy explicitly means the complete, tragic exclusion of an increasing number of vulnerable female workers.

(ii) 1. The rapid introduction of incredibly expensive modern technology actively displaces highly vulnerable women from the specific, unskilled manual labor jobs they had successfully and traditionally

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embedded within ancient Hindu and Islamic religious jurisprudence across the vast country.

2. It actively forced deeply orthodox religious customs to strictly satisfy the rigorous tests of modern reason and universal humanity, aggressively initiating incredible social reforms and actively promoting the rapid creation of vast positive individual rights.

163. In a metropolitan city, college students from various social backgrounds live together in hostels, eat at the same cafeterias, and participate in cultural festivals without ever asking about each other's ancestral origins or ritual status.

(i) Identify the phenomenon reflecting the changing attitude towards traditional structures in this scenario.

(ii) Discuss two factors responsible for bringing about this change in modern society.

Ans :

(i) 1. This incredibly positive scenario beautifully reflects the rapid weakening of the traditional caste system and the massive growth of Social Mobility and liberal attitudes prominently occurring within highly developed, modern urban Indian society.

2. The students' complete disregard for deeply orthodox ritual purity while freely sharing public recreational spaces perfectly demonstrates that rigid, birth-based group identity is no longer the primary determinant of their modern social interactions.

(ii) 1. The massive, widespread extension of modern secular education and the profound awakening of a deeply unified national spirit have successfully cultivated remarkably egalitarian ideas that actively dismantle incredibly rigid traditional socio-cultural boundaries.

2. The rapid, unstoppable force of modern industrialization strongly compels diverse populations to actively move, freely share vital employment spaces, and intensely interact in public domains, making ancient caste identities completely irrelevant in modern cities.

164. A group of people migrates to a completely different continent. After living there for several centuries, their descendants physically adapt to the new environment and entirely lose the original physiological traits that once linked them to their ancestral group.

(i) Identify and name the biological process of racial change described in this scenario.

(ii) Explain how this process challenges the concept of a 'pure' race.

Ans :

(i) 1. The profound biological phenomenon vividly described in this scenario is scientifically known as Genetic Drift, which actively occurs when human beings permanently migrate and extensively settle in completely different geographical locations for multiple generations.

2. As the migrating group gradually adapts to its new environment, it slowly but definitively loses the original, highly specific hereditary traits that previously made them an integral part of their ancient, ancestral racial stock.

(ii) 1. This continuous, unstoppable biological process conclusively proves that racial categories are incredibly fluid and constantly changing, utterly destroying the highly unscientific and incredibly dangerous political myth that a completely 'pure' or static human race exists.

2. It clearly demonstrates that vast population mixtures and incredibly complex environmental adaptations naturally override incredibly rigid physiological boundaries, making it scientifically impossible to accurately segregate global humanity based upon any fixed, permanent biological criteria.

165. A dominant community establishes modern schools in a tribal region but completely bans the native tribal language. They force the tribal children to adopt the dominant community's dressing style and cultural standards, believing their own ways are the only mark of civilization.

(i) Identify and name the specific group behaviour reflected by the dominant community.

(ii) Discuss the negative impact of such behaviour on the minority group as described in the chapter.

NODIA

(ii) Explain how this phenomenon helps sustain traditional identities in modern times.

Ans :

(i) 1. This highly strategic electoral scenario perfectly illustrates the immense, incredibly pervasive Politicization of Caste, where incredibly powerful modern political leaders aggressively manipulate deeply rooted traditional group identities strictly for the sole purpose of capturing democratic power.

2. By aggressively urging incredibly vulnerable voters to blindly support their "own blood," the political party explicitly utilizes immense caste bias and deep-seated social polarization to completely overshadow incredibly vital, desperately needed socio-economic development agendas.

(ii) 1. Instead of actively removing incredibly rigid caste divisions from modern democratic life, this intense political manipulation gives massive, incredibly heavy weightage to caste, actively helping highly prejudiced people cling tightly to their ancient, deeply hierarchical identities.

2. It aggressively guarantees that incredibly divisive traditional structures are profoundly revitalized and heavily sustained in an entirely novel, incredibly modern form, as entire communities actively engage in fierce political battles simply to gain exclusive governmental benefits.

171. A marginalized forest-dwelling community consciously abandons its ancient practices of consuming animal meat and brewing local liquor. They slowly adopt strict vegetarianism and begin performing complex daily prayers, hoping the regional landlords will finally treat them with respect.

(i) Identify and name the specific sociological process of mobility undertaken by this community.

(ii) Discuss the inherent limitations of this process as explained by M.N. Srinivas.

Ans :

(i) 1. The community's highly deliberate cultural transformation perfectly illustrates the complex sociological process of Sanskritization, a highly specific conceptual tool originally introduced by the incredibly eminent Indian sociologist M.N. Srinivas to accurately describe caste mobility.

2. By actively abandoning their ancient consumption of meat and liquor, the highly marginalized tribal group is aggressively changing its incredibly unique customs and traditional ideology specifically in the upward direction of a highly respected, twice-born upper caste.

(ii) 1. Srinivas explicitly warned that this complex process only ever ensures a highly superficial, strictly positional change for that incredibly specific group within their incredibly localized hierarchy, and never incredibly establishes any massive structural change across society.

2. The incredibly painful process is highly individualistic and severely limited, meaning even if this specific local community is eventually accepted, it absolutely never means that their incredibly vast, wider caste brethren living elsewhere gain identical upper-caste acknowledgement.

172. After the sudden death of her husband, an eighty-year-old woman is stripped of her financial assets by her sons. Suffering from a prolonged illness, she is constantly humiliated and completely ignored by her daughter-in-law, leaving her utterly helpless.

(i) Identify the sociological issue related to family dynamics depicted in this scenario.

(ii) Explain the structural changes in modern families that exacerbate this vulnerability.

Ans :

(i) 1. This incredibly heartbreaking scenario vividly depicts the highly severe, incredibly deplorable condition of Aging Women and Family, specifically highlighting the incredibly extreme vulnerability of heavily dependent widows deeply trapped within incredibly rigid, highly orthodox patriarchal family structures.

2. The sons' aggressive financial theft and the daughter-in-law's intense, incredible humiliation perfectly illustrate how incredibly vulnerable elderly widows

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monopolized for multiple generations across the rural economy.

2. Simultaneously, this intense globalization process aggressively creates a massive new demand exclusively for highly educated and heavily skilled labor, deeply damaging the possibility of actively including these displaced women in newly emerging, lucrative employment areas.

168. After working a grueling ten-hour shift at the local factory, Priya returns home and immediately begins cooking dinner, cleaning the house, and tutoring her children, while her husband relaxes and watches television without offering any assistance.

(i) Identify the gender-based sociological issue vividly described in this domestic scenario.

(ii) Explain how society traditionally values and manages this specific type of work.

Ans :

(i) 1. This incredibly exhausting scenario perfectly illustrates the highly unequal, deeply patriarchal issue of Gender role fixation, specifically highlighting the immense, highly disproportionate double burden of unpaid domestic house work aggressively placed upon modern working women.

2. Despite Priya actively entering the demanding corporate labour force and financially contributing to the family, her husband stubbornly resists taking on a more equal, incredibly necessary share of the incredibly exhausting daily household duties.

(ii) 1. Traditional society incredibly aggressively devalues this essential domestic labor, firmly believing that incredibly demanding house work carries absolutely incredibly little social prestige, absolutely no financial reward, and is exclusively the natural, biological duty of women.

2. Consequently, highly talented women are constantly forced to tragically endure severe, incredibly intense physical and mental role strain, severely stunting their incredible professional ambitions and deeply destroying their fundamental right to basic rest and personal leisure.

169. Aisha, after suffering years of neglect, is finally divorced by her husband. She approaches the local community council for long-term financial support for her children, but is told she is only entitled to maintenance for a brief three-month period.

(i) Identify the specific social issue regarding women's rights evident in Aisha's situation.

(ii) Discuss the progressive legal provision available to her outside of community laws.

Ans :

(i) 1. Aisha's incredibly tragic situation vividly highlights the highly discriminatory nature of Women and Property rights, specifically pointing to the incredibly restrictive maintenance provisions traditionally found within deeply orthodox applications of Muslim Law.

2. The community council's strict, uncompromising refusal to provide long-term financial support perfectly illustrates how incredibly brief, three-month 'Iddat' period limitations heavily impoverish incredibly vulnerable divorced women and deeply endanger the vital welfare of their dependent children.

(ii) 1. Despite incredibly rigid community restrictions, progressive national courts have officially recognized the absolute legal right of incredibly vulnerable Muslim women to forcefully claim long-term financial maintenance under the highly secular Section 125 of the Criminal Procedure Code.

2. This incredibly crucial legal avenue effectively bypasses highly orthodox traditional community limitations, explicitly empowering the heavily aggrieved woman to successfully demand desperately needed financial security for her own absolute survival and the continuous welfare of her children.

170. During a state election, a political party completely ignores the economic agenda and aggressively fields candidates solely based on the dominant caste demographic of each constituency, urging voters to support their "own blood" to defeat rival communities.

(i) Identify and name the sociological phenomenon occurring in the electoral process.

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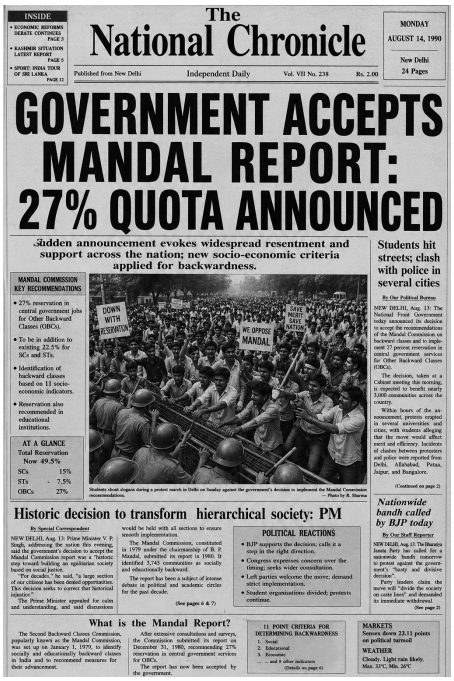

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INSIDE
• ECONOMIC REFORMS DEBATE CONTINUES PAGE 3
• KASHMIR SITUATION LATEST REPORT PAGE 5
• SPORT: INDIA TOUR OF SRI LANKA PAGE 12

GOVERNMENT ACCEPTS MANDAL REPORT: 27% QUOTA ANNOUNCED

Sudden announcement evokes widespread resentment and support across the nation; new socio-economic criteria applied for backwardness.

MANDAL COMMISSION KEY RECOMMENDATIONS

- 27% reservation in central government jobs for Other Backward Classes (OBCs).
- To be in addition to existing 22.5% for SCs and STs.
- Identification of backward classes based on 11 socio-economic indicators.
- Reservation also recommended in educational institutions.

AT A GLANCE
Total Reservation Now 49.5%
SCs 15%
STs 7.5%
OBCs 27%

Students shout slogans during a protest march in Delhi on Sunday against the government's decision to implement the Mandal Commission recommendation. — Photo by R. Sharma

Students hit streets; clash with police in several cities

By Our Political Bureau

NEW DELHI, Aug. 13: The National Front Government today announced its decision to accept the recommendations of the Mandal Commission on backward classes and to implement 27 percent reservation in central government services for Other Backward Classes (OBCs).

The decision, taken at a Cabinet meeting this morning, is expected to benefit nearly 3,000 communities across the country.

Within hours of the announcement, protests erupted in several universities and cities, with students alleging that the move would affect merit and efficiency. Incidents of clashes between protesters and police were reported from Delhi, Allahabad, Patna, Jaipur, and Bangalore.

(Continued on page 2)

Historic decision to transform hierarchical society: PM

By Special Correspondent

NEW DELHI, Aug. 13: Prime Minister V. P. Singh, addressing the nation this evening, said the government's decision to accept the Mandal Commission report was a "historic step toward building an egalitarian society based on social justice."

The Prime Minister said, "a large section of our citizens has been denied opportunities. This decision seeks to correct that historical injustice."

The Prime Minister appealed for calm and understanding, and said discussions would be held with all sections to ensure smooth implementation.

The Mandal Commission, constituted in 1979 under the chairmanship of B. P. Mandal, submitted its report in 1980. It identified 3,743 communities as socially and educationally backward.

The report has been a subject of intense debate in political and academic circles for the past decade.

(See pages 6 & 7)

POLITICAL REACTIONS

- BJP supports the decision; calls it a step in the right direction.
- Congress expresses concern over the timing; seeks wider consultation.
- Left parties welcome the move; demand strict implementation.
- Student organisations divided; protests continue.

(See page 2)

Nationwide bandh called by BJP today

By Our Staff Reporter

NEW DELHI, Aug. 13: The Bharatiya Janata Party has called for a nationwide bandh tomorrow to protest against the government's "booty and divisive politics".

Party leaders claim the move will "divide the society on caste lines" and demanded its immediate withdrawal.

(See page 2)

What is the Mandal Report?

The Second Backward Classes Commission, popularly known as the Mandal Commission, was set up on January 1, 1979, to identify socially and educationally backward classes in India and to recommend measures for their advancement.

After extensive consultations and surveys, the Commission submitted its report on December 31, 1980, recommending 27% reservation in central government services for OBCs.

The report has now been accepted by the government.

11 POINT CRITERIA FOR DETERMINING BACKWARDNESS

1. Social
2. Educational
3. Economic
- ... and 8 other indicators

(Details on page 6)

MARKETS
Sensex down 23.11 points on political turmoil

WEATHER
Cloudy. Light rain likely. Max. 32°C, Min. 26°C

A news extract covering the announcement of a landmark policy decision and the subsequent nationwide public reaction.

From the clipping given above, answer the following questions:

(a) Identify the specific Commission mentioned in the headline and state its primary recommendation for Other Backward Classes (OBCs).

(b) Based on the chapter, explain any two criteria used by this Commission to determine social and educational backwardness.

Ans :

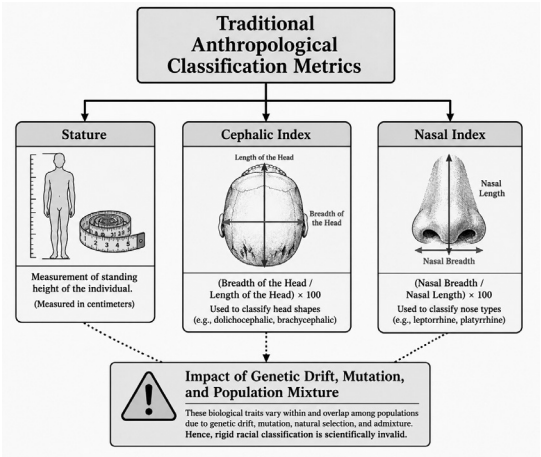
(a) The news clipping refers to the implementation of the Mandal Commission report.

1. The Second Backward Classes Commission, popularly known as the Mandal Commission, was appointed in 1979 under the leadership of Bindheswari Prasad Mandal to deeply evaluate the societal conditions of various backward castes.
2. The Commission's most significant recommendation was implementing a 27% reservation of jobs for Other Backward Classes (OBCs), ensuring candidates selected through open competition were not adjusted against this quota, and applying it across promotional levels.

(b) The Commission evaluated 11 specific criteria to determine social and educational backwardness.

1. A key social criterion was the community's dependence mainly on manual labour for their livelihood, as well as the general perception of their social backwardness by other members of society.
2. Economic and educational criteria included having a student drop-out rate significantly above the state average, and possessing an average value of family assets that was 25% below the standard state average.

180. Analyse the diagrammatic representation provided below. Explain the specific physical criteria shown in the diagram that were historically used to classify humans, and discuss why this classification is scientifically difficult today.


Traditional Anthropological Classification Metrics
Stature
Measurement of standing height of the individual. (Measured in centimeters)
Cephalic Index
Length of the Head
Breadth of the Head
(Breadth of the Head / Length of the Head) × 100
Used to classify head shapes (e.g., dolichocephalic, brachycephalic)
Nasal Index
Nasal Length
Nasal Breadth
(Nasal Breadth / Nasal Length) × 100
Used to classify nose types (e.g., leptorrhine, platyrrhine)
Impact of Genetic Drift, Mutation, and Population Mixture
These biological traits vary within and overlap among populations due to genetic drift, mutation, natural selection, and admixture.
Hence, rigid racial classification is scientifically invalid.

A flowchart outlining the various physical and biological features traditionally evaluated to differentiate human groups.

Ans :

The diagram outlines the biological criteria historically used to classify races.

1. Stature or bodily height is used as a differentiating factor, though it is highly influenced by environmental factors, standard of living, and nutrition, meaning practically the whole range of human variability falls within a very limited margin.
2. The Cephalic Index expresses the ratio of the length of the head to its breadth; while easily measured and little affected by environment,

NODIA

tragically face absolute emotional starvation and massive status loss without the incredibly vital moral support of their deceased spouses.

(ii) 1. The incredibly rapid, incredibly gradual shrinking of incredibly vital state welfare responsibilities deeply forces modern nuclear families to increasingly buy incredibly expensive medical services directly from the harsh, incredibly unforgiving commercial market.

2. This massive, incredibly growing economic burden placed upon highly stressed modern families with severely limited incomes directly accentuates the incredible physical and psychological vulnerability of incredibly sick, totally dependent old persons living within the rapidly changing household.

173. A father buys his young son a mechanical toy gun and praises him for being aggressive and loud. Meanwhile, he buys his daughter a miniature kitchen set and gently instructs her to be quiet, submissive, and caring towards her brother.

(i) Identify and name the sociological process occurring in this household.

(ii) Explain how this process shapes the future choices of the children.

Ans :

(i) 1. The father's incredibly biased, highly deliberate actions perfectly illustrate the profound sociological process of Gender Socialization, where incredibly deep-rooted societal expectations are aggressively and heavily reproduced within the incredibly impressionable minds of young children.

2. By heavily supplying the son with aggressive mechanical toys and strictly forcing the daughter to internalize highly submissive domestic duties, the parents are explicitly, incredibly aggressively sending incredibly rigid gender messages that heavily enforce incredibly traditional patriarchal traits.

(ii) 1. This incredibly intense early childhood conditioning heavily shapes the children's fundamental, incredibly deep feelings, complex thoughts, and future actions, aggressively teaching them that society explicitly considers males and females as incredibly profoundly different kinds of people.

2. It explicitly guides their incredibly vital areas of future academic study and professional career choices, actively ensuring that the heavily conditioned son will aggressively pursue dominant, incredibly lucrative fields while the deeply subdued daughter will accept heavily devalued, nurturing roles.

174. A poor tailor's son utilizes his exceptional mathematical talent and secures a scholarship to a premier engineering institute. He graduates top of his class, secures a high-paying corporate job, and completely transforms his family's standard of living.

(i) Identify and name the specific type of social stratification system that allows this transformation.

(ii) Explain the role of merit in this specific system.

Ans :

(i) 1. The son's incredible, highly successful socio-economic transformation perfectly exemplifies the incredibly dynamic nature of an Open Class System, which is a highly flexible form of social stratification explicitly based upon immense personal economic achievement.

2. Unlike an incredibly rigid caste society, this highly progressive system explicitly allowed the poor tailor's son to effectively utilize his incredibly immense mathematical abilities to successfully change his incredibly marginalized class identity for a vastly better, incredibly prosperous future.

(ii) 1. In this highly advanced, incredibly industrialized social framework, the incredibly vital concept of a pure meritocracy deeply ensures that an incredibly ambitious person's ultimate social position depends almost entirely upon their incredible personal ability, massive talent, and incredibly hard effort.

2. Absolute social inheritance and highly orthodox traditional birthright play absolutely no specific role here; instead, the incredible system heavily rewards immense individual wisdom and massive

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caste system evident in this scenario.

(ii) Explain the underlying principle that drives this discriminatory behavior.

Ans :

(i) 1. This scenario clearly illustrates the highly rigid feature of Caste Taboo, specifically highlighting the incredibly strict prohibitory rules aggressively imposed by higher caste authorities regarding communal movement, shared drinking water, and cooked food.

2. The wealthy landlord's absolute refusal to interact socially or share essential resources with the leather-workers perfectly demonstrates the impassable social and psychological barriers deliberately maintained between the upper and lower strata of society.

(ii) 1. This immensely discriminatory behavior is fundamentally driven by the deeply entrenched traditional notion of ritual purity and pollution, where higher castes are permanently considered spiritually pure and closer to the divine.

2. Lower castes are permanently branded as ritually impure due to their hereditary occupations, leading upper castes to irrationally believe that even the slightest physical contact, shared food, or cast shadow will actively communicate intense spiritual defilement.

161. Ravi and Priya belong to two different hereditary occupational communities. When they declare their intention to marry, the powerful village council threatens to completely socially boycott their families and expel them from the village forever.

(i) Identify and name the specific characteristic of the caste system being enforced here.

(ii) Explain the traditional rules governing this characteristic.

Ans :

(i) 1. The village council is violently enforcing the incredibly strict caste characteristic of Endogamy, which aggressively mandates that all individuals must exclusively marry only within the strict boundaries of their own designated hereditary caste group.

2. The extreme threat of total social boycott and permanent geographical expulsion perfectly exemplifies the severe, life-altering social consequences heavily imposed upon any progressive individual who daringly attempts to actively challenge this deeply rooted custom.

(ii) 1. The fundamental traditional rules dictate that caste identity is an absolute, unchangeable hereditary possession, making inter-caste marriage not merely viewed with extreme societal disfavour but actively, aggressively discouraged and severely punished by caste authorities.

2. Among Hindus, this strict principle is further complicated by the 'Sapinda' rule of exogamy, which rigidly forbids any matrimonial union between two persons who happen to share a common patrilineal ancestor within six generations.

NODIA

162. A traditional community, which previously relied on localized religious texts to determine punishments, adopts a new secular legal system. Under this new system, crimes are judged by evidence and reason, and all individuals are treated equally regardless of their birth.

(i) Identify and name the sociological process of change described in this scenario.

(ii) Explain two major impacts of this process on the society's institutional framework.

Ans :

(i) 1. The profound social transformation described in the scenario is precisely known as Westernisation, a massive process that introduced vast fundamental changes in old institutions and traditional ideologies as a direct result of British contact.

2. The progressive shift from utilizing highly localized, religiously biased punishments to firmly adopting a completely uniform, secular, and evidence-based legal framework perfectly illustrates the immense societal adjustment to an ever-growing, technologically advanced western civilization.

(ii) 1. This massive process successfully established the revolutionary principle of absolute legal equality, aggressively ending incredibly unjust traditional inequalities that were previously deeply

A domestic and professional setting illustrating the differing roles and responsibilities assigned to individuals in daily life.

From the illustration given above, answer the following questions:

(a) Identify the sociological concept depicted and explain the difference between 'sex' and the identified concept.

(b) How do early socialization and peer groups reinforce this division according to the chapter?

Ans :

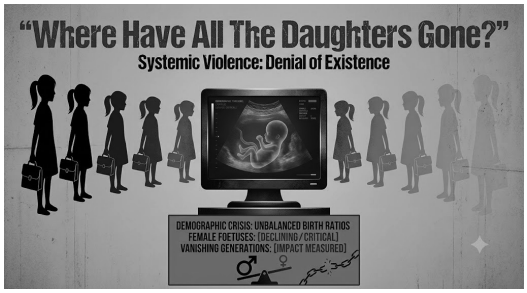
(a) The illustration depicts gender stratification and the unequal division of roles.

1. While 'sex' is a biological distinction developing prior to birth (determined by chromosomes), 'gender' refers to the personal traits and social positions that members of a society attach to being female or male.
2. Gender is a dimension of social organization that involves hierarchy, ranking men and women differently in terms of power, wealth, and resources, leading to the unequal distribution of domestic and professional duties shown.

(b) Socialization embeds these roles deeply within societal structures.

1. This process begins in childhood where families handle daughters and sons differently, ushering infants into a "pink world" of girls and a "blue world" of boys, thereby shaping human feelings, thoughts, and actions.
2. Peer groups teach additional lessons; boys favour team sports with complex rules reinforcing masculine traits of aggression, while female peer groups promote interpersonal skills of communication, preparing girls for future roles as mothers and wives.

178. Observe the symbolic graphic below and discuss the social issue depicted, including its demographic impact and the legal measures enacted to combat it.


"Where Have All The Daughters Gone?"
Systemic Violence: Denial of Existence
DEMOGRAPHIC CRISIS: UNBALANCED BIRTH RATIOS
FEMALE FOETUSES: [DECLINING/CRITICAL]
VANISHING GENERATIONS: [IMPACT MEASURED]

An awareness campaign highlighting a specific demographic imbalance and the misuse of medical technology.

Ans :

The graphic addresses the severe social issue of female foeticide.

1. Female foeticide is the selective elimination of female embryos or foetuses after pre-natal sex determination, driven by patriarchal societal pressures where daughters are considered a financial burden or liability, and males are seen as providers of security.
2. This practice has caused a severe demographic imbalance; as a result of selective abortions, between 35 and 40 million girls are missing from the Indian population, with the 2011 Census showing a decline in the child sex ratio to 919 girls per 1000 boys.
3. The advent of ultrasonography worsened this crisis, leading the government to enact the Pre-natal Diagnostic Techniques Act in 1994, which prohibited the determination of the sex of the foetus and mandated strict punishments for violations.
4. Amended in 1996 to become the Pre-conception and Pre-natal Diagnostic Techniques Act, it regulates technology usage strictly for detecting genetic abnormalities, establishing Supervisory Boards to penalise clinics that misuse technology for sex selection.

179. Examine the newspaper clipping graphic given below and answer the following questions:

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knowledge, completely facilitating incredibly rapid, highly positive upward social mobility across the entire economic ladder.

175. Two distinct linguistic groups living in the same border region constantly clash over access to fertile farming lands. Leaders on both sides deeply invoke their communities' historical myths to incite violence, claiming the other group is an existential threat.

(i) Identify and name the sociological phenomenon occurring between these two groups.

(ii) Explain the psychological mechanism that makes this phenomenon difficult to stop.

Ans :

(i) 1. The incredibly violent, highly territorial clash occurring between these two incredibly distinct linguistic groups is precisely known as an Ethnic Conflict, where incredibly powerful elite groups heavily compete fiercely to aggressively capture incredibly vital resources and massive geographical territory.

2. The aggressive leaders are deliberately, incredibly maliciously mobilizing their highly vulnerable populations by actively, heavily invoking highly emotional historical myths, explicitly converting an incredibly basic economic dispute into a massively destructive battle strictly designed to aggressively protect their ethnic identity.

(ii) 1. The incredibly deep-seated psychological sense of highly shared living, immense interactive behavior, and incredibly intense group security actively makes the highly vulnerable group members incredibly, deeply terrified of ever breaking away from their incredibly comforting ethnic ties.

2. Once the massive conflict is aggressively given the incredibly intense shape of an existential ethnic threat, the incredibly terrified members completely forget absolutely any kind of logical rationality, deeply engaging in horrific violence driven entirely by incredibly intense fear and immense suspicion.

176. Look at the ethnographic photograph carefully. Explain the specific process of social mobility being attempted by this community as conceptualised by M.N. Srinivas.

Members of a rural community perform traditional religious rituals and prepare a vegetarian feast.

Ans :

The image depicts the sociological process of social mobility.

1. The scene illustrates 'Sanskritization', a concept introduced by M.N. Srinivas, defined as a process by which a low caste, tribe, or other group changes its customs, rituals, ideology, and way of life in the direction of a high, frequently 'twice-born' caste.
2. To achieve this upward mobility, the group adopts specific upper-caste practices, which typically include giving up meat-eating, drinking liquor, and animal sacrifice, while embracing vegetarianism, teetotalism, and orthodox religious ceremonies to secure better social standing.
3. This mobility only ensures a positional change for a specific group of people within the local social ladder and never establishes any fundamental structural change in the overall caste hierarchy or the broader societal framework.
4. The claim to a higher position is usually made over a considerable period of time, often requiring more than one generation to firmly set in, and relies heavily on imitating the dominant landowning or ritually higher castes in their specific region.

177. Study the illustration given below carefully and answer the questions that follow.

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it primarily differentiates between tribes or nations rather than establishing broad categories for a whole race.
3. The Nasal Index measures the percentage relation of the breadth and length of the nose, historically used to differentiate broad-nosed, narrow-nosed, and medium-nosed populations, though it varies significantly according to the person's age.
4. Ultimately, strict classification is very difficult and scientifically flawed today because physical boundaries are constantly blurred by genetic drift, gene mutations, and extensive population mixtures resulting from migration, rendering the concept of a 'pure' race impossible.

EIGHT MARKS QUESTIONS

181. Discuss four class system features and four caste system features to highlight the fundamental differences between these forms of social stratification.

Ans :

The class and caste systems represent two contrasting forms of social stratification with distinct structural characteristics.
1. In the class system, inheritance does not play a specific role in determining one's class identity. The determining factors are an individual's ability, wisdom, and knowledge. A person can freely change their class identity through hard work, intelligence, and personal achievements.
2. Inter-class marriage is not strictly forbidden in a class-based society. Individuals have the freedom to choose their partners from different economic or social backgrounds, and such marriages can be solemnized by society, although they might occasionally face mild social criticism.
3. Members of a social class are not compelled to follow their ancestral occupations. They enjoy the absolute freedom to choose any profession or career path depending entirely on their personal ability, talent, educational qualifications, and individual aptitude in the modern economy.
4. The class system is inherently secular and is not guided by any religious sanctions or sacred texts. Furthermore, it has nothing to do with the concepts of ritual purity and pollution, focusing instead on lifestyle, standard of living, and economic status.
5. Membership in a caste is strictly based on the principle of birth and biological inheritance. It is entirely impossible to change one's caste identity, even if the individual acquires exceptional inclination, efficiency, and personal merits that align with another caste group.
6. Inter-caste marriage is totally prohibited within the rigid traditional caste system. The practice of endogamy ensures that members must marry only within their specific caste, and any attempt to violate this rule is subject to severe social consequences and community sanctions.
7. The traditional caste system is deeply rooted in hereditary occupations. In this rigid setup, individuals are expected to follow their specific caste-designated occupations, otherwise they face the risk of being deprived of their caste privileges, social position, and community support.
8. Religion plays a fundamental role in maintaining caste identity, heavily relying on the rigid principles of purity and pollution. This religious sanction creates a strict division between upper and lower castes, regulating daily interactions, food habits, and establishing hierarchical social boundaries.

182. Evaluate the role of Westernisation in transforming Indian society. Elaborate with suitable examples.

Ans :

Westernisation has profoundly impacted Indian society by introducing modern institutional structures and ideological values.
1. Westernization is a comprehensive process through which Indian society adjusted to a growing civilization and ever-increasing technologies. It completely transformed existing social systems by introducing a new set of values, fundamental changes in old institutions, and modern experimental methods.
2. The British introduction of Westernization revolutionized the traditional education system in India. While schools existed earlier

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for limited sections, this new force introduced universal and secular education, breaking religious influences over educational texts and making learning accessible to diverse social groups.

3. Humanitarianism was a core component of Westernization that led to the introduction of British civil, penal, and procedural laws. This legal transformation effectively ended many caste-based inequalities and localised punishments that were previously entrenched in traditional Hindu and Islamic jurisprudence.
4. The new judicial system established the crucial principles of legal equality and created a consciousness of positive rights among the masses. Entire populations had to accept these sweeping changes, representing a horizontal mobility that affected the whole society simultaneously.
5. Westernization initiated significant social reforms supported by the local intelligentsia, demanding that religious customs satisfy tests of reason and humanity. This directly led to the abolition of regressive traditional practices like 'Sati' and the removal of the ban on widow remarriage.
6. The process attacked traditional inequalities by promoting changes in inheritance rights that previously favoured only male members. Furthermore, it encouraged the active conversion of oppressed lower castes, especially Harijans, to Islam and Christianity, changing Hindu elite attitudes toward untouchability.
7. Westernization uniquely integrated modern technologies with traditional ritualistic practices. For example, during the Dasera festival across India, urban workers and artisans use vermilion, incense, and flowers to culturally venerate modern imported tools, sewing machines, and typewriters, modifying their existing identity.
8. The introduction of printing technology perfectly illustrates how Westernization fostered both modern and traditional cultures. Printing not only facilitated the transmission of modern Western knowledge but simultaneously enabled the widespread distribution of traditional Indian epics, mythology, and sacred religious literature.

NODIA

183. Assess the effects of domestic violence on women and explain the legal measures introduced in India for their protection.

Ans :

Domestic violence fundamentally harms women's well-being, prompting the government to enact strict protective legal measures.

1. Domestic violence causes immense physical and psychological suffering, leaving women in a state of constant mental pressure and powerlessness. Due to the fear of losing social support and close relatives, women often remain silent, enduring recurring dishonour, abuse, and profound emotional trauma.
2. Violence is frequently normalized due to deep-rooted patriarchal socialization, where society considers wife-beating a private family affair beyond public scrutiny. This tacit acceptance forces women to internalize their oppression, believing they possess no right to question male authority or seek justice.
3. The threat of violence enforces strict seclusion, restricts women's physical mobility, and includes the deliberate disowning of their economic assets. This systemic control makes women entirely economically, legally, and socially dependent on male family members, forcing them to compromise their safety.
4. Women become highly vulnerable targets during ethnic conflicts and communal riots because patriarchal conventional norms intricately link a woman's sexuality to the honor of the family or community, legitimizing violence to violently assert dominance over rival social or ethnic groups.
5. The Protection of Women from Domestic Violence Act, 2005, comprehensively protects women from verbal, emotional, economic, and sexual abuse. The law formally covers any conduct that harms, injures, humiliates, degrades, or otherwise violates the fundamental dignity and safety of a woman.
6. Under the 2005 Act, a victim can actively approach a police officer, protection officer, or magistrate to obtain a legal protection order. The government provides crucial support systems, including mandatory shelter homes, medical facilities, and the right to free legal services.

7. The Criminal Law (Amendment) Bill 2013 introduced significantly harsher punishments for heinous gender-based violence. Perpetrators of severe crimes, such as gang rape or assaults resulting in a vegetative state, now face stringent twenty-year prison sentences that can be extended to life.
8. Modern legal amendments have also strictly criminalized other brutal forms of violence like acid attacks, stalking, and sexual harassment. The law specifically provisions maximum punishments of up to ten years for acid attacks and imposes strict penalties for stalking and harassment.

184. Discuss any four characteristics of social stratification as given by Melvin M. Tumin and explain four basic principles defining social stratification.

Ans :

Social stratification is a complex hierarchical framework defined by distinct characteristics and foundational sociological principles.

1. According to Tumin, social stratification is fundamentally 'social' in nature. It is not determined by biological inequalities but is a product of social interactions where society acknowledges the existence of specific groups and assigns them distinct positions in a hierarchical layer.
2. Tumin emphasizes that social stratification is found in all societies across the world. No society is entirely egalitarian; inequalities persistently exist everywhere, and individuals are continuously clustered into layered groups that determine their social privileges, access to resources, and overall status.
3. The system of stratification takes many different forms depending on the historical and cultural context. Societies can be stratified into several classes based on the possession of money and education, or they can be rigidly divided along specific inherited caste lines.
4. Stratification is highly consequential as it deeply affects human lives. The most essential things, including wealth, power, and prestige, are not distributed equally, leading to unequal life chances and the continuous growth of a rigidly stratified social order in human communities.
5. A fundamental principle of social stratification is that it does not merely reflect individual differences or personal capabilities. Rather, it operates as a deeply ingrained structural trait of society that systematically categorizes and ranks entire groups of people in a hierarchy.
6. Social stratification is remarkably persistent and continues across multiple generations. Social positions, wealth, economic resources, and prestige are frequently inherited, ensuring that families maintain their specific hierarchical status and transmit their structural advantages or disadvantages to their descendants over time.
7. While social stratification is universally present in all human societies, its specific nature and extent may always vary. Different societies exhibit diverse degrees of inequality, ranging from somewhat open class systems allowing mobility to virtually closed, rigid traditional caste systems.
8. Social stratification deeply involves and relies upon widely accepted cultural beliefs in inequality. The unequal distribution of advantages and resources is maintained because the society develops ideological justifications that legitimize the hierarchical ranking and make the resulting disparities appear natural.

NODIA

185. Explain any four causes of ethnic conflicts and any four consequences of these conflicts on society.

Ans :

Ethnic conflicts arise from deep-seated socio-political tensions and produce devastating impacts on human populations.

1. Ethnic conflicts frequently arise when diverse ethnic groups fiercely compete for the exact same overarching goals, particularly the acquisition of political power, crucial access to vital economic resources, or control over a specific geographical territory within a multiethnic social framework.
2. The vested interests of a society's elite class play a paramount role in directly mobilizing ethnic groups. Dominant political leaders intentionally aggravate tensions by convincing their followers that their unique ethnic identity, culture, or existence is under severe existential threat.
3. Severe economic problems, including prolonged stagnation, deep financial depression, or sudden unpredictable changes

relying on the fundamental principle of sharing to prevent any concentration of power.

(ii) 1. Although complete absolute equality is impossible due to differences in gender, age, health, physical power, and intelligence, egalitarian societies actively adjust prestigious positions to fit all qualified candidates without stratifying the entire community into permanent hierarchical social layers based on wealth.

2. Any prestige gained by a community member through individual achievements, such as becoming a highly successful hunter, is strictly non-transferable. The society never expects or allows the specialized skills or elevated status of one generation to be automatically inherited by descendants.

3. Members of this society never enjoy any extra, disproportionate access to prestige that would allow them to individually enter the orbit of political power. The structural dynamics ensure that wealth and economic resources are commonly distributed without creating deep social divisions.

4. To maintain internal balance, egalitarian societies systematically restrict leaders so they cannot dominate the entire population or concentrate economic power within a few hands. Nomadic groups may even simply move away and abandon a leader whose dominant behaviour they strongly dislike.

(iii) 1. Unlike egalitarian communities, a rank society is characterized by social groups having significantly unequal access to prestige and social status. The position of the chief is not based on shared equality but is strictly occupied and maintained as a hereditary birthright.

2. In rank societies, commoners must maintain strict physical distance and show extreme deference, such as bending low or crawling before chiefs. Although chiefs may not possess vast material wealth, they enjoy a permanently elevated hierarchical rank entirely absent in egalitarian cultures.

194. Read the passage given below and answer the questions that follow.

Every day, Lakshmi wakes up before sunrise in her rural village. She spends hours milking the cows, feeding the poultry, and cleaning the entire household. By mid-morning, she joins the men in the agricultural fields, sowing seeds and harvesting crops under the harsh sun until dusk. Despite her backbreaking daily routine, government surveys classify her as 'non-working'. Her family believes she merely performs her natural domestic duties, and she never receives any financial compensation or formal recognition for her immense contribution to the household's survival.

(i) Identify the sociological issue regarding women's economic participation highlighted in the passage.

(ii) Assess the reasons for the devaluation and lack of protection of women's work in the economy.

Ans :

(i) 1. The passage highlights the critical issue of the statistical invisibility of women's work. The complexity of women's economic contribution in India is so deeply marginalized that official census data completely fails to capture their accurate rate of active work participation.

2. It illustrates how women consistently perform unpaid work, engaging in demanding activities inside the home and in the unorganized agricultural sector. Because no direct financial payment is made, their immense contribution remains entirely hidden and pushed outside the formal definition of 'work'.

(ii) 1. The devaluation of women's work is rooted in a deep-seated social bias that automatically assigns domestic chores and agricultural support as natural female duties. This patriarchal ideology unfairly deprives women of monetary rewards, economic independence, and basic societal recognition for their labor.

2. The historical transition to a modern economy severely excluded an increasing number of women from active participation in recognized productive processes. Consequently, women continue working relentlessly in

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Sanskritisation within the social system was stalled to some extent during the colonial period.

8. As a broader term, Sanskritisation replaced the earlier concept of 'Brahminisation'. It comprehensively captures the complex phenomenon where marginalized groups systematically adopt upper-caste ideologies, vegetarianism, and teetotalism to overcome social distance, thereby facilitating a unique pattern of cultural imitation and absorption.

187. "According to Census 2011, the child sex ratio (0-6 yrs) has declined to 919 girls per 1000 boys against 927 girls per 1000 boys recorded in the Census 2001. Before the advent of technology female infant was susceptible to homicide at the hands of midwife; however with ultra sonography introducing a remarkable change..."
Examine the sociological reasons behind female foeticide and the legal interventions implemented to counter it.

Ans :

The decline in the child sex ratio highlights severe gender-based violence exacerbated by technological misuse.

1. Female foeticide is the deliberate and selective elimination of female embryos following pre-natal sex determination. This horrific violence stems from a deeply entrenched societal mindset that perceives the birth of a daughter as an absolute curse and an unwanted economic liability.
2. Patriarchal society strongly believes that women are a severe burden on the family structure. Females are perceived as inherently dependent on males, forcing the family and society to constantly ensure their safety and security, perpetuating the desire to prevent their birth.
3. The situation worsened drastically with the advent of modern medical technologies like ultra-sonography. While designed for monitoring fetal health, these advanced diagnostic tools were wrongly interpreted and systematically misused by families to accurately determine sex and selectively abort female fetuses.
4. Initially, the Medical Termination of Pregnancy Act of 1971 was advocated to control population and empower pregnant women to decide appropriate timing for childbirth. Unfortunately, society exploited this liberalized abortion law to eliminate female births, leading to massive demographic imbalances.
5. To combat this undesirable consequence, the government enacted the Pre-natal Diagnostic Techniques Act in 1994. This strict legislation categorically prohibited the determination of the sex of the fetus and mandated severe legal punishments for any medical professional violating these crucial provisions.
6. The law was further strengthened and amended in 1996 to become the Pre-conception and Pre-natal Diagnostic Technique Act. It criminalized the misuse of technology for sex selection, establishing it as a grave offense against the unborn child, society, and entire humanity.
7. The amended legislation mandates the strict registration of all genetic counseling centers, medical clinics, hospitals, and nursing homes. This ensures that technological applications are solely restricted to their legitimate purposes, such as detecting genetic abnormalities or metabolic and chromosomal disorders.
8. The law established Central, State, and Union Territory Supervisory Boards to tightly regulate technology use and impose penalties. However, until the fundamental social consciousness changes to accept women as equal human beings, purely legal and administrative measures may struggle to succeed.

188. "The policy of reservation has a great implication for the Indian society. It has set in motion processes that are capable of transforming a hierarchical society into an egalitarian one. Certain precautions are however necessary to see that reservations do not create a permanent vested interest in small sections of the group..."
Justify the need for reforming the reservation policy based on the suggestions provided by sociologists.

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Ans :

Reforming the reservation policy is essential to ensure its core objective of achieving true social equality.

1. The reservation policy was designed to counter the historical exploitation of backward castes and transform India into an egalitarian society. However, critics

argue it has increasingly been manipulated, politicised, and utilized by individuals purely for material purposes and political mobilization.

2. In modern India, the policy has sometimes created a permanent vested interest among small sections of beneficiary groups. Consequently, the present system is not completely foolproof, necessitating urgent reforms to make the entire reservation framework far more rational and scientifically structured.
3. Bhargava and Samal suggest that economic income should be given paramount importance when determining the true backwardness of an individual. The criteria must shift away from merely relying on the traditional caste category to which a person structurally belongs by birth.
4. A critical reform required is the strict exclusion of the affluent sections. Rich individuals who belong to the Scheduled Castes and Scheduled Tribes categories should be completely denied reservation facilities to ensure that benefits reach the genuinely marginalized and impoverished populations.
5. To prevent the monopolization of benefits by a privileged few within the backward communities, scholars strongly recommend that the scope of reservation policies should be strictly restricted and exclusively provided to the very first generation of beneficiaries in any family.
6. Rather than solely relying on direct job quotas, the government should provide substantial educational support. Concessions in the form of robust scholarships should be provided to diligent SC, ST, and OBC students who successfully secure more than a prescribed percentage of marks.
7. The Mandal Commission had identified major anomalies in social backwardness, revealing that dominant middle castes often captured village lands while untouchable backward castes received nothing. Reforms must ensure that the poorest sub-castes genuinely receive the fruits of affirmative action and employment policies.
8. Without rational reforms, politicians continue to heavily manipulate the poor and illiterate masses in the name of caste identity. A restructured, income-based approach will decisively prevent political parties from utilizing the reservation agenda merely to secure vote banks and capture state power.

189. "The individual occupation was typical for a particular village and when migration started, people were settled in different parts of the country following their own occupations as accepting new occupation was tabooed. The tribunals believed if one changes his occupation, he will be punished by the ancestors."
Analyse the various theories that explain the origin and development of the caste system in India.

Ans :

The origin of the caste system is highly contested, drawing upon diverse religious, political, and sociological theories.

1. The Traditional Theory traces the origin of caste to ancient Indian texts and Vedic literature. It uses the myth of the 'supreme creator' Brahma, suggesting that Brahmins originated from the mouth, Kshatriyas from the arms, Vaishyas from the thighs, and Sudras from the feet.
2. Traditionalists also support the 'Karma' and 'Dharma' doctrines to explain caste origins. The 'Karma' theory suggests a person is born into a specific caste as a direct consequence of their deeds in a previous birth, rewarding fair performance of religious duties.
3. The Political Theory, supported by Dr. Ghurye, argues that caste is a Brahminic child manipulated for political convenience. It posits that the entire caste system was deliberately created and maintained by upper-class prospectors to subjugate and control the rest of the society.
4. J.H. Hutton's Occupational Theory highlights that pre-Aryan tribal people had organized occupational systems. He argued that ancestors possessed a special spiritual power called 'Mana', and the deep fear of this power being negatively transmitted led to strict taboos on changing traditional occupations.
5. The Racial Theory, propounded by H. Risley, links caste origins to the initial cultural clash between fair-complexioned Aryans and non-Aryans. The victorious Aryans established themselves as superiors, using physical strength and skin complexion as determining factors to divide society into unequal racial

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hierarchies.

6. Risley identified several distinct processes driving racial caste development, including the strict preservation of old customary practices, the restriction of traditional occupations, massive population migrations, the forced intrusion into Hinduism, and the strategic propagation of entirely new religious teachings to maintain dominance.
7. D.N. Majumdar expanded on the racial origin by tracing caste to the concept of 'Varna' or complexion. He explained that castes gradually formed through the extensive inter-mixing of the pro-Dravidian and Proto-Mediterranean races, who eventually organized themselves into a rigid social hierarchy.
8. Ultimately, scientific studies reveal that no single theory universally explains the origin of caste. True racial purity is non-existent due to historical inter-caste marriages, meaning caste origins are primarily based on complex social myths, religious stories, and historical manipulations rather than absolute facts.

190. "It is natural and instinctive, that, people will love and have strong faith in group traits and behaviour, also protect own ones from any possible outside attack. However, often this becomes detrimental for the society, when this causes destruction of other groups."
Reflect on the concepts of ethnocentrism and xenophobia and evaluate their impact on inter-group relations.

Ans :

Ethnocentrism and xenophobia represent extreme forms of group bias that severely disrupt social harmony and peace.

1. Ethnocentrism, a term coined by William Graham Sumner, refers to a powerful group behaviour that makes members consider their own group as the absolute centre of all social activity, using their own cultural norms as the standard to judge and differentiate all others.
2. This intense perceptual conditioning restricts neutral treatment towards other communities. The dominant group dictates specific traits and interactive behaviour patterns, completely segregating themselves from society and intentionally ignoring or forgetting the valid existence of minority groups and differing linguistic or cultural identities.
3. Ethnocentrism breeds deep hatred and discrimination by treating other communities as fundamentally inferior, overly complex, or difficult to understand. This rigid mindset justifies severe social segregation and can ultimately lead to extreme exploitation, violence, and the targeted killing of marginalized immigrant or minority populations.
4. Dominant groups express ethnocentrism by affirming their cultural standards as central to civilized action. Through mechanisms like colonialism or biased educational systems, they subtlety impose their thoughts and perceptions on weaker groups, forcing them to undergo cultural assimilation while denying them equal status.
5. To maintain political and economic dominance, ethnocentric groups often patronize smaller communities, offering them temporary protection and unnecessary benefits. This manipulative tactic strips the weaker groups of their cultural confidence, making them completely dependent on the dominant group for societal relevance and attention.
6. Ethnocentrism frequently escalates into xenophobia, which is an intense, irrational fear of strangers or members of different racial and ethnic backgrounds. This phobia is directly associated with massive destruction, severe hostility, and the complete denial of the fundamental existence of competing social groups.
7. In the broader political context, xenophobia translates into creating vast distances from other nations or races. The severe ill-effects range from localized isolation and reducing outgroup benefits to catastrophic mass killings, warfare, brutal hate crimes, and the formulation of highly controversial foreign policies.
8. Xenophobia is frequently utilized as a defensive tool to protect state-offered privileges for local populations against migrating groups seeking better opportunities. However, modern international organizations and cross-cultural interactions are actively developing awareness programs to aggressively combat these extremely detrimental and destructive social tendencies.

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191. Read the passage given below and answer the questions that follow.

Anjali was married into a wealthy family in the city. At the time of the wedding, her parents gifted a large sum of cash and expensive ornaments to her new family. A year later, her in-laws began constantly harassing her, demanding that she bring an expensive car from her natal home. The daily psychological abuse left Anjali in a state of deep mental trauma. She desperately wanted to approach the police, but her parents hesitated, fearing social dishonour, ostracism, and the complexities of the legal system. They advised her to maintain silence and adjust to her marital family to protect their societal reputation.

(i) Identify the social evil described in the passage.

(ii) Explain the sociological reasons why legal measures often fail to protect women in such situations.

(iii) Outline the legal provisions enacted in India to eradicate this social evil.

Ans :

(i) The social evil described in the given passage is the deeply rooted traditional practice of dowry, which involves demanding and taking valuable property, cash, or material goods from the bride's family before, during, or continuously after the formal marriage ceremony.

(ii) 1. Legal measures often fail because of profound social prejudices and the victim's reluctance to take legal action. Families intensely fear the social dishonour, community ostracism, and public humiliation that usually accompany reporting severe harassment cases to local police authorities in modern Indian society.

2. The approach of the judiciary is sometimes rigid, heavily molded by patriarchal social norms, and complicated by legal technicalities. Social conventions pressure women to silently accept abuse, completely distrust social security systems, and prioritize the sanctity and reputation of the marital family.

3. The dominant familial ideology assumes that brides are permanently transferred to their marital homes as liabilities. This deep-rooted belief forces women to remain economically dependent, heavily discouraging them from rebelling, while society readily helps the accused escape justice by burying such sensitive cases.

(iii) 1. To combat this evil, the government enacted the Dowry Prohibition Act in 1961, which strictly defines dowry and explicitly prohibits the giving, taking, or demanding of any property or valuable security directly or indirectly related to a marriage agreement between two parties.

2. The legislation mandates severe punishments for offenders. Any person who gives, takes, or abets this crime shall be punished with a strict jail term extending up to six months, accompanied by a financial fine, firmly establishing dowry as a serious legal offense.

3. Parliament significantly strengthened the laws by amending the Act in 1984 and 1986. Furthermore, crucial insertions of Sections 498 A and 304 B were meticulously made into the Indian Penal Code to address cruelty and devastating deaths directly linked to dowry demands.

4. Consequential amendments were also introduced in the Criminal Procedure Code and the Indian Evidence Act to shift the burden of proof. The offense is now strictly treated as cognizable and non-bailable, ensuring that cruelty driving a woman to suicide is severely punished.

192. Read the passage given below and answer the questions that follow.

Rameshwardas passed away suddenly without leaving a written will. He owned vast tracts of ancestral agricultural land in a prosperous village. Following traditional joint family customs, his two sons immediately assumed total ownership and control over the entire estate. When their sister, Sunita, requested her rightful share to secure her future, her brothers flatly refused, claiming that traditional rules excluded females from inheriting such assets once they moved to their marital homes.

(i) Identify the specific nature of the right being denied to Sunita in the passage.

(ii) Elaborate on the evolution of legal measures regarding this right for Hindu women in

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India.

Ans :

(i) 1. Sunita is being completely denied her fundamental right to property and legal inheritance. This denial stems from traditional patriarchal practices that systematically exclude women from acquiring any share in ancestral wealth once they leave their parental home after marriage.

2. Specifically, the passage highlights the denial of co-parcenary rights within the traditional joint family system. The brothers are unlawfully utilizing outdated customary exclusions that previously prevented female descendants from claiming absolute ownership and gaining financial independence through ancestral agricultural land.

(ii) 1. Prior to democratic legal reforms, the property rights of Indian women were extremely limited. The traditional Mitakshara joint family system strictly retained co-parcenary rights exclusively for the father, his sons, and male descendants, explicitly excluding women from inheriting and controlling joint property.

2. The introduction of the Hindu Succession Act of 1956 was a landmark step that mentioned a uniform and comprehensive system of inheritance. It finally granted equal rights of inheritance to both sons and daughters, initiating a shift toward gender equality.

3. Under the provisions of this historical Act, the limited estate previously assigned to widows was officially converted into absolute ownership. Furthermore, the legislation ensured that the remarriage of a widow does not legally divest her of her deceased husband's acquired property.

4. The Hindu woman's right to financial maintenance is legally recognized as a tangible right against family property. A husband has a strict personal obligation to adequately maintain his wife, ensuring she has a legal right to support from his family's assets.

5. Despite the 1956 Act, discriminatory features of the Mitakshara system persisted regarding agricultural properties. To eliminate this inequality, several progressive states, including Andhra Pradesh, Kerala, Tamil Nadu, Maharashtra, and Karnataka, independently removed the discriminatory joint family clauses to empower women.

6. Ultimately, the central government passed a crucial amendment to the Hindu Succession Act in 2005. This comprehensive amendment legally included agricultural lands, officially confirming that daughters possess an automatic birthright to inherit property equally, effectively breaking deep-rooted patriarchal gender discrimination.

193. Read the passage given below and answer the questions that follow.

Deep within a dense tropical forest, a closely-knit indigenous community thrives without any permanent political leader. They survive by hunting and gathering, ensuring that food, tools, and basic weapons are constantly shared and freely passed from one person to another. When a member displays extraordinary skill in tracking animals, the community respects him greatly. However, this respect does not translate into wealth, nor can his elevated status be inherited by his children. No individual is allowed to dominate the group or concentrate power in their hands.

(i) Identify the sociological type of society described in the passage.

(ii) Elaborate on the distinct features of the society identified in subpart (i).

(iii) How does a 'Rank Society' differ from the society identified above?

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Ans :

(i) 1. The social structure described in the passage is an Egalitarian Society. Anthropologists identify this specific type of society based on the degree to which social groups have an impressively equal and unrestricted access to basic economic advantages, prestige, and communal resources.

2. In an egalitarian setup, there are practically as many positions of prestige as there are persons capable of fitting them. The community deliberately avoids rigid social stratification, heavily

in economic policies, create massive tension. When minority expectations fail to be fulfilled, intense frustration and profound insecurity breed dangerous hostility and direct conflict among competing ethnic groups.

4. Disputes often originate from the internal breakdown of traditional social norms and conflict resolution mechanisms, like the gram sabha. When these local councils become non-functional, minor intrastate disputes easily escalate, drawing in regional forces and causing devastating large-scale ethnic divisions.
5. A devastating consequence of ethnic conflict is the massive loss of human lives through extreme violence and warfare. Rationality is entirely forgotten, leading to horrific atrocities such as mass killings, systematic genocide, mass rape, and brutal ethnic cleansing campaigns.
6. These violent conflicts generate massive instability and cause severe damage to the fundamental goals of regional peace and security. The intense warfare forces widespread displacement, creating severe homelessness, massive refugee crises, and volatile communal riots that destabilize entire national borders.
7. Ethnic conflicts frequently cross international boundaries, expanding from localized intrastate disputes into massive regional or international crises. Foreign powers often get involved to protect their strategic geopolitical interests, further prolonging the violent struggle and severely complicating any potential peace settlements.
8. Prolonged ethnic struggles can sometimes completely reshape political geography, culminating in the difficult formation of an entirely new national identity. For example, intense emotional, cultural, and linguistic conflicts inside Pakistan ultimately led to a major struggle and the creation of Bangladesh.

186. "A low Hindu caste, or tribal or other group, changes its customs, ritual, ideology and way of life in the direction of a high, and frequently, twice-born caste. Generally such changes are followed by a claim to a higher position in the caste hierarchy than that traditionally conceded to the claimant caste by the local community."

Elaborate on the concept of Sanskritisation and its operational features in Indian society.

Ans :

Sanskritisation is a sociological mechanism explaining how marginalized groups attempt to elevate their social standing.

1. Sanskritisation represents a process of upward social mobility where people from the lowest rungs of the Indian social hierarchy attempt to improve their status. By adopting the customs and social norms of upper castes, lower castes seek to elevate their hierarchical position.
2. This mobility only ensures a positional change for a specific group of people within a local neighbourhood. It never establishes any structural change in the overarching caste hierarchy, nor does it guarantee a change of identity for the entire caste group globally.
3. The process is purely individualistic and positional, generally requiring an extended period, often more than one generation, to successfully set in and gain acknowledgement from the local community regarding the newly claimed higher position in the traditional social structure.
4. Sanskritisation is not strictly confined to Hindu castes alone. Tribal and semi-tribal groups, such as the Bhils, Gonds, Oraons, and Pahadis, also adopt the social patterns of Hindu upper castes to develop a claim for Hindu identity and structural absorption.
5. The reference model for Sanskritisation is not always the Brahmin caste. In many regions, the dominant landowning castes, who wield significant political and economic power, serve as the cultural model for lower castes, promoting heterogeneous cultural transmission across the social ladder.
6. In pre-British India, a potent source of this mobility was the fluidity of the political system. If a caste group captured political power, possessed martial traditions, numerical strength, and arable land, they successfully utilized Sanskritisation to establish themselves as dominant.
7. The establishment of universal British rule effectively froze the traditional political system and blocked the avenue to upward mobility through power capture. Consequently, the internal force of

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the unorganized sector for no formal returns, leaving their massive economic contributions completely unenumerated.

3. The decline of many traditional household-based occupations has meant that women's roles in those specific work areas have become further devalued. Meanwhile, in the search for additional employment, men often aggressively take over jobs that were previously categorized as women's occupations.
4. Women's incomes remain drastically low because they continue to be highly concentrated in agriculture, a sector where labour productivity has experienced very little growth. As unpaid family labourers, their intensive daily work completely fails to empower them socially or financially.
5. Only a negligible, extremely small percentage of women are actually engaged in the organized sector. The vast majority working in agriculture or homes lack access to crucial benefits like maternity leave, equal pay, and strict regulations restricting exploitative long working hours.
6. Although protective laws like the Factories Act, Maternity Benefit Act, and Equal Remuneration Act exist to safeguard working women, these laws apply only to the formal sector. Furthermore, the practical ground experience shows that these essential labour laws are rarely implemented effectively.

195. Read the passage given below and answer the questions that follow.

An ambitious team of nineteenth-century researchers traveled across continents to study human populations. They meticulously recorded the physical dimensions of thousands of individuals. They calculated the exact ratio of the length of the head to its breadth. They also measured the percentage relation of the breadth and length of the nose, and carefully observed the degree of protrusion of the jaws. Their ultimate goal was to permanently categorize humanity into fixed, pure biological groups to determine which populations were naturally superior.

(i) Identify any two physical indices measured by the researchers in the passage.

(ii) Explain the other physical characteristics traditionally used for such classification.

(iii) Elaborate on why the classification of race is considered difficult and often a social construct.

Ans :

(i) 1. The researchers calculated the Cephalic Index, which is strictly expressed as the percentage ratio of the length of the head to its breadth. This physical measurement is relatively unaffected by environmental changes and was traditionally used to identify specific group features.

2. They also measured the Nasal Index, determining the percentage relation of the breadth and length of the human nose. Additionally, they observed Prognathism, which specifically refers to the measurable degree of the physical protrusion of the human jaws in different populations.

(ii) 1. Anthropologists also utilized stature or bodily height as a fundamental criterion, although this is heavily influenced by environmental factors, standard of living, and nutrition. Another major characteristic is the texture of the hair, distinguishing between wooly, straight, and wavy genetic patterns.

2. Hairiness of the body is considered a reliable identifying source, differentiating between smooth-skinned and heavily hairy populations. Finally, skin complexion, hair colour, and eye colour, driven by melanin amounts, were universally utilized as highly visible differentiating marks among major racial groups.

(iii) 1. Scientifically classifying race is extremely difficult because human physical differences are constantly altered by natural selection, genetic drift, and massive population mixtures. Decades of continuous inter-racial marriages and genetic mutations ensure that no absolutely 'pure' or authentic human race exists today.

2. The features used to distinguish races are highly unreliable. For instance, human height variations fall within a narrow foot-long range globally, and

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Ans :

(d) (iv)
Wilbert Moore identified conditions for commercial-industrial development that include internal diversification, rational secular orientation, and impersonal markets. Subsistence production is the odd one out because industrialisation leads to a gradual shift away from subsistence farming toward commercialised production. The distractors are actual conditions identified by Moore in 1965.

5. Which of the following statements BEST describes Alvin Toffler's perspective on modernization?
(a) It is a game against fabricated nature based purely on raw muscle power.
(b) It involves returning to traditional values and strengthening old ethnic patterns.
(c) It is an evolutionary transition that strictly follows a given sequence for all societies.
(d) It is defined by three waves: agricultural, industrial, and electronic revolutions.

Ans :

(d) It is defined by three waves: agricultural, industrial, and electronic revolutions.
Alvin Toffler identifies modernization through three distinct waves: the agricultural revolution, the industrial revolution, and the recent electronic revolution based on information and services. Daniel Bell proposed the concept of a game against fabricated nature, while Eisenstadt discussed evolutionary transitions. Reasserting traditional values reflects a completely different cultural trend entirely.

6. Which of the following is NOT true regarding Emile Durkheim's views on education?
(a) It acts as a means to achieve socially predetermined goals.
(b) It is an action exercised by older generations upon those not yet ready for social life.
(c) It is fundamentally an unstructured, non-formal method of achieving happiness.
(d) It awakens physical, intellectual, and moral states required by society.

Ans :

(c) It is fundamentally an unstructured, non-formal method of achieving happiness.
Durkheim viewed education from a functionalist perspective as an institution that formally imitates and reproduces society to achieve predetermined goals. Viewing education as an unstructured pursuit of happiness without set goals was actually the perspective of thinkers like Rousseau and Rabindranath. The other options accurately reflect Durkheim's structured definition.

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7. Which one of the following was a COMMON feature of the Marxist perspective on education?
(a) It serves to unite social forces and keep people secure within known boundaries.
(b) It primarily attempts to transform people into mere commodities for the market.
(c) It helps individuals overcome economic constraints to achieve smooth social adjustment.
(d) It selects individuals for varied occupations based on an equitable division of labor.

Ans :

(b) It primarily attempts to transform people into mere commodities for the market.
Marxist thinkers are critical of structured educational systems, arguing they continuously attempt to transform people into mere commodities trained to sell themselves in the market, often sacrificing their true abilities. The other options reflect functionalist views, focusing on uniting social forces, ensuring smooth adjustment, and selecting individuals for varied occupations.

8. Which one of the following is a DIFFERENCE between the 'trivium' and the 'quadrivium' in medieval European education?
(a) The trivium included grammar, while the quadrivium included arithmetic.
(b) The trivium included astronomy, while the quadrivium included rhetoric.
(c) The trivium was taught in monasteries, while the quadrivium was taught only in modern universities.
(d) The trivium emphasized physical gymnastics, while the quadrivium emphasized military sciences.

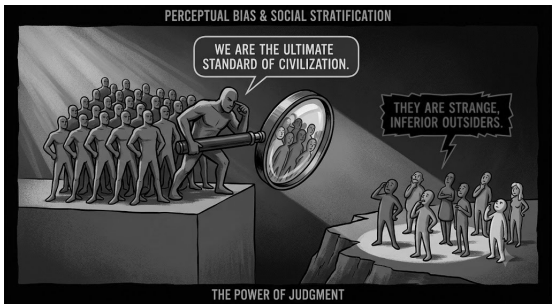
Ans :

(a) The trivium included grammar, while the quadrivium included arithmetic.
In medieval Europe, the seven liberal arts were divided into two curricula. The trivium included grammar, rhetoric, and dialectics, whereas the quadrivium consisted of arithmetic, geometry, music, and astronomy. The other options falsely swap these subjects, incorrectly restrict their

develop claims for Hindu identity and integration.

4. While it promoted active cultural transmission historically, the establishment of universal British rule essentially froze the political system, blocking previous avenues of mobility through martial tradition and land ownership, meaning Sanskritization was stalled and alternative avenues like Westernization were adopted.

197. Observe the awareness graphic below carefully and answer the following:


PERCEPTUAL BIAS & SOCIAL STRATIFICATION
WE ARE THE ULTIMATE STANDARD OF CIVILIZATION.
THEY ARE STRANGE, INFERIOR OUTSIDERS.
THE POWER OF JUDGMENT

The dangerous mindset of judging human diversity through a singular lens.

(a) Identify the two related sociological attitudes or concepts represented by this awareness graphic.

(b) Explain how these attitudes affect the perception of other groups in society.

(c) Analyse how this phenomenon can lead to xenophobia and exploitation.

Ans :

(a) 1. The primary sociological concept represented is ethnocentrism, defined by William Graham Sumner, which refers to group behaviour making one's own group the centre of everything and judging all other groups strictly by the standard or criteria created by one's own group.

2. The second related concept is prejudice, which involves holding preconceived, stereotyped beliefs and negative feelings about members of another group, leading to discrimination, avoidance, and an unfounded assumption of their inferiority based on organized misinformation and strict group boundaries.

(b) 1. These attitudes severely limit neutral treatment towards other groups, as the dominant group perceives others merely through perceptual conditioning, denying their cultural complexities, and considering them as either negligible minorities or completely ignoring their distinct cultural and human existence.

2. Groups displaying ethnocentrism assume their own traits are universal human values and expect smaller groups to assimilate, thereby overprotecting their own norms while continuously criticizing, exploiting, or patronizing the minority groups who fail to match these self-proclaimed civilized standards.

(c) 1. Ethnocentric tendencies often escalate into xenophobia, which is the profound fear or hatred of strangers and members of other groups, leading to intense desires to create physical and social distance from those possessing different racial, linguistic, or physiological traits.

2. When a dominant idea is preached for a long duration about the inferiority of a particular group, both the oppressors and the victims internalize this permanent trait, resulting in the minority shrinking within themselves and accepting continuous sociocultural domination without resistance.

3. This extreme avoidance and restriction towards other nations or ethnic groups can become highly detrimental for mankind, potentially passing through several aggressive stages like isolation, hate crimes, systematic discrimination, warfare, and ultimately catastrophic mass killings or genocide like 'ethnic cleansing'.

4. Political authorities frequently manipulate this ethnic prejudice and xenophobia to deliberately create societal divisions, spread domination over weaker sections, justify exploitative economic behaviours, and formulate controversial foreign policies, making constructive acceptance of multicultural differences exceptionally difficult in modern democratic societies.

198. Examine the photograph below carefully and answer the question.

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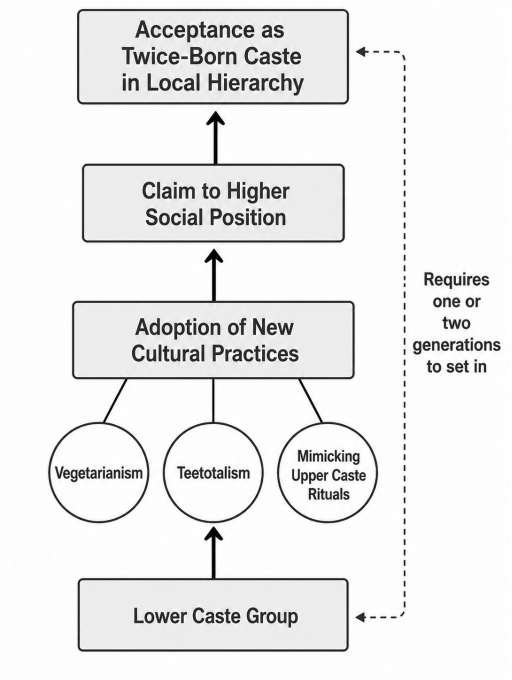
cephalic indices heavily overlap between nations. Therefore, separating humanity into discrete biological categories lacks any solid, objective scientific basis.

3. Race is primarily a social construct consciously created to establish a legacy of superiority and inferiority. Dominant political groups manipulate specific physical differences, assigning permanent social identities to justify discrimination, assert control, and distribute societal resources unequally among different populations.
4. The belief that biological traits determine social behavior or cultural intelligence is fundamentally flawed. An individual's intelligence and cultural performance are actually products of dynamic social surroundings and complex socialization processes, firmly proving that no human race is innately superior or inferior.

196. Study the flowchart provided below and answer the questions that follow.


Acceptance as Twice-Born Caste in Local Hierarchy
Claim to Higher Social Position
Adoption of New Cultural Practices
Vegetarianism
Teetotalism
Mimicking Upper Caste Rituals
Lower Caste Group
Requires one or two generations to set in

The gradual shifting of communal habits to elevate local standing.

(a) Name the sociological process of mobility depicted in the flowchart.
(b) Examine the nature and basic features of this process as identified by M.N. Srinivas.
(c) Discuss the limitations or heterogeneous ways associated with this process in different regions.

Ans :

(a) The sociological process of social mobility depicted in the diagrammatic flowchart is specifically termed as Sanskritization, which was introduced by eminent sociologist M. N. Srinivas to explain upward positional changes occurring systematically within the traditional caste hierarchy over generations.

(b) 1. Sanskritization is the profound process where a low Hindu caste, tribal, or other group deliberately changes its traditional customs, rituals, ideology, and way of life in the direction of a high, frequently twice-born caste, to secure a better hierarchical position.
2. This upward mobility is generally accompanied by a firm claim to a higher position in the local caste hierarchy than what was traditionally conceded to the claimant caste by the community, usually taking more than one full generation to become established.
3. It is crucial to remember that this social mobility only ensures a positional change for a specific group of people within a local area and never establishes any foundational structural change in the overarching traditional caste hierarchy of the broader society.

(c) 1. The process of Sanskritization is never uniform for all lower castes, as there is no single pattern of absorbing ideas, and the reference model is not always Brahmins, but can be any dominant landowning caste controlling a specific local geographical area.
2. In regions where dominant castes like Zamindars or landowning Jats hold power, lower castes may emulate their specific customs rather than Brahminical rituals, demonstrating that cultural transmission occurs across various existing higher castes in highly heterogeneous and varied ways.
3. This sociological process is not confined merely to Hindu castes, as it frequently occurs among tribal groups such as the Bhils, Gonds, and Oraons, who take up social patterns of upper castes to

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The controversial rollout of affirmative action policies dividing public opinion.

(a) Name the specific commission whose report implementation sparked the event shown in the headline.

(b) Identify the criteria considered by this commission for determining backwardness.

(c) Discuss the socio-political implications and controversies surrounding the reservation policy as highlighted by such events.

Ans :

(a) The specific sociological commission whose report implementation sparked the widespread national resentments and violent protests highlighted in the 1990 newspaper headline is the Second Backward Classes Commission, popularly known as the Mandal Commission, appointed in the year 1979 by the central government.

(b) 1. The Mandal Commission considered eleven specific criteria for determining social and educational backwardness, which fundamentally included social backwardness as considered by others and dependence mainly on manual labour for livelihood, identifying caste as the main criterion for determining group backwardness.

2. Additionally, the commission evaluated distinct demographic and economic indicators such as female worker participation, student drop-out rates, average value of family assets, families living in Kachcha houses, and the consumption of loans by households being twenty-five percent above the state average.

(c) 1. The sudden implementation of the reservation policy evoked massive controversies because, while it aimed to transform a hierarchical society into an egalitarian one, it enraged upper caste individuals who believed the policy undermined open competition and restricted their access to premier opportunities.

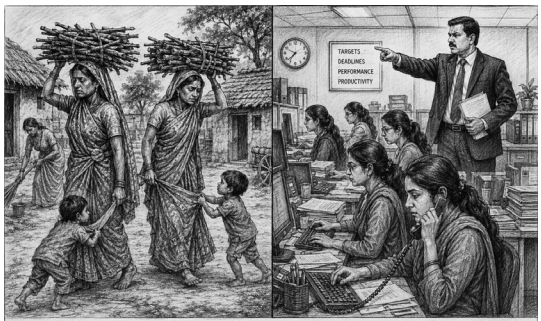
2. A major socio-political implication is the intense politicization of caste, where political leaders actively manipulate lower caste identities to consolidate vote banks, thereby keeping caste divisions powerfully included in modern democratic life rather than gradually removing them from the contemporary political structure.

3. The policy created profound fears that reservations might generate a permanent vested interest in small sections of the backward groups, allowing already advantageous middle castes to reap benefits while the truly marginalized, untouchable backward castes unfortunately fail to receive the intended societal fruits.

4. Critics strongly argue that the present reservation system is not foolproof and needs to be more rational and scientific, emphasizing that in a rapidly changing economic structure, an individual's caste identity alone should not strictly determine their lifelong chances, employment, and educational trajectories.

5. To significantly improve the policy, sociologists suggest that individual income should be given paramount importance in determining backwardness, wealthy people within backward categories should be excluded, and reservation benefits should be strictly restricted to only the first-generation beneficiaries to ensure equitable societal distribution.

200. Analyse the illustration provided below and answer the question.



The changing landscapes of invisible toil.

The persistence of systemic disparity across different work environments.

Elaborate on the scene illustrated above to explore the sociological reality of gender stratification in the workplace and the economic invisibility of women's labour.

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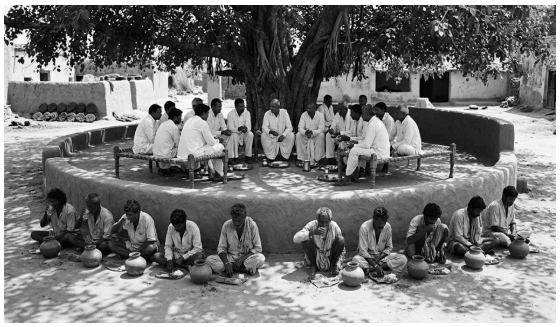


The practice of maintaining boundaries and ritual purity in rural gatherings.

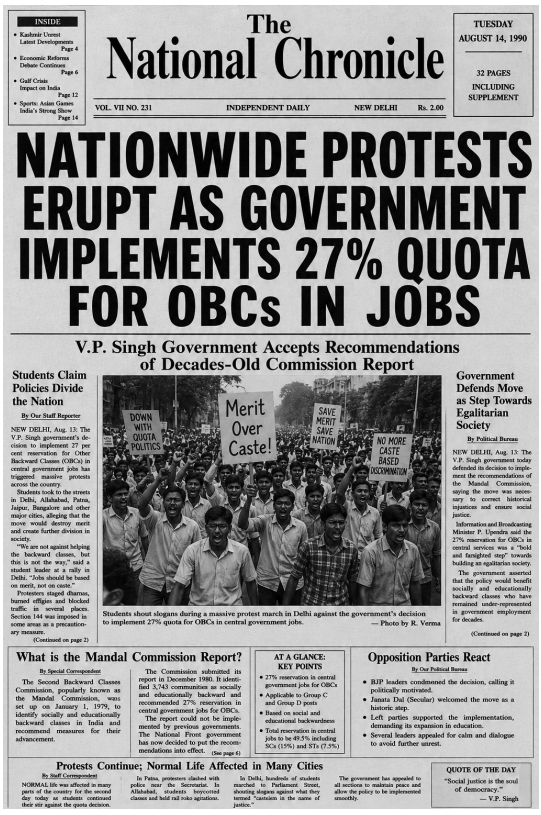
Elaborate on the fundamental features of the social stratification system depicted in the photograph, focusing on its rigid traditional characteristics.

Ans :

The photograph highlights the traditional, rigid features of the Indian caste system.

1. The caste system is strictly organized on the fundamental principle of hierarchy, where Brahmins traditionally occupy the superiormost position on the social ladder, while other castes are subordinated according to different degrees of dominance and historically assigned societal privileges.
2. A core feature depicted is the imposition of strict taboos, particularly food taboos, where higher castes maintain rigid barriers to avoid intermixing, ensuring that they never share food, water sources, or communal dining spaces with members of marginalized lower castes.
3. The gradation of castes and strict spatial segregation is heavily based on the notion of ritual purity and pollution, where contact, sight, or even the shadow of a lower caste person is historically believed to communicate defiling impurity to higher castes.
4. Membership in a specific caste is exclusively based on endogamy and heredity, meaning a person's caste identity is an unchangeable hereditary possession determined solely by birth, which remains static regardless of any subsequent changes in an individual's personal wealth or education.
5. The traditional system strictly enforces caste endogamy, severely criticizing and socially discouraging inter-caste marriages, compelling members to marry only within their own specific group to meticulously maintain the boundaries, social distance, and perceived purity of their ancestral lineage over generations.
6. Every caste is traditionally associated with a specific hereditary occupation prescribed by ancient religious texts, such as priestly duties for Brahmins or menial jobs for Sudras, making individual occupational choice highly restricted and strictly tied to one's inherited social status.
7. In this rigid framework, the existence of authority of a particular upper caste over the others is accepted with rigidity, often vested within a traditional council that controls actions, solves local disputes, and exercises immense coercive power over people from lower castes.
8. The system completely limits structural social mobility, creating a suffocating atmosphere where strict principles are maintained, traditional customs are rigidly followed, and individuals remain constantly under immense social pressure, completely lacking the freedom found in open class systems based on merit.

199. Refer to the newspaper front page given below and answer the questions that follow.



INSIDE
- Kashmir Unrest Latest Developments Page 4
- Economic Reforms Debate Continues Page 6
- Gulf Crisis Impact on India Page 12
- Sports: Asian Games India's Strong Show Page 14

The National Chronicle

TUESDAY AUGUST 14, 1990

32 PAGES INCLUDING SUPPLEMENT

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NATIONWIDE PROTESTS ERUPT AS GOVERNMENT IMPLEMENTS 27% QUOTA FOR OBCs IN JOBS

V.P. Singh Government Accepts Recommendations of Decades-Old Commission Report

Students Claim Policies Divide the Nation

By Our Staff Reporter

NEW DELHI, Aug. 13: The V.P. Singh government's decision to implement 27 per cent reservation for Other Backward Classes (OBCs) in central government jobs has triggered massive protests across the country.

Students took to the streets in Delhi, Allahabad, Patna, Jaipur, Bangalore and other major cities, alleging that the move would destroy merit and create further division in society.

"We are not against helping the backward classes, but this is not the way," said a student leader at a rally in Delhi. "Jobs should be based on merit, not on caste."

Protesters staged dharnas, burned effigies and blocked traffic in several places. Section 144 was imposed in some areas as a precautionary measure.

(Continued on page 2)

Students shout slogans during a massive protest march in Delhi against the government's decision to implement 27% quota for OBCs in central government jobs. — Photo by R. Verma

Government Defends Move as Step Towards Egalitarian Society

By Political Bureau

NEW DELHI, Aug. 13: The V.P. Singh government today defended its decision to implement the recommendations of the Mandal Commission, saying the move was necessary to correct historical injustices and ensure social justice.

Information and Broadcasting Minister P. Upendra said the 27% reservation for OBCs in central services was a "bold and farsighted step" towards building an egalitarian society.

The government asserted that the policy would benefit socially and educationally backward classes who have remained under-represented in government employment for decades.

(Continued on page 2)

What is the Mandal Commission Report?

By Special Correspondent

The Second Backward Classes Commission, popularly known as the Mandal Commission, was set up on January 1, 1979, to identify socially and educationally backward classes in India and recommend measures for their advancement.

The Commission submitted its report in December 1980. It identified 3,743 communities as socially and educationally backward and recommended 27% reservation in central government jobs for OBCs.

The report could not be implemented by previous governments. The National Front government has now decided to put the recommendations into effect.

(See page 6)

AT A GLANCE: KEY POINTS

- 27% reservation in central government jobs for OBCs
- Applicable to Group C and Group D posts
- Based on social and educational backwardness
- Total reservation in central jobs to be 49.5% including SCs (15%) and STs (7.5%)

Opposition Parties React

By Our Political Bureau

- BJP leaders condemned the decision, calling it politically motivated.
- Janata Dal (Secular) welcomed the move as a historic step.
- Left parties supported the implementation, demanding its expansion in education.
- Several leaders appealed for calm and dialogue to avoid further unrest.

Protests Continue; Normal Life Affected in Many Cities

By Staff Correspondent

NORMAL life was affected in many parts of the country for the second day today as students continued their stir against the quota decision.

In Patna, protesters clashed with police near the Secretariat. In Allahabad, students boycotted classes and held rail roko agitations.

In Delhi, hundreds of students marched to Parliament Street, shouting slogans against what they termed "casteism in the name of justice."

The government has appealed to all sections to maintain peace and allow the policy to be implemented smoothly.

QUOTE OF THE DAY

"Social justice is the soul of democracy."
— V.P. Singh

CHAPTER 07
Social Change and Development

MULTIPLE CHOICE QUESTION

1. Which of the following statements BEST describes the spontaneous nature of social change?
(a) It occurs through direct manipulation by policy makers.
(b) It happens without guided input, like automobiles altering life.
(c) It is initiated deliberately by social reformers.
(d) It is strictly controlled by economists innovating gadgets.

Ans :

(b) It happens without guided input, like automobiles altering life.
The chapter states that while social change is often initiated by scientists or reformers, it sometimes occurs spontaneously without any direct or guided input. For instance, automobiles profoundly altered mobility and reshaped cities in unforeseen ways. The other options describe initiated change, which is deliberately manipulated by authorities or reformers.

2. Identify the sociological concept along with its CORRECT definition from the options below:
(a) Cultural lag: Non-material elements of culture change faster than material elements.
(b) Cultural lag: Scientific technology consistently adapts to ethical standards.
(c) Cultural lag: Material elements of culture change faster than non-material elements.
(d) Cultural lag: Hunter-gatherer societies transform faster than industrial societies.

Ans :

(c) Cultural lag: Material elements of culture change faster than non-material elements.
William Ogburn's theory of cultural lag posits that material elements of culture, such as building techniques or genetic technology, usually develop much more rapidly than non-material elements like ethical standards or attitudes. The distractors contradict this theory by incorrectly reversing the speed of change or misrepresenting the pace of tribal societies.

3. Consider the following statements regarding the views of Hirst and Thompson on globalisation. Which option correctly describes the relationship between them?
Statement 1: Hirst and Thompson conceive the world as a combination of three segmented regional trading blocs.
Statement 2: They view human groups as economic units rather than states or nations.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(a) Statement 1 is true, but Statement 2 is false.
Statement 1 is true because Hirst and Thompson describe globalisation through three major regional trading blocs. Statement 2 is false because viewing human groups strictly as economic units instead of nations was proposed by Olimae, not Hirst and Thompson. The other options incorrectly evaluate the validity of these theoretical statements.

4. From the set of items given below, find the odd one out regarding the conditions for commercial-industrial development identified by Wilbert Moore:
(i) Internal diversification
(ii) Rational secular orientation
(iii) Impersonal markets
(iv) Subsistence production
(a) (i)
(b) (ii)
(c) (iii)
(d) (iv)

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(ii) Alternative
(iii) Transformatory
(iv) Charismatic
(a) (i)
(b) (ii)
(c) (iii)
(d) (iv)

Ans :

(d) (iv)
Partha Mukherjee classified social movements strictly into three categories: accumulative, alternative, and transformatory. 'Charismatic' is the odd one out because it belongs to T.K. Oommen's distinct typology, which classifies movements based on their crystallisation process as charismatic, ideological, and organisational. The distractors represent Mukherjee's exact theoretical classifications.

14. Which of the following concepts describes a section of society launching an organised struggle to completely replace the established government and socio-economic structure with an alternative social order?
(a) Reform
(b) Revolt
(c) Rebellion
(d) Revolution

Ans :

(d) Revolution
According to Ghanshyam Shah, a revolution involves an organised struggle to overthrow both the established government and the socio-economic structure, replacing them with a new order. Reform only improves efficiency, a revolt merely challenges political authority, and a rebellion questions authority without intending to completely seize state power.

15. Which of the following institutions describes the organisation formed by Dr. Ambedkar in 1954 to fight elections and secure reservations for backward castes?
(a) Rural Community Development Association
(b) Scheduled Caste Federation
(c) Dalit Panther Movement
(d) Independent Labour Party

Ans :

(b) Scheduled Caste Federation
Dr. Ambedkar formed the Scheduled Caste Federation in 1954 to fight elections and look after the interests of backward caste people regarding job reservations and political positions. The Independent Labour Party was formed earlier on secular lines, while the Dalit Panthers emerged later in the 1970s in Maharashtra.

16. Which one of the following was a COMMON feature of the Telangana movement's initial stage?
(a) The complete integration of the state under the Nizam's direct command.
(b) The formation of military alliances with Western European countries.
(c) The establishment of parallel village administrations by the communists.
(d) The launch of nationwide protests strictly concerning urban industrial workers.

Ans :

(c) The establishment of parallel village administrations by the communists.
During the Telangana movement, a common feature was the communists setting up village Republics or Soviets, establishing a parallel administration in about 4000 villages to support oppressed peasants. The movement was purely agrarian and anti-Nizam, refuting options that suggest urban focus, international alliances, or integration under the Nizam's command.

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17. Which of the following statements BEST describes the 'Public Sphere' as defined by Jurgen Habermas?
(a) A space where alert citizens assemble to exchange democratic public opinion.
(b) A secretive political gathering restricted exclusively to landed elites.
(c) A commercial industry focused solely on broadcasting entertainment programs.
(d) A totalitarian mechanism designed to censor vernacular newspapers.

Ans :

(a) A space where alert citizens assemble to exchange democratic public opinion.
Jurgen Habermas described the 'Public Sphere' as a space where alert citizens can assemble, understand democratic policies, and process new thoughts to exchange public opinion. It is heavily supported by media like newspapers and radio. The distractors falsely depict it as a secretive elite gathering, mere entertainment, or a censorship tool.

teaching locations, or wrongly introduce classical Greek and early Indian subjects.

9. Which of the following is NOT true regarding the advantages of combining basic education with vocational training, as suggested by Gisbert?
(a) The student will widen his intellectual horizon and sense of responsibility.
(b) The student will find the training as a healthy break from academic occupations.
(c) The student will become completely alienated from depressed classes.
(d) The student will learn to appreciate manual work.

Ans :

(c) The student will become completely alienated from depressed classes.
According to Gisbert, combining basic and vocational education helps students learn a useful occupation, widen their intellectual horizons, appreciate manual work, and actually sympathise with the depressed classes, rather than becoming alienated from them. The other options represent the precise positive advantages that Gisbert attributed to this holistic educational approach.

10. Which of the following statements BEST describes the role of the state in education under a totalitarian regime?
(a) It strictly transforms teachers into paid agents to propagate its own ideals.
(b) It encourages an absolute free market system for schools without intervention.
(c) It promotes the true spirit of democracy through unsupervised educational institutions.
(d) It completely removes syllabus controls to allow spontaneous intellectual growth.

Ans :

(a) It strictly transforms teachers into paid agents to propagate its own ideals.
When a totalitarian regime gains control, one of its first actions is to bring the entire educational system under its sway, transforming teachers into paid agents to propagate its specific regime ideals. The distractors describe democratic or free-market systems, which are completely opposite to the strict control exercised by totalitarians.

NODIA

11. Identify the sociological term along with the CORRECT definition proposed by Pierre Bourdieu:
(a) The raw muscle power required to succeed in a post-industrial society.
(b) The immediate financial wealth inherited from one's ethnic community.
(c) The collective network of mutual acquaintance and recognition.
(d) An embodied capital acquired over time that cannot be handed down instantly.

Ans :

(d) An embodied capital acquired over time that cannot be handed down instantly.
Pierre Bourdieu defines cultural capital as an embodied capital acquired slowly over time, such as education and skills, unlike wealth that can be handed down instantly. Social capital refers to networks of mutual acquaintance, not muscle power. The distractors misattribute his concepts to economic inheritance, physical strength, or incorrect capital forms.

12. Consider the following statements regarding the 2011 Census data on education. Which option correctly describes the relationship between them?
Statement 1: India achieved an effective overall literacy rate of 74.04% in 2011.
Statement 2: The literacy rate for women experienced a significant decline during the last decade.
(a) Statement 1 is true, but Statement 2 is false.
(b) Statement 2 is true, but Statement 1 is false.
(c) Statement 1 occurred as a consequence of Statement 2.
(d) Statement 1 and Statement 2 are independent of each other.

Ans :

(a) Statement 1 is true, but Statement 2 is false.
Statement 1 is accurate as the 2011 Census recorded an effective literacy rate of 74.04% in India. Statement 2 is entirely false because the chapter highlights that the most remarkable fact of this period was that the rate of women's literacy was actually rising, rather than experiencing a significant decline.

13. From the set of pairs given below, find the odd one out regarding Partha Mukherjee's classification of social movements:
(i) Accumulative

Ans :

The illustration underscores the deep-rooted sociological reality of gender stratification and the systemic devaluation of women's work.

1. Gender stratification in the workplace involves the unequal distribution of wealth, power, and privilege, where society arbitrarily attaches secondary personal traits to females, ensuring that jobs with greater income and prestige are predominantly held by men while women continuously occupy subordinate, less-valued roles.
2. In unorganized sectors and traditional agriculture, women's immense contribution remains statistically invisible and entirely hidden, as they perform unremunerated, unpaid work both inside and outside homes, effectively pushing their crucial daily labour completely outside the official economic definition of productive 'work'.
3. Even when women successfully enter the modern labour force, the work they perform remains vastly different from men, as they are frequently channelled into female-typed occupations such as clerical roles, nursing, or assisting male executives, which typically offer significantly lower pay and societal prestige.
4. Women face continuous, exhausting role strain as they must meticulously balance heavy family responsibilities, pregnancy, and child-rearing with formal employment, often forcing them to reluctantly compromise on salaries or accept specific jobs with flexible hours and much shorter commuting distances to manage dual burdens.
5. In the modern corporate environment, a male super ego is heavily built up by society, leading to systemic bias where male dominance prevails, and women bravely breaking obstacles to reach top organizational positions are unfairly branded as overly aggressive, masculine, and neglectful of their families.
6. Technological advancements and rapid globalization often displace women workers in rural economies by abruptly eliminating manual labour jobs they traditionally monopolized, while the new educated labour demands simultaneously exclude unskilled women, adversely affecting their occupational inclusion in modern and rapidly emerging economic sectors.
7. Working women face severe domestic inequality, as men often selfishly resist taking on an equal share of household duties, meaning women must complete long hours of unrecognized housework alongside their paid employment, resulting in a persistent, exhausting devaluation of their overall daily labour contribution.
8. The underlying sexism built deeply into societal institutions ensures that work performed by women is inherently devalued simply because it is executed by them, necessitating urgent global implementation of comparable worth policies to pay individuals strictly according to their actual skill levels and functional responsibility.

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18. Which of the following is NOT true regarding the media-movement relationship according to Gamson and Wolfsfeld?
(a) There is an unequal dependence between social movements and the mass media.
(b) Movements need media involvement to spread their objectives to a wider spectrum.
(c) Media operates entirely independent of movements and derives no commercial benefit from them.
(d) A strategic relationship develops between media and specific movements engaged in struggle.

Ans :

(c) Media operates entirely independent of movements and derives no commercial benefit from them.
Gamson and Wolfsfeld noted an unequal dependence where movements need media to spread objectives, but media also rely on movements to popularise their existence and earn commercial benefits. Therefore, the statement that media operates entirely independently without any commercial benefit is false. The distractors represent their actual theoretical findings.

19. Identify the area of women's issues that was MOST commonly neglected by media coverage, as per the chapter:
(a) Incidents of physical violence and rape.
(b) Campaigns against dowry deaths.
(c) Processes related to women's health and societal position.
(d) Direct assaults on existing institutional structures.

Ans :

(c) Processes related to women's health and societal position.
The chapter notes that media coverage largely focused on visible events like violence, rape, and dowry deaths. However, important underlying processes related to women's health and their everyday position in society were neglected by the media, running the risk of not getting reported unless covered by traditional government sources.

20. Which of the following correctly describes 'Convergent theories' of modernization?
(a) They argue that modernization is fixed, considering only the West as absolutely modern.
(b) They claim that every society must pass through the exact same stages in a given sequence.
(c) They believe in breaking boundaries to emerge into a cross-cultural, multi-layered society.
(d) They assert that modernization means reverting subsistence farming back to barter exchange.

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Ans :

(c) They believe in breaking boundaries to emerge into a cross-cultural, multi-layered society.
Convergent theories believe in the breaking of boundaries and the emergence of a cross-cultural and multi-layered society in the next phase of modernization. The evolutionary perspective, not convergent theory, suggests passing through stages. Other distractors incorrectly associate modernization with fixed Western absolutes or reverting to barter-based subsistence farming.

21. During the late 18th century, a group of wealthy factory owners celebrated the introduction of new steam-powered machinery, anticipating massive increases in productivity and profits. In contrast, the local weavers fiercely opposed these machines, fearing their traditional skills would become obsolete and leave them impoverished.
Which of the following statements BEST describes the nature of the situation above?
(a) Social change always happens spontaneously without any controversy.
(b) Social change is misinterpreted as a change in lifestyle.
(c) Social change may have both positive and negative consequences.
(a) Social change strictly affects only non-material elements of culture.

Ans :

(c) Social change may have both positive and negative consequences.
The scenario illustrates that social change yields both positive and negative consequences, sparking controversy. The capitalists welcomed the Industrial Revolution for its profits, while workers resisted it fearing job losses. The distractors incorrectly classify this as merely a lifestyle shift, an entirely spontaneous event, or purely a non-material cultural change.

22. In a modern metropolitan hub, the economy no longer relies on manufacturing tangible goods.

Ans :

(d) Chipko movement
The scenario describes the Chipko movement. The chapter highlights that media unnecessarily dramatised the movement, redirecting global concern toward environmental protection and overshadowing the locals' primary objective of securing their economic rights to use the forest. The other movements involved dams, agrarian revolts, or student protests, lacking this specific environmental media twist.

39. For decades, a nation's press aggressively criticized the government. However, following a sudden internal political crisis and the declaration of a state emergency, the press largely succumbed to strict state censorship. Except for a few brave publications, the majority assumed the role of silent, non-critical spectators.
Which specific period of Indian journalism history does this scenario reflect?
(a) The 19th-century colonial freedom struggle
(b) The early 1950s linguistic states agitation
(c) The 2002 foreign investment media liberalization
(d) The immediate post-1975 internal emergency period

Ans :

(d) The immediate post-1975 internal emergency period
The scenario directly reflects the Indian journalism environment after the 1975 imposition of internal emergency. Unlike during the British period, the press largely succumbed to censorship, becoming non-critical spectators. The 19th century featured aggressive nationalist writings, while 2002 involved foreign investment liberalization, neither matching the strict censorship conditions described here.

40. A community organization dedicated itself to a long-lasting, peaceful process of establishing a new cultural order. Instead of violently attacking state institutions, they slowly offered alternative spaces for new identities and moralities through conscious raising, community development, and grassroots education.
Identify the theoretical term that best describes this complimentary mode of cultural engagement.
(a) War of position
(b) War of manoeuvre
(c) Jal samarpan
(d) Hijarat

Ans :

(a) War of position
Antonio Gramsci termed this a 'War of position', which involves offering alternative spaces for new identities and establishing a new order through education and community development within existing limits. A 'War of manoeuvre' involves direct, violent assaults on state power. Jal samarpan and hijarat are specific regional protest tactics.

41. Which of the following statements about Sustainable Development are correct according to the chapter?
(P) The Rio Conference on Environment and Development was held in 1992.
(Q) The 'Time' special noted that humans take 14.4 months to replenish what is used in 12 months.
(R) It strictly advocates moving food from one corner of the globe to another to balance costs.
(S) The United Nations calls for a 'more crop per drop' approach based on efficient irrigation.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(d) Only (Q) and (S)
Statement (Q) is correct as Time magazine noted the 14.4-month replenishment deficit. Statement (S) is correct as the UN advocates 'more crop per drop'. Statement (P) is false because the Rio Conference was in 1992, not 2002. Statement (R) is false because sustainable development explicitly discourages moving food globally to avoid damage and costs.

42. Which of the following statements about the Right to Education (RTE) Act are correct?
(P) It mandates that parents must pay a minor fee to ensure high-quality elementary education.
(Q) It encourages private tutoring by teachers to supplement student knowledge.
(R) It provides for the appointment of appropriately trained teachers with requisite academic qualifications.
(S) It lays down strict norms relating to pupil-teacher ratios and school-working days.
(a) Only (P) and (Q)
(b) Only (Q) and (R)

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set of information, aiming instead to extend their mental horizons.
Which role of the teacher is Mr. Sharma fulfilling?
(a) Arousing the quest for knowledge
(b) Transmitting intellectual heritage
(c) Carrying an image and an ideal
(d) Teaching a specific manual skill

Ans :

(a) Arousing the quest for knowledge
By training students to ask questions and extending their mental horizons rather than just providing fixed information, Mr. Sharma is arousing the quest for knowledge. Transmitting heritage involves communicating the past, carrying an ideal involves moral integrity, and teaching manual skills involves vocational training, none of which perfectly describe his analytical approach.

27. A government school in a rural district was severely understaffed because its teachers were frequently ordered to manage local political campaigns and administrative duties. A recent legal intervention stopped this practice, ensuring teachers are only deployed for decennial census, election, or disaster relief duties.
Which of the following legal frameworks enforces the prohibition described above?
(a) Right to Education (RTE) Act
(b) Wardha Scheme of Education
(c) Armed Forces Special Powers Act (AFSPA)
(d) Article 45 of Directive Principles

Ans :

(a) Right to Education (RTE) Act
The Right to Education (RTE) Act of 2009 explicitly provides for the rational deployment of teachers and strictly prohibits their deployment for non-educational work, except for the decennial census, local elections, and disaster relief. The Wardha Scheme, AFSPA, and Article 45 do not deal with these specific contemporary teacher deployment prohibitions.

28. A group of engineering students in a college hostel angrily protested against an unexpected hike in their mess food bills. What started as a relatively spontaneous and unstructured act of frustration eventually articulated a clear ideology and transformed into a massive statewide political upheaval.
Which term best describes the historical event referenced in the scenario?
(a) Malom massacre
(b) Sambarda hijarat
(c) Nav Nirman Andolan
(d) Naxalbari uprising

Ans :

(c) Nav Nirman Andolan
The scenario perfectly describes the origins of the Nav Nirman Andolan of 1974 in Gujarat, where a spontaneous student protest against engineering college mess bills evolved into a massive, structured social movement. The Malom massacre, Sambarda hijarat, and Naxalbari uprising involved different participants, issues, and geographic locations entirely.

29. A heavily armed faction of citizens successfully overthrew the existing monarchy of their nation. They completely dismantled the old agrarian economy and replaced the entire socio-economic structure with a radically different socialist order, executing fundamental changes to every political institution.
Which of the following correctly identifies the type of movement above?
(a) Reform
(b) Revolt
(c) Rebellion
(d) Revolution

Ans :

(d) Revolution
According to Ghanshyam Shah's classification, a revolution involves an organised struggle to overthrow both the established government and the entire socio-economic structure to replace it with an alternative social order. A reform merely improves efficiency, a revolt only challenges political authority, and a rebellion attacks authority without intending structural overthrow.

30. A group of urban, educated youth from oppressed classes gathered in early 1970s Maharashtra. They fiercely condemned the dominant mainstream culture and began producing their own elaborate literature. Their goal was to build a powerful alternative socio-cultural identity for themselves, distinct from traditional hierarchies.
Identify the specific movement described in this scenario.
(a) Telangana Movement
(b) Narmada Bachao Andolan
(c) Chipko Movement

NODIA

(d) Dalit Panther Movement

Ans :

(d) Dalit Panther Movement
The scenario describes the Dalit Panther Movement, launched in Maharashtra in the early 1970s. The Panthers condemned dominant culture, developed elaborate alternative literature, and attempted to build a new socio-cultural identity for oppressed classes. Telangana, Narmada, and Chipko movements dealt with agrarian revolts, anti-dam protests, and forest conservation, respectively.

31. Villagers facing displacement from a large public sector irrigation project refused to leave their homes. They strongly felt their lives were fundamentally tied to the local river, deifying it as a goddess. They innovated extreme tools of resistance, explicitly threatening to drown themselves as the water levels rose.
Which term best describes the specific practice of resistance described above?
(a) Vetti-labour
(b) Hijarat
(c) Jal samarpan
(d) Satyagraha

Ans :

(c) Jal samarpan
The scenario describes 'jal samarpan' (death by drowning), an extreme tool of resistance innovated during the Narmada Bachao Andolan by villagers protesting displacement and deifying the river. Vetti-labour refers to forced labor, hijarat to mass migration, and satyagraha to traditional peaceful marches, none of which signify this specific drowning protest.

32. In a densely forested region of central India, an armed rebel group successfully mobilised local indigenous populations. They consolidated their power not just through violence, but by actively campaigning against local contractors to secure higher minimum wages and fairer support prices for minor forest products.
Which specific forest product was targeted for higher wages in this movement?
(a) Rubber timber
(b) Sugarcane ethanol
(c) Tendu leaves
(d) Cotton

Ans :

(c) Tendu leaves
In the Bastar region of Chhattisgarh, Maoist rebels consolidated their influence among rural dalit and adivasi communities by actively campaigning for higher minimum wages and support prices specifically for forest products such as Tendu leaves. The chapter does not associate rubber, sugarcane, or cotton with this specific central Indian movement.

33. Following the tragic shooting of ten civilians at a local bus stop by paramilitary forces, a prominent civil rights activist initiated an indefinite fast. She demanded the complete repeal of an emergency law that granted police absolute immunity from prosecution, surviving for over a decade through forced nasal feeding.
Which legislation was the activist demanding to be abolished?
(a) Right to Education Act
(b) Wardha Education Scheme
(c) Directive Principles of State Policy
(d) Armed Forces Special Powers Act

Ans :

(d) Armed Forces Special Powers Act
The scenario describes Irom Sharmila's 14-year hunger strike protesting the Malom massacre in Manipur. She demanded the absolute abolition of the Armed Forces Special Powers Act (AFSPA), a draconian law giving police immunity. The other options refer to educational frameworks or constitutional guidelines, which are entirely unrelated to military immunity.

34. Following the crisis of a major global war, local branches of a regional conference launched village-level struggles. Militant tenant cultivators aggressively resisted illegal grain levies and forcibly seized lands from wealthy landlords who had unfairly evicted them to avoid paying traditional dues.
Identify the historical movement that began with these localized agrarian struggles.
(a) Telangana Movement
(b) Naxalbari uprising
(c) Dalit Panther Movement
(d) Chipko Movement

Ans :

(a) Telangana Movement
The scenario depicts the early phase of the Telangana Movement (1946), where local

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Sanghams (Andhra Conference) launched struggles against vetti-labour, illegal grain levies, and evictions, leading to forcible land seizures by Lambadi tenants. Naxalbari, Dalit Panther, and Chipko movements occurred much later and targeted different regional, cultural, or environmental issues.

35. A grassroots organisation fighting for tribal land rights struggled to gain traction. They deliberately invited national television reporters to their protests. The dramatised coverage significantly enhanced the organisation's credibility and reach, while simultaneously providing the news channel with a highly profitable, high-ratings story.
Which sociological observation correctly identifies the above dynamic?
(a) The public sphere is entirely free from commercial interests.
(b) There is a strategic, unequal dependence between media and social movements.
(c) Media operates purely as a neutral, non-commercial critic of the state.
(d) Media universally destroys the fundamental values of democratic social movements.

Ans :

(b) There is a strategic, unequal dependence between media and social movements.
The scenario illustrates Gamson and Wolfsfeld's theory of a strategic, unequal dependence between media and movements. Movements need media to spread objectives and gain credibility, while media use movements to earn commercial benefits through high ratings. The distractors incorrectly claim media is entirely non-commercial, completely neutral, or universally destructive.

36. A government decided to implement a new basic school curriculum that heavily emphasized hands-on craft skills like weaving and woodwork alongside general studies. However, researchers quickly noticed that children's rapid initial improvement in these crafts stalled after a few years, showing very little correlation with overall intellective development.
Which historically experimented framework encountered the exact problems described above?
(a) Trivium curriculum
(b) Brahmacharya system
(c) Wardha scheme
(d) Post-industrial curriculum

Ans :

(c) Wardha scheme
The chapter explicitly notes that the Wardha scheme experimented with balancing basic education and vocational training but faced problems. Students reached a plateau in craft skills after a few years, and the correlation between craft ability and intellective development was very low. The other educational systems do not fit this specific description.

37. A vast number of workers migrated from their traditional rural villages to work in massive new manufacturing plants. Consequently, they found themselves completely separated from their large, close-knit kinship networks, forced to resettle in entirely unknown, bureaucratic urban neighborhoods where interactions were strictly impersonal.
Which process directly caused the social transformation described above?
(a) Industrialization
(b) Food gathering
(c) Pastoralism
(d) Shifting agriculture

Ans :

(a) Industrialization
Industrialization shifts economies from subsistence to commercialized manufacturing. This process transfers large labor forces away from rural kinship organizations into unknown urban neighborhoods, establishing new norms based on bureaucratic, impersonal social relationships. Food gathering, pastoralism, and shifting agriculture are traditional rural economic systems that preserve, rather than break, close-knit kinship ties.

38. Local villagers in a mountainous region staged non-violent protests to protect their customary rights to harvest timber from surrounding forests. However, international news agencies heavily dramatised the event, broadcasting it globally as a pure environmental protection crusade, completely overshadowing the locals' actual economic survival demands.
Which social movement's media coverage is described in this scenario?
(a) Narmada Bachao Andolan
(b) Telangana movement
(c) Nav Nirman Andolan
(d) Chipko movement

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education is achieved purely through ascribed family backgrounds rather than competition or merit.
Reason (R): Mainstream education in a democracy transmits a culture that fuses students from different backgrounds into one set of norms fixed by authority.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(d) A is false, but R is true.
The Assertion is false because the chapter states that in a democratic setup, education is achieved through competition and proof of merit, and is never ascribed by family background. The Reason is true, as democratic educational institutions transmit culture by fusing students from varied backgrounds into one set of norms to adapt to society.

47. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): A teacher carries an image and an ideal in front of the students, representing high standards of moral integrity.
Reason (R): A teacher's role is strictly limited to the one-way delivery of lectures on specific academic topics without inviting questions.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(c) A is true, but R is false.
The Assertion is true because a teacher carries an ideal image and must represent the high moral integrity they preach for students to trust them. The Reason is false because the chapter explicitly states that a teacher's role is not a one-way giving of information; rather, they must arouse the quest for knowledge and encourage students to ask questions.

48. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Traditionally, the liberal theory considered that the media should act as a check upon the state.
Reason (R): Observation, criticism, and suggestions on state activities help ensure that a democratic state runs freely without becoming despotic.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(a) Both A and R are true, and R is the correct explanation of A.
The Assertion is true as traditional liberal theory positioned the media as a necessary check on state power. The Reason is also true and correctly explains the Assertion, detailing that through constant observation and criticism, the media prevents democratic states from becoming despotic, maintaining a free and balanced political environment.

49. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Presently, Dalit Movements are hardly considered full-fledged social movements, but rather as pressure groups actively participating in questioning authority.
Reason (R): The strategies, tactics, alliances, and goals of varying participants in Dalit movements are uniform and completely undisputed across all regions.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(c) A is true, but R is false.
The Assertion is true because modern Dalit mobilisations are often recognised as pressure groups challenging authority partially rather than massive cohesive social movements. The Reason is false because the chapter specifically

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(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(c) Only (R) and (S)
Statements (R) and (S) are correct because the RTE Act establishes strict pupil-teacher ratios, infrastructure norms, and mandates hiring appropriately trained teachers. Statement (P) is false because the Act explicitly ensures 'free' education without any fees. Statement (Q) is false because the Act strictly prohibits private tuition by school teachers.

43. Which of the following statements about Irom Sharmila's movement are correct?
(P) She began her protest in 1958 immediately after the Armed Forces Special Powers Act was passed.
(Q) She was deeply affected by the Malom massacre that occurred on 2 November 2000.
(R) A government committee set up in 2004 recommended that AFSPA should be permanently expanded.
(S) AFSPA empowers non-commissioned officers to arrest without warrant and destroy structures.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(d) Only (Q) and (S)
Statement (Q) is correct as the 2000 Malom massacre triggered her strike. Statement (S) is correct because AFSPA grants extreme powers to non-commissioned officers. Statement (P) is false; she began protesting in 2000, not 1958. Statement (R) is false; the 2004 committee actually reported AFSPA as a symbol of oppression that should be withdrawn.

44. Which of the following statements about the Dalit movement are correct?
(P) Dr. Ambedkar formed the independent labour party on secular lines to protect labouring classes.
(Q) The Dalit Panther Movement was launched in early 1970s Maharashtra to build an alternative socio-cultural identity.
(R) Ghanshyam Shah classified Dalit movements strictly into accumulative and transformatory phases.
(S) The Mahars of Maharashtra entirely rejected Buddhism and integrated back into the Chaturvarna system in 1946.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(a) Only (P) and (Q)
Statements (P) and (Q) are correct as Ambedkar founded the Independent Labour Party, and the Dalit Panthers emerged in Maharashtra in the 1970s. Statement (R) is false; accumulative/ transformatory is Mukherjee's classification, not Shah's. Statement (S) is false; Mahars heavily converted to Buddhism to ensure equality, rather than integrating back into the Hindu Chaturvarna system.

45. Which of the following statements about the development of Indian media are correct?
(P) The early nationalist press actively avoided criticising the dominant foreign government to prevent censorship.
(Q) The liberal policies of the 1990s opened the gates for international interference in Indian media.
(R) A 2002 guideline permitted unlimited foreign investments in Indian media companies.
(S) The entertainment industry has flourished as media became more market-driven in recent years.
(a) Only (P) and (Q)
(b) Only (Q) and (R)
(c) Only (R) and (S)
(d) Only (Q) and (S)

Ans :

(d) Only (Q) and (S)
Statements (Q) and (S) are correct; 1990s liberalization opened media to international interference, and market-driven media helped the entertainment industry flourish. Statement (P) is false because the nationalist press powerfully criticised the foreign government to spread nationalism. Statement (R) is false because the 2002 guidelines capped foreign investments at 26%, keeping control with Indian shareholders.

46. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): In modern democratic societies,

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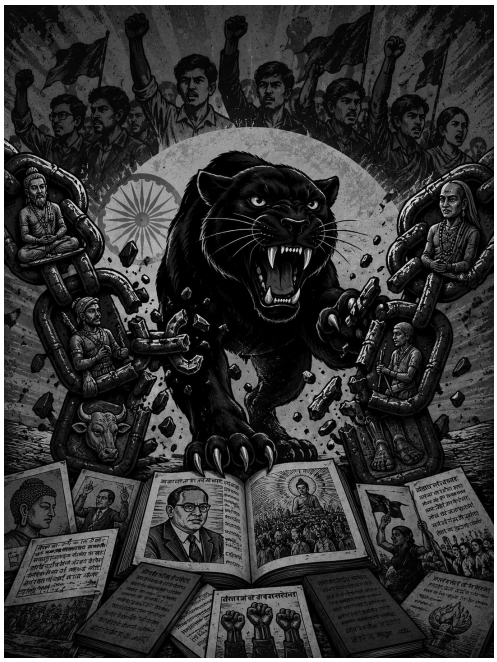
that remains entirely unaffected by the durable networks of mutual acquaintance and recognition.

Ans :

(b) It acts as a mechanism of cultural capital that is slowly and rigorously incorporated, which children from non-professional classes often struggle to accumulate due to their immediate social experiences.

Pierre Bourdieu asserts that cultural capital is an embodied capital acquired slowly and rigorously, unlike inherited wealth. Children from poor or non-professional classes often struggle to accumulate this capital or conform to school norms because of contrasting experiences in their immediate society and the dominant culture around them.

53. Observe the social awareness poster below and answer the question that follows:



What was the primary ideological strategy adopted by the movement symbolised by the central figure in this poster during the early 1970s?

(a) To demand the establishment of a separate political electorate by aligning strictly with colonial policies.

(b) To organise agricultural labourers exclusively for land grab movements and higher rural wages.

(c) To participate in mass migration from native villages and demand concrete solutions by camping outside offices.

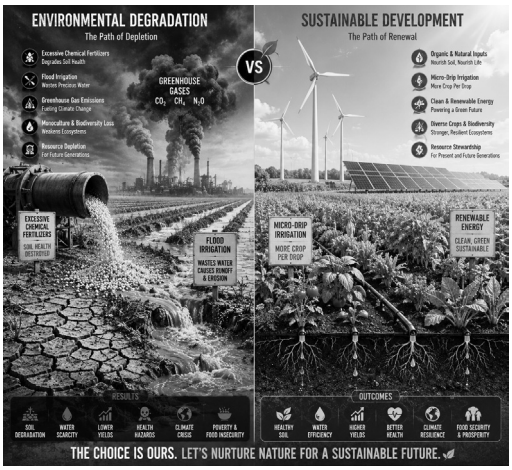
(d) To condemn dominant cultural norms and construct an alternative socio-cultural identity through elaborate literature.

Ans :

(d) To condemn dominant cultural norms and construct an alternative socio-cultural identity through elaborate literature.

Launched in the early 1970s in Maharashtra, the Dalit Panther Movement condemned and discarded the dominant culture. Instead, they attempted to build an alternative socio-cultural identity for oppressed classes. They uniquely developed an elaborate literature designed similarly to traditional Hindu social movements against which they were crusading.

54. Analyse the infographic provided below and answer the following question:



According to the principles of sustainable development outlined in the text, which of the following approaches best addresses the environmental crisis depicted on the left side of the visual?

(a) Adopting indigenous agricultural methods, proper crop rotation, and efficient irrigation techniques like the 'more crop per drop' approach.

(b) Accelerating the global transport of food crops to ensure uniform quality and decrease overall economic costs.

(c) Increasing reliance on high-yield cash crops and extensive artificial fertilization to replenish soil nutrients rapidly.

(d) Expanding the continuous deficit spending of biological interests to maximize immediate

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notes that the strategies, alliances, and goals of varying participants in these movements seem to be highly in dispute, lacking uniform consensus.

50. Given below are two statements marked Assertion and Reason. Read the statements carefully and choose the correct option.
Assertion (A): Maoists are active mostly in Eastern and Central India, particularly concentrated in the 'Red corridor'.
Reason (R): Revolutionary Marxism in India originated in 1967 with a peasant uprising in the village of Naxalbari in North Bengal.
(a) Both A and R are true, and R is the correct explanation of A.
(b) Both A and R are true, but R is not the correct explanation of A.
(c) A is true, but R is false.
(d) A is false, but R is true.

Ans :

(b) Both A and R are true, but R is not the correct explanation of A.
Both statements are factually true according to the text. The Maoists operate heavily in the Red corridor, and their movement traces its origins back to the 1967 Naxalbari uprising. However, the historical origin in North Bengal does not specifically explain why current operations are highly concentrated in the central Indian Red corridor, making R not the correct explanation.

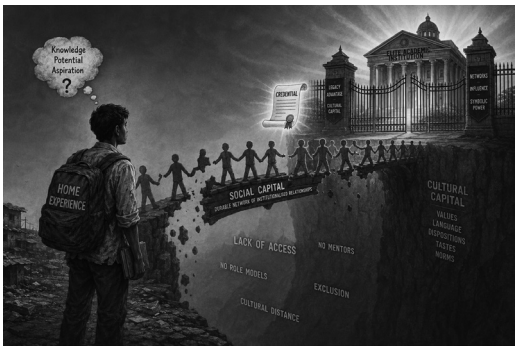
51. Examine the comparative illustration provided below and answer the following question:

According to Daniel Bell's analysis of modernization and societal evolution, what does the transition depicted in this visual primarily signify about the nature of a post-industrial society?
(a) It relies predominantly on agricultural revolutions to sustain basic subsistence and rural kinship structures.
(b) It is dictated by visible, goods-producing transactions fueled primarily by raw muscle power and energy.
(c) It is based on services where information and invisible transactions replace manufactured goods as the core driving force.
(d) It marks a return to traditional conventions where universal elementary literacy is no longer the primary focus.

Ans :

(c) It is based on services where information and invisible transactions replace manufactured goods as the core driving force.
Daniel Bell notes that while industrial societies are goods-producing and rely on raw muscle power or energy, a post-industrial society is based on services. In this new era, life becomes a game between persons where the most critical resource and driving force is information rather than fabricated nature.

52. Study the sociological diagram given below and respond to the question:



Based on Pierre Bourdieu's sociological perspective on the changing society of the post-industrial period, how does the system represented in the diagram function for marginalized communities?
(a) It guarantees immediate integration of all citizens into the mainstream democratic system regardless of their socio-economic backgrounds.
(b) It acts as a mechanism of cultural capital that is slowly and rigorously incorporated, which children from non-professional classes often struggle to accumulate due to their immediate social experiences.
(c) It functions as a rapid transmitter of economic wealth that can be handed down in a single stroke from one generation to the next.
(d) It serves as a purely biological inheritance

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Instead, millions of professionals sit in high-tech offices managing invisible digital transactions, providing global consultancy, and trading vast amounts of information. Physical muscle power has been entirely replaced by data analysis.
Identify the sociological concept that best describes this society.
(a) Folk community
(b) Agricultural civilization
(c) Subsistence economy
(d) Post-industrial society

Ans :

(d) Post-industrial society
Daniel Bell defined a post-industrial society as one based on services rather than manufacturing, where the economy is dictated by invisible transactions and information rather than raw muscle power. Folk communities, agricultural civilizations, and subsistence economies rely on manual labor, farming, and physical goods, which directly contradicts this modern scenario.

23. A small farming cooperative in rural India has abandoned chemical fertilizers that were degrading their soil. Instead, they have adopted ancient, indigenous methods of crop rotation. Furthermore, they conserve rainwater using local watershed management techniques to ensure the environment is replenished for future generations.
Which term best describes the practice described above?
(a) Commercialization
(b) Urbanization
(c) Sustainable Development
(d) Industrialization

Ans :

(c) Sustainable Development
The cooperative's actions represent Sustainable Development, which balances human needs with environmental capacity by using indigenous methods, crop rotation, and rainwater conservation to sustain resources. Commercialization, urbanization, and industrialization generally involve exploiting resources for mass production and structural expansion, often without the explicit environmental preservation focus demonstrated in the scenario.

24. A young student enrolls in a highly competitive business school. Over three years, the curriculum subtly trains her to accept the specific individualistic and competitive values of the capitalist market. Eventually, she adopts a specific professional lifestyle, automatically aligning her behaviour with corporate expectations.
Which function of education in an industrial society does this illustrate?
(a) Means of socialisation
(b) Agent of social mobility
(c) Integrative force
(d) Means of social control

Ans :

(d) Means of social control
In an industrial society, education functions as a means of social control through a hidden curriculum. It teaches competitive capitalist values and funnels individuals into specific professional lifestyles, automatically controlling them socially without direct coercion. Social mobility, basic socialisation, and integrative force do not primarily focus on enforcing behavioral conformity.

25. A secondary school recently modified its strict syllabus-oriented approach. It now requires all students to participate in co-curricular activities, community service, and mental development workshops. The goal is to build awareness and a broader 'world view' so students do not become socially isolated professionals.
Identify the function of education demonstrated here.
(a) Education as a means of social control
(b) Education as an aid to personality development
(c) Education as an integrative force
(d) Education as an agent of social mobility

Ans :

(c) Education as an integrative force
Education acts as an integrative force by imparting life-skills, encouraging co-curricular activities, and developing a broader world view to prevent students from becoming socially isolated specialists. Social control enforces conformity, personality development focuses on individual potential, and social mobility focuses on improving status, differentiating them from this communal integration.

26. Mr. Sharma is a history professor. Rather than simply dictating facts and dates for his students to memorize, he encourages them to critically analyze historical events and ask difficult questions. He actively avoids providing a fixed

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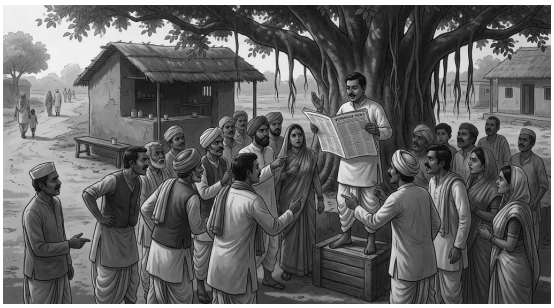
food extraction.

Ans :

(a) Adopting indigenous agricultural methods, proper crop rotation, and efficient irrigation techniques like the 'more crop per drop' approach. Sustainable development emphasises reversing resource deficit by using biological interest without touching the principal. This includes promoting better crop rotation, nurturing indigenous crops via local methods, and adopting efficient water conservation strategies, such as the United Nations' recommended 'more crop per drop' approach for irrigation.

55. Based on the historical reconstruction shown below, answer the following question:



How did the sociological phenomenon illustrated in this scene contribute to the transformation of the colonised Indian society according to Jurgen Habermas's conceptual framework?

(a) It established a state-guided public-service-broadcasting model that functioned primarily as a non-critical spectator of British imperial policies.
(b) It created a 'Public Sphere' through vernacular publications, enabling alert citizens to debate policies, exchange opinions, and develop democratic thinking.
(c) It commercialised the entertainment industry, distracting the local population from political participation and nationalistic agendas.
(d) It enforced strict government censorship, ensuring that all political communication was restricted solely to the landed elite.

Ans :

(b) It created a 'Public Sphere' through vernacular publications, enabling alert citizens to debate policies, exchange opinions, and develop democratic thinking.

German philosopher Jurgen Habermas described the creation of a 'Public Sphere' where vernacular newspapers enabled alert citizens to gather, understand democratic debates, and exchange opinions. This space channelised views that criticised the dominant foreign government, thereby nurturing democratic thinking and fostering the spirit of nationalism in a colonised society.

ONE MARK QUESTIONS

56. Name the theory proposed by William Ogburn which states that material elements of culture change faster than non-material elements.

Ans :

Cultural lag.

57. Identify the group of scholars, including Roseanne and Giddens, who view globalization as a central driving force reshaping modern societies.

Ans :

Transformationalists.

58. Which sociologist identified resource utilization, commercial organization, and impersonal markets as conditions for a commercial-industrial system in 1965?

Ans :

Wilbert Moore.

59. What is considered the most crucial resource in a post-industrial society according to the sociologist Daniel Bell?

Ans :

Information.

60. Under what conceptual term did Alvin Toffler classify the agricultural, industrial, and electronic revolutions?

Ans :

Three waves.

61. Mention any one basic feature of development as defined in the provided text.

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"Following a tragic incident in November 2000 where civilians were shot at a bus stop, a local woman vows to consume no food or water until a specific emergency law, which grants the armed forces immunity to arrest and shoot on sight, is repealed."

[Human rights archive from North East India]

What is the specific name of the violent incident that triggered this civil right activist's hunger strike?

Ans :

The 'Malom massacre'.

104. Read the extract below carefully:

"Sunita, born into an impoverished background, acquires advanced technical skills and critical thinking through a government university. Her newly developed 'total' personality leads her to question existing societal norms and successfully advocate for community reforms, crossing her previous social limits."

[Sociological profile of a first-generation learner]

Which specific function of education in an industrial society does Sunita's journey illustrate?

Ans :

Education as an agent of social mobility.

105. Study the following scenario and answer the question:

"Researchers observe that while China incorporates traditional ethos with rapid electronic advancement, African nations are at a different stage. Despite these unique cultural approaches to modernity, theorists believe a cross-cultural, multi-layered global society will inevitably emerge."

[Global sociology paper on development]

Which theoretical perspective on modernization believes in this breaking of boundaries to form a multi-layered society?

Ans :

Convergent theories.

106. Read the passage given below and answer:

"Children of poor ethnic migrants drop out of a city school because they cannot relate to the curriculum or afford tuition. Meanwhile, middle-class students effortlessly succeed using the academic backing, credentials, and institutional networks inherited from their families."

[Educational inequality study]

What sociological term, coined by Pierre Bourdieu, describes the durable network and 'credential' backing that benefits the middle-class students here?

Ans :

Social capital.

107. Read the extract below carefully:

"During the late 1960s, agricultural labourers in rural Tamil Nadu united under a voluntary organisation. They demanded higher wages and actively participated in campaigns to forcefully take back agricultural properties from dominant landowners who exploited them."

[Regional socio-economic history]

Which specific type of Dalit movement activity is highlighted in this scenario?

Ans :

Land grab movement.

108. Study the following scenario and answer the question:

"A grassroots movement against a mining project relies heavily on a national newspaper to spread its objectives. Conversely, the newspaper uses the movement's dramatic protests to boost its circulation and channelise debates, showing a strategic relationship that Gamson and Wolfsfeld researched."

Media dynamics case study]

What term describes this specific relationship between the movement and the media?

Ans :

Unequal dependence.

109. Read the passage given below and answer:

"In 18th-century European universities, scholars stopped using ancient classical languages for instruction. Instead, they focused entirely on scientific methods, the communicative utility of local languages, and constructive imagination to democratize knowledge."

[History of education extract]

Which specific educational development, confronting the existing system, is depicted here?

Ans :

The disappearance of Latin in Educational centres.

110. Read the extract below carefully:

"A sociologist studies two parallel uprisings: one where oppressed groups mobilise strictly

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77. Name the third subject included alongside grammar and rhetoric in the 'trivium' curriculum of medieval Europe.

Ans :

Dialectics.

78. According to Pierre Bourdieu, which form of capital is described as an embodied capital acquired over time rather than handed down?

Ans :

Cultural capital.

79. What maximum percentage of foreign investment in an Indian media company was permitted by the 2002 government guideline?

Ans :

26 percent.

80. What phrase did Antonio Gramsci use to describe movements offering alternative space for new identities within existing socio-economic structures?

Ans :

Wars of position.

81. Which environmental movement's events were unnecessarily dramatised by the media, redirecting it from local resource rights to a global conservationist issue?

Ans :

Chipko movement.

82. Expand the abbreviation AFSPA, the legislation against which Irom Sharmila fasted for 14 years.

Ans :

Armed Forces Special Powers Act.

83. Who coined the term 'Harijan' to identify the low and backward castes of Indian society?

Ans :

Mahatma Gandhi.

84. What was the direct outcome of the Independent Review ordered by the World Bank regarding the Sardar Sarovar project?

Ans :

It validated local-level apprehensions about resettlement, leading the Bank to revoke its financing.

85. State the fundamental duty of a parent or guardian as provided under Article 51 A (K) of the Indian Constitution.

Ans :

To provide opportunities of education to their child or ward between the age of 6-14 years.

86. Read the scenario below and answer the question:
"In a corporate town, young adults find themselves funnelled into specific career paths based solely on their university degrees. Through this structured syllabus and competitive environment, they unwittingly internalise capitalist values of individualism and hierarchy without ever questioning them, thereby remaining within their fixed social boundaries."
[Based on the sociological analysis of modern schooling]
Which function of education in an industrial society is highlighted here?

Ans :

Education as a means of social control.

87. Study the following extract carefully:
"Farmers in a drought-prone district of Rajasthan abandon water-intensive cash crops. Instead, they shift to cultivating indigenous millets using traditional rain-fed methods and begin maintaining their local watershed to ensure long-term soil health and replenish the groundwater without exhausting it."
[Field observation of agricultural shifts in rural India]
Which modern ecological development paradigm are these farmers practising?

Ans :

Sustainable Development.

88. Read the passage given below and answer:
"During an international trade summit, a group of analysts argue that the global market is not truly borderless but heavily segmented into distinct domains dominated by Europe, Asia-Pacific, and North America. They assert that national governments act as disguised actors guiding and controlling the exploitation and power rivalry."
[Economic policy review reflecting academic perspectives]
Which specific group of globalization scholars holds this segmented worldview?

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Ans :

Universal elementary literacy (or participation in government / autonomous national identity).

62. Which sociological process describes the growing conglomeration of populations in urban centres with specialized civic activities?

Ans :

Urbanization.

63. In which city was the 2002 World Summit on Sustainable Development held to encourage government partnerships for saving the environment?

Ans :

Johannesburg.

64. State the primary object of education for a child according to the functionalist perspective of Emile Durkheim.

Ans :

To awaken and develop physical, intellectual, and moral states required by society.

65. Which educational scheme in India was experimented with to reflect the attempt to balance basic education with vocational training?

Ans :

Wardha scheme.

66. Identify the term Pierre Bourdieu uses for the aggregate of actual or potential resources linked to a durable network of institutionalized relationships.

Ans :

Social capital.

67. Name the Constitutional Amendment bill passed in 2002 that incorporated Article 21 A for free and compulsory education.

Ans :

93rd Amendment.

68. Which term does Ghanshyam Shah use to describe an attack on existing authority without the intention to seize state power?

Ans :

Rebellion.

69. Name the scholar who classified social movements categorically as accumulative, alternative, and transformatory.

Ans :

Partha Mukherjee.

70. Against which social practice did the Mahars launch successful 'Satyagrahas' under Dr. Ambedkar in Maharashtra in the 1920s?

Ans :

Untouchability.

71. Identify the new tool of resistance, translating to death by drowning, innovated during the Narmada Bachao Andolan.

Ans :

Jal samarpan.

72. In which specific village did the Maoist version of revolutionary Marxism in India originate via a peasant uprising in 1967?

Ans :

Naxalbari.

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73. Which Indian Paramilitary Force was allegedly responsible for the civilian killings known as the 'Malom massacre' in Manipur?

Ans :

Assam Rifles.

74. Name the village sangham leader whose martyrdom in July 1946 sparked the conflagration of the Telangana resurrection.

Ans :

Doddi Komarayya.

75. Identify the German philosopher who described the creation of a democratic thinking space among vernacular readers as the 'Public Sphere'.

Ans :

Jurgen Habermas.

76. Which sociologist observed in 1966 that modernization is an evolutionary perspective explaining stages in societal transition?

Ans :

Eisenstadt.

Ans :

Wars of manoeuvre.

96. Study the following scenario and answer the question:
"Due to the establishment of a massive steel plant, hundreds of young men leave their large joint families in rural Odisha. They resettle in urban neighbourhoods, shifting from subsistence food production to commercial manufacturing, which significantly alters their traditional socio-cultural relationships."
[Demographic transition study]
Which aspect of development is directly causing this shift from rural kinship to urban labour?

Ans :

Industrialization.

97. Read the passage given below and answer:
"A prominent news channel runs a month-long campaign on constitutional equality, highlighting the need to reform laws for female security. However, they only broadcast dramatic events like protests and dowry deaths, completely ignoring the everyday systemic matters affecting female health and social position."
[Media analysis report on gender coverage]
Which pattern of media reporting regarding women's issues is evident here?

Ans :

Reporting events rather than processes.

98. Read the extract below carefully:
"Raman, a young boy, leaves his home to reside with a learned sage for a specific period of his lifetime. There, he learns not only literature and mathematics but also practical application skills to utilize in his later life, perfectly balancing humanistic and vocational training."
[Historical narrative on pedagogy]
Identify the ancient Indian educational system being followed by Raman.

Ans :

Brahmacharya.

99. Study the following scenario and answer the question:
"Over the past decade, teenagers in a provincial town have rapidly adopted Western clothing styles and mobile phone etiquette. While visually prominent, these quick shifts in dressing and gadget use are superficial and easily surrendered to the next passing trend."
[Cultural observation of youth behaviour]
What is this rapid change in fashion often misinterpreted as by casual observers?

Ans :

Social change.

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100. Read the passage given below and answer:
"After a sudden regime change in a fictional country, the new government immediately takes over all universities. It dictates the syllabus, determines the methods of examination, and transforms professors into paid agents to arouse extreme nationalism and train young brains for future state actions."
[Political science case on institutional control]
Which concept explains this total governmental takeover of the academic sphere?

Ans :

State monopoly of education (or State control of education).

101. Read the extract below carefully:
"Initially, a group of villagers peacefully protested the state's takeover of their ancestral lands for a large river valley project. Over time, led by charismatic activists like Medha Patkar, the group's agenda widened to demand complete transparency in government functioning and better responsiveness to the poor."
[Environmental struggle archive]
Which social movement's evolution is depicted in this account?

Ans :

Narmada Bachao Andolan.

102. Study the following scenario and answer the question:
"In a post-war crisis, landless peasants in an Andhra delta village organized local Sanghams. They forcefully seized lands from landlords who had evicted tribal tenants and refused to perform forced labour or pay the newly imposed grain levy."
[Historical agrarian document]
Which specific insurrectionary struggle is outlined in this text?

Ans :

Telangana Movement.

103. Read the passage given below and answer:

119. Analyse the relationship between the first pair and complete the analogy.
Alvin Toffler's first wave : Agricultural revolution :: Alvin Toffler's third wave : _____

Ans :

Electronic revolution

120. Analyse the relationship between the first pair and complete the analogy.
Alternative space for identities : Wars of position :: Assaults on existing institutional structures : _____

Ans :

Wars of manoeuvre

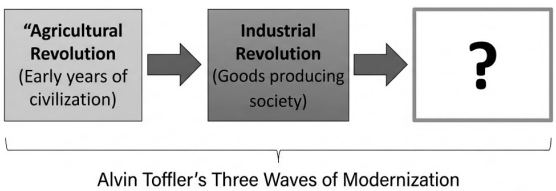
121. Study the ethnographic photograph below carefully.

Identify the specific method of resistance associated with the Narmada Bachao Andolan depicted in the image.

Ans :

'Jal samarpan' or death by drowning.

122. Examine the schematic representation provided below.

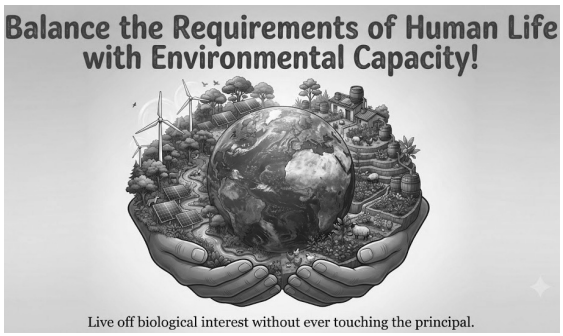

"Agricultural Revolution (Early years of civilization)
Industrial Revolution (Goods producing society)
?
Alvin Toffler's Three Waves of Modernization

Based on Alvin Toffler's classification of modernization, identify the missing third phase of societal transformation indicated by the question mark.

Ans :

The electronic revolution.

123. Carefully observe the symbolic awareness graphic below.

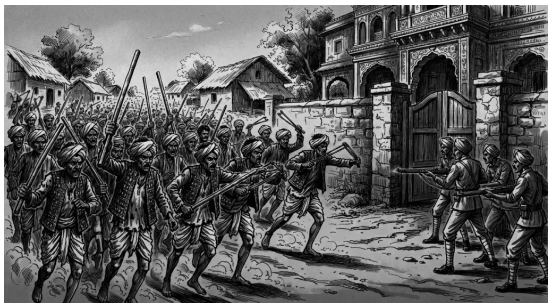

Balance the Requirements of Human Life with Environmental Capacity!
Live off biological interest without ever touching the principal.

Which specific sociological and environmental concept, aimed at reversing deficit resource spending, is being promoted in this graphic?

Ans :

Sustainable development.

124. Look at the illustrated scene below and answer the question.



Which post-World War II peasant insurrection against 'vetti' labour and deshmukhs is depicted in this historical sketch?

Ans :

The Telangana Movement.

125. Analyse the composite graphic given below.

Identify the overarching sociological category that connects all the depicted roles of formal schooling in an industrial society.

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based on their ancestral 'varna' rank to fight untouchability, and another where they unite entirely based on their economic status as landless wage workers."
[Research methodology note on subaltern studies]
Which scholars' classification of Dalit movements into caste-based and class-based is being applied?

Ans :

Patankar and Omvedt.

111. Study the following scenario and answer the question:
"After gaining independence, a developing nation sets up a state-regulated television network to culturally build the nation. Decades later, liberal policies allow private entertainment companies to invest and take over, operating purely for commercial profit."
[Communication policy history]
What shift in the media system's operational model is described here?

Ans :

Shift from a public-service-broadcasting model to a free market system.

112. Read the passage given below and answer:
"A new environmental movement sweeps the nation. It is driven not by a single magnetic leader, nor by a rigid set of political beliefs, but by a highly structured, well-coordinated bureaucratic network of local committees, branches, and administrative offices."
[Sociological observation of movement crystallisation]
Based on T.K. Oommen's typologies, which specific type of movement is this?

Ans :

Organisational movement.

113. Read the extract below carefully:
"An anthropologist notes that a highland tribe constantly redefines its customs and reconstructs its social norms merely to serve its survival convenience, proving that their community is an ever-changing process, not a static product."
[Ethnographic record on community adaptation]
Which scholars' prophetic definition of society's continuous transformation is illustrated here?

Ans :

MacIver and Page.

114. Study the following scenario and answer the question:
"In 2009, central paramilitary troops were heavily deployed into the hilly terrains of Eastern India to combat armed guerillas. The resulting detentions and interrogations caused common villagers to suffer greatly and gradually lose faith in the local rebels' support."
[Internal security report from Chhattisgarh]
Which specific state-led counter-insurgency initiative unleashed these troops?

Ans :

Operation Green Hunt.

115. Read the passage given below and answer:
"Rohan studies in an expensive vocational school that trains him to be a highly skilled software professional. Though his individual potential is nurtured, he is ultimately moulded to fit the rigid, fixed role model demanded by his capitalist employers, adjusting entirely to the market's needs."
[Career counselling observation]
Which function of education in an industrial society is manifesting as a constraint on Rohan's true self here?

Ans :

Education as an aid to personality development.

116. Analyse the relationship between the first pair and complete the analogy.
William Ogburn : Cultural lag :: Daniel Bell : _____

Ans :

Post-industrial society

117. Analyse the relationship between the first pair and complete the analogy.
Naxalbari uprising : West Bengal :: Malom massacre : _____

Ans :

Manipur

118. Analyse the relationship between the first pair and complete the analogy.
Ghanshyam Shah : Revolt, rebellion, reform and revolution :: Patankar and Omvedt : _____

Ans :

Caste-based and class-based movements

NODIA

Ans :

The skeptics (or Hirst and Thompson).

89. Read the extract below carefully:
"Ravi moved to a bustling metropolitan city for work, surrounded by high-rise buildings and concrete pathways. While he enjoys the modern infrastructure and material exchange, he feels a profound loss of connection with nature and his neighbours, experiencing a breakdown of emotional bonds."
[Urban living narrative illustrative scenario]
Which negative consequence of city-based development is depicted in Ravi's life?

Ans :

Urban explosion's dark side (or loss of social cohesion).

90. Study the following scenario and answer the question:
"A grassroots environmental group fighting river pollution lacks financial resources. They strategically stage a highly visible, peaceful protest outside a chemical plant specifically when national news cameras are present, using the television channel to broadcast their message to potential recruits and neutralize opponents."
[Media studies observation based on Tuchman and Gitlin]
Which role of mass media in social movements is being utilized by the group here?

Ans :

Using establishment institutions to fulfil non-establishment communication.

91. Read the passage given below and answer:
"A social analyst criticizes a newly established factory training school in Gujarat, claiming it merely prepares workers to sell themselves as a commodity in the market. The analyst argues the curriculum sustains their basic survival at the expense of their true talents and structural expectations."
[Critique of modern capitalist schooling]
Which theoretical perspective on education is reflected in this critique?

Ans :

Marxist thinkers' view.

92. Read the extract below carefully:
"In a densely forested area of Central India, a marginalized tribal community faces severe neglect from mainstream society. In response to gross human rights violations by local authorities, even hesitant Gond villagers begin supporting an armed revolutionary group campaigning for better tendu leaf prices."
[Socio-political report from the Bastar region]
Identify the specific insurgency movement described in this scenario.

Ans :

Maoist movement (or Naxalite movement).

93. Study the following scenario and answer the question:
"A group of educated urban youths in 1970s Maharashtra actively reject the dominant cultural narratives of the upper classes. They produce radical literature and seek to build an alternative socio-cultural identity for their oppressed community, modelling their crusade against traditional social hierarchies."
[Historical account of a subaltern agitation]
Which specific social movement is described here?

Ans :

Dalit Panther Movement.

94. Read the passage given below and answer:
"A newly appointed headmaster in rural Bihar ensures that no student is denied admission for lack of funds. He rigorously prohibits all forms of physical punishment, mental harassment, and private tuition by his staff, strictly adhering to a historic 2009 national mandate."
[School administration log]
Which landmark Indian legislation is the headmaster enforcing?

Ans :

Right of Children to Free and Compulsory Education (RTE) Act.

95. Read the extract below carefully:
"Dissatisfied with a new authoritarian decree, thousands of citizens take to the streets in a violent procession. They chant anti-government slogans and directly assault existing institutional structures, causing a remarkable and visible impact on state power."
[Political analyst's journal on movement dynamics]
Which mode of political engagement, as termed by Antonio Gramsci, does this confrontational assault represent?

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Ans :

Functions of education in modern industrial society.

FOUR MARKS QUESTIONS

126. Enumerate any four characteristic features of social change as a transformation of culture and institutions.

Ans :

Social change is an ever-changing phenomenon characterised by specific transitional features over time.

1. Social change is a continuous process occurring constantly, though the pace varies; for instance, change occurs slowly in hunter-gatherer societies but rapidly in industrial societies, often causing a cultural lag.
2. It may be initiated consciously by scientists and social reformers introducing new norms, or it can happen spontaneously without direct input, such as the unforeseen societal alterations caused by automobiles.
3. It has both positive and negative consequences, giving birth to controversy; a change that benefits capitalists through increased productivity might threaten workers who fear their skills will become obsolete.
4. Social change is often misinterpreted as merely a change in lifestyle, such as rapidly shifting fashion trends, but true social change depends on deeper structural and institutional factors.

127. Analyse any four aspects of sustainable development strategies needed to balance human requirements with environmental capacity.

Ans :

Sustainable development requires an ecological balance ensuring resources are replenished and sustained for longer use.

1. Emphasis must be placed on indigenous agricultural methods, utilising better crop rotation, indigenous crops, organic manure, and proper irrigation to prevent the soil degradation caused by artificial fertilizers.
2. Water conservation must be prioritised through a 'more crop per drop' approach, implementing efficient irrigation techniques, rainwater conservation, and watershed management to address severe water scarcity.
3. The energy sector must shift away from overused fossil fuels like oil and coal, which emit greenhouse gases, towards cheaper, environment-friendly, and reusable resources like wind and solar power.
4. Grassroots participation of local people is essential to nurture the environment, accompanied by recycling waste materials, preserving biodiversity, and reducing the use of automobiles to manage pollution effectively.

NODIA

128. Discuss any four functions of education in a modern industrial society.

Ans :

In an industrial society, education reflects the existing system and performs specific functions aligned with market expansion and material needs.

1. Education acts as a specialised means of socialisation, replacing the family with institutions like schools and universities that present prescribed curriculums to prepare the next generation for real-life situations.
2. It functions as a means of social control, where the chosen educational qualification determines one's profession, life-style, and social boundaries, while the hidden curriculum encourages conformity to capitalist values.
3. It serves as an aid to personality development, moulding individuals into perfect professionals whose potentials are nurtured specifically to adjust to and fulfill the fixed role models of industrial requirements.
4. Education acts as an integrative force by teaching life-skills and introducing co-curricular activities, helping highly specialised and socially isolated individuals integrate themselves into the broader society.

129. Explore any four provisions of the Right of Children to Free and Compulsory Education (RTE) Act implemented in 2009.

Ans :

The RTE Act of 2009 is a historic landmark making education primary, compulsory, and free for Indian children.

1. It guarantees the right of children in the 6–14

age group to free and compulsory education till the completion of elementary education in a neighbourhood school, removing all financial barriers.
2. It mandates the rational deployment of teachers, ensuring specific pupil-teacher ratios are maintained for each school to prevent urban-rural imbalances, and prohibits deploying teachers for non-educational work.
3. It lays down strict norms and standards relating to school buildings, infrastructure, working days, and teacher-working hours to ensure a conducive and fully equipped learning environment for all students.
4. It strictly prohibits physical punishment and mental harassment of students, capitation fees, screening procedures for admission, private tuition by teachers, and the running of schools without formal recognition.

130. Discuss any four important components of social movements.

Ans :

According to scholars, social movements possess interdependent components that influence their origin, structure, and ultimate outcomes.
1. Objectives act as the guiding force that directs strategies and programmes, enabling people to work together for a common purpose, though these local issues may transform into broader social upheavals.
2. Ideology forms the intellectual foundation of the movement, providing the overarching principles that justify the demand for change and help articulate the participants' vision for an alternative social order.
3. Programmes and strategies are the practical plans and deliberate collective actions evolved over time, ranging from unstructured spontaneous rebellions to highly institutionalised and bureaucratised corporate group activities.
4. Leadership plays a crucial role by emerging during the movement's growth to articulate the ideology, evolve the strategies, and maintain the morale and spirit of the participating masses.

131. Briefly explain Durkheim's perspective and the Marxist perspective on the educational system.

Ans :

Durkheim's perspective:
1. Durkheim views education through a functionalist approach, seeing it as an institution that imitates and reproduces society by maintaining it in its formally accepted form.
2. He defines it as the action exercised by older generations to awaken physical, intellectual, and moral states in children, strengthening social values and selecting individuals for a multiplicity of occupations.

Marxist perspective:
1. Marxist thinkers are highly critical of the existing structured and syllabus-oriented educational system, viewing it as a continuous attempt to transform people into mere commodities.
2. They argue that individuals are trained only to sell themselves in the capitalist market, sustaining basic survival at the expense of their genuine abilities, talents, and personal expectations.

132. Compare Reform and Revolt as types of social movements as classified by Ghanshyam Shah.

Ans :

Reform movements:
1. A reform movement does not challenge the fundamental existence of a system but aims at making changes in the relation between the parts of the system.
2. The primary objective of a reform is to make the existing socio-political structure more efficient, responsive, and workable without overthrowing the established authority.

Revolt movements:
1. A revolt is a direct and forceful challenge to the existing political authority with the specific aim of completely overthrowing the established government.
2. Unlike reform, a revolt actively plans for an alternative socio-political system to replace the older regime, seeking a profound shift in power dynamics and governance.

133. Briefly explain 'Wars of position' and 'Wars of manoeuvre' as modes of political and cultural engagement.

Ans :

Wars of position:
1. This mode involves offering an alternative

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space for new identities, moralities, and ways of life within the existing limits of social, economic, and state structures.
2. It operates as a long-lasting process aiming to establish a new order gradually through education, conscious raising, and community development rather than immediate confrontation.

Wars of manoeuvre:
1. This mode involves direct and aggressive assaults on existing institutional structures and cultures, aiming to create a remarkable and immediate impact on state power.
2. It is characterised by visible and often confrontational actions, including demonstrations, processions, slogans, and occasionally violent acts that directly question and challenge the ruling authority.

134. Explain any two features of Industrialization and any two features of Urbanization.

Ans :

Industrialization:
1. It leads to a gradual shift from subsistence production to commercialized production, establishing monetary exchange and transferring labour from food production to manufacturing and service sectors.
2. It causes a large labour force to move out of rural kinship organizations, giving birth to new social norms, bureaucratization of labour, and new principles of socio-cultural relationships.

Urbanization:
1. It is a process accommodating city-based development where specialized economic, professional, and civic activities are concentrated, drawing large rural workforces toward new possibilities and cross-cultural mixing.
2. It has dark sides, including a devastating loss of connection with nature, the breakdown of emotional bonds, reduced tolerance, and the rise of a mechanised, less humane society.

135. Briefly explain any two ways a teacher develops students' personalities and any two ways they act as an ideal.

Ans :

Developing personality:
1. The teacher helps students integrate with the world of knowledge by inculcating discipline and sympathetically helping them cope with various adjustment problems based on their abilities.
2. Instead of merely providing fixed information, the teacher arouses the quest for knowledge by training students to ask questions and expanding their mental horizons to find new meanings of life.

Acting as an ideal:
1. The teacher is expected to live in accordance with a high standard of moral integrity, faithfully representing the ideals they preach to maintain the students' complete faith.
2. The teacher must view their role as a vital contribution to society rather than merely a means of earning, displaying clear dedication independent of their expected material remuneration.

136. "In an industrial society the living of man is essentially linked with material need satisfaction, market expansion, promotion of new values and capability building for acquiring as much money as possible."
— Sociological analysis of modern institutions
Evaluate the statement by discussing four ways education acts as a means of social control in modern industrial society.

Ans :

In an industrial society, education functions heavily as a subtle mechanism for societal regulation.
1. The political and economic institutions interfere in educational affairs, reducing the traditional role of family and peer groups in controlling peoples' behaviour and social norms.
2. Education reflects the political and economic needs of the hour, wherein an individual's educational qualification dictates their profession, which in turn rigidly determines their lifestyle and social boundaries.
3. If individuals are not given varied options and must follow a specific educational module, they automatically fall into a predefined lifestyle, thereby being controlled socially without overt force.
4. The hidden curriculum teaches the individualistic and competitive values of capitalist society, indoctrinating children to accept the legitimacy of capitalist arrangements and maintaining social order and stability.

NODIA

137. "In industrial society the professional efficiency is being emphasised with too much care, the people are becoming socially isolated, they fail to integrate themselves with others as they are becoming too specialised."

— Observations on industrial education

Explain any four ways in which education acts as an integrative force to counter this isolation.

Ans :

To prevent total fragmentation in a highly specialised industrial society, education adapts to unify individuals.

1. Education deliberately imparts shared societal values, ensuring that an individual is not only focused on achieving technical information but also understands their total surrounding environment.
2. Recent educational models emphasise the development of 'life-skills' alongside purely academic knowledge, allowing the child's mental state to mature enough for seamless social integration.
3. The introduction of mandatory co-curricular activities in schools provides interactive platforms that break professional isolation and build collective social bonds among students.
4. The growth of parallel institutions outside purely curriculum-oriented schools helps build broader awareness, developing a comprehensive 'world view' that enables students to integrate into the greater society.

138. "A system of educational selection must be devised by which the most promising youngmen, without distinction of class, race or religions are specially trained so that they may contribute to the welfare of society..."

— Gisbert, 1972

Discuss any four reasons why the state actively interferes in the educational system.

Ans :

The state utilizes education as an all-pervasive tool to mold its citizens and national trajectory.

1. The state introduces its own ideals through the curriculum, using historical narratives to arouse patriotism and national spirit among young citizens to prepare them for future actions.
2. In totalitarian regimes, the state brings the entire educational system under its sway, transforming teachers into paid agents to serve the specific regime's ideological propaganda.
3. Even in democratic states, the government fixes educational objectives, determines teaching methods, controls examinations, and interferes in syllabus changes to ensure societal alignment.
4. State interference is deemed necessary for welfare activities, as without positive state coordination, supervision, and funding, education cannot be universalised or extended to marginalized communities.

139. "Social capital is the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition..."

— Pierre Bourdieu

Explain the concept of cultural and social capital and its impact on marginalized communities in schools based on Bourdieu's views.

Ans :

Bourdieu highlights how non-economic factors perpetuate social inequalities within the educational framework.

1. Cultural capital is embodied capital acquired over time through rigorous incorporation of skills and wisdom from family and society, unlike wealth which is handed down in one stroke.
2. Social capital involves membership in groups that provide collective backing through 'credentials', allowing individuals to participate effectively and be recognized in the broader social world.
3. Children of poor migrants and ethnic communities lack these specific academic and cultural traits, causing them to fare badly, drop out, or indulge in negative habits.
4. Because they are treated poorly by the dominant community and lack institutionalized relationships of mutual recognition, marginalized students struggle to accommodate themselves to mainstream school norms.

140. "His programmes were intended to integrate the untouchables into Indian society in modern, not traditional ways, and at as high a level as possible."

— Historical account of the Dalit movement

List any four strategies or initiatives taken by

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Dr. Ambedkar to bring social and economic equality for the untouchables.

Ans :

Dr. Ambedkar used modern political methods to elevate untouchables from a state of dehumanisation.

1. He launched major anti-untouchability movements in the 1920s, including successful 'Satyagrahas' by the Mahars in Maharashtra to achieve social and economic equality through political means.
2. He sought to awaken an awareness of their debased condition to promote unity, thereby forming effective organisations to execute mass action against the traditional caste structure.
3. He organised the Independent Labour Party on secular lines to protect labouring classes, and later formed the Scheduled Caste Federation in 1954 to fight elections and secure job reservations.
4. When a separate electorate was denied in 1930, he ultimately led his followers to discard the dominant culture by converting to Buddhism, expecting to ensure permanent equality.

141. "They condemn and discard dominant culture and attempt to build an alternative socio-cultural identity for the oppressed classes."

— Sociological study of post-independence movements

Explain any four features of the Dalit Panther Movement that emerged in the 1970s.

Ans :

The Dalit Panther Movement represented a radical shift in the assertion of lower-caste identity.

1. The movement was launched in the early 1970s by the Dalits of Maharashtra and rapidly spread from urban Maharashtra to states like Gujarat, Karnataka, Andhra Pradesh, and Uttar Pradesh.
2. Participants outrightly condemned and discarded the dominant Hindu culture, aiming to build a distinct, alternative socio-cultural identity for the historically oppressed classes.
3. They developed an elaborate literature for the movement that was structurally designed almost on the layout of the traditional Hindu social movements they were crusading against.
4. The aggressive nature and specific ideological layout of their literature and crusade might have eventually alienated them to some extent from their own base commands.

142. "The activists also adopt another such formerly tested technique of deifying the river as a mother or a goddess... [arguing] that people are nearly tied with the river..."

— Environmental movements in India

Identify and explain four methods of resistance used by the activists of the Narmada Bachao Andolan.

Ans :

The Narmada Bachao Andolan employed diverse tactics to resist state-mandated displacement and ecological damage.

1. Activists used traditional non-cooperation forms previously tested during the freedom struggle, such as 'Dharmas' (sit-ins), Satyagrahas (struggles for truth), fasts, and long protest marches.
2. They culturally innovated by deifying the Narmada river as a mother or goddess, arguing that the locals' lives were deeply tied to it and could not be dissociated.
3. They introduced extreme new tools of resistance like 'Jal Samarpal', which involved threatening or committing death by drowning in the rising river waters to halt dam construction.
4. They forged international alliances, working with NGOs in the USA to exert intense pressure on the World Bank, successfully forcing a review and revocation of the project's financing.

143. "The papers published in vernacular languages could create a space for the creation and exchange of public opinion and this led to the development of a democratic thinking..."

— Based on Jurgen Habermas' concept

Evaluate the role of the 'Public Sphere' in the Indian freedom struggle by highlighting four points.

Ans :

The media acted as a crucial catalyst for national awakening during the British imperial era.

1. Major political leaders used newspapers and magazines as mediums to severely criticise the dominant foreign government, spreading

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(ii) Education implants a dormant force in the human mind that inspires individuals to question the usefulness of static existing norms. This prompts attempts to reform society and advance toward achieving a new post-industrial order.

160. Raghav sent his teenage son to live with a master in a forest retreat for several years. There, the boy learned ancient philosophy alongside the practical craft of wood-carving, living a disciplined life away from city distractions before returning to utilize these skills.
(i) Identify the ancient Indian educational style mentioned in the scenario.
(ii) State any two advantages of this scheme according to Gisbert.

Ans :

(i) The educational style identified is 'Brahmacharya'. In this ancient Indian system, students stayed with their teacher for a specific period to learn both knowledge and application skills to utilize in their later life.
(ii) According to Gisbert, advantages of such a scheme include the student learning a useful occupation and widening their intellectual horizon, which sharpens their sense of responsibility and observation of human affairs.

161. Professor Mehta does not just deliver physics lectures to his university students. He refuses bribes, fights for academic truth, and lives a life of strict moral integrity. Seeing his dedication, his students completely trust his teachings and strive to emulate his positive worldview.
(i) Which specific role of a teacher in education is Professor Mehta fulfilling?
(ii) Why is this aspect crucial for students' understanding and faith?

Ans :

(i) Professor Mehta is fulfilling the role where 'The teacher carries an image and an ideal in front of the students'. He acquires and advances knowledge while living in accordance with a high standard of moral integrity.
(ii) When a teacher remains true to the ideals they preach, students can place faith in them. This trust is crucial for students to try and understand the real implication of the knowledge being imparted.

162. A government school in Delhi strictly prohibits caste or gender-based discrimination. Students from diverse religious and linguistic backgrounds are fused into one set of uniform rules set by the authority, learning to respect a shared moral fabric and bureaucratic civil values.
(i) Identify the sociological agenda of education being implemented here.
(ii) Explain its impact on the young generation.

Ans :

(i) This implements the 'Nationalistic agenda' of mainstream education. It instils secular, multicultural, racially impartial, and gender-neutral values, preparing students to accept the moral fabric of a democratic capitalistic society.
(ii) This system transmits a democratic culture by fusing students from different backgrounds into one set of norms. It offers training to the young generation to adapt to variety and learn how to respond to various socio-political issues impartially.

NODIA

163. In the 1950s, Ramu, an impoverished weaver, stood in line to cast his ballot for the first time. For that moment, he realized his voice was legally equal to that of the wealthy village landlord, giving him hope that his community could soon access better schools and wealth.
(i) Identify the political right that introduced this feeling of social equality.
(ii) Explain its transformative capacity regarding different kinds of capital.

Ans :

(i) The right identified is 'Universal adult franchise' (or the political right to vote). It was introduced by pioneers to establish a feeling of social equality among unequal communities in the nation-state.
(ii) The vote has a transformative capacity because political rights give birth to a community of equal citizens. It ensures an equal access to different kinds of capital, including economic, cultural, and social capital, demanding social mobility.

164. Ramesh moved from his rural farm to Mumbai for a lucrative job. While he now lives in a high-rise building and walks on covered concrete

147. "Historically, modernization is the process of change towards those types of social, economic and political systems that have developed in Western Europe..."

— Eisenstadt, 1966

(i) Explain the evolutionary perspective of modernization.

(ii) Mention the three waves of modernization identified by Alvin Toffler.

Ans :

(i) The evolutionary perspective explains modernization as a transition through specific stages that societies pass through, transitioning from traditional forms to systems that originally developed in the West, though not all societies follow the exact same sequence.

(ii) Alvin Toffler identifies three waves of societal evolution: the agricultural revolution in early civilization, the industrial revolution based on manufacturing, and the recent electronic revolution revolving around the production of information and services.

148. "The present tendency in the basic and vocational schools is to teach a liberal or general educational course together with one or various crafts..."

— Review of the Wardha scheme

(i) Explain any two problems of the Wardha scheme balancing basic and vocational education.

(ii) How has the modern system substituted the old classical curriculum?

Ans :

(i) Researchers found that the rapid improvement in crafts made by younger students is not maintained, causing them to reach a plateau. Additionally, the correlation between craft ability and intellective or personality development patterns is very low or altogether absent.

(ii) The modern system commonly substitutes the old classical curriculum by combining the study of classical or humanistic subjects with scientific subjects. Both branches of knowledge are now protracted up to the first degree course in universities.

149. "Since 2009, the Home Ministry's operation Green Hunt has unleashed Central Paramilitary troops into the forested and Hilly Terrain of Eastern and Central India."

— News report on internal security

(i) Explain any two reasons why common people lost faith in Maoist support.

(ii) Mention any two steps taken by the Indian state to counter the Maoist movement.

Ans :

(i) Common people lost faith in Maoist support due to the severe detention and torture they suffered during state counter-insurgency operations. Furthermore, the Maoists' aggressive actions went beyond control, causing violence and damage to the society itself.

(ii) The state deployed central paramilitary troops to supplement local police forces and sought better coordination among state police. Additionally, they devised new development schemes and special aid packages to wean Adivasis and Dalits away from the movement.

150. "The committee Report states that the Act has become a symbol of oppression, an object of hate and an instrument of discrimination..."

— National Alliance of People's Movement, 2007

(i) Identify any two draconian provisions of the AFSPA mentioned in the chapter.

(ii) What was the observation of the 2004 Central Government committee on this Act?

Ans :

(i) AFSPA empowers non-commissioned armed forces officers to arrest without a warrant, destroy any structure hiding absconders without verification, and conduct search, seizure, and shooting even to the extent of causing death, providing police effective immunity from prosecution.

(ii) The 2004 Central Government committee clearly observed that AFSPA had become an instrument of high-handedness, a symbol of oppression and hate, and strongly recommended that the legislation should be withdrawn.

151. "Militant action in this early period of insurgence included a few isolated instances of forcible seizure of the lands of those landlords who had evicted some tribal tenant cultivators..."

— Historical record of post-WWII peasant struggles

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the spirit of nationalism among the masses.
2. Vernacular publications created a 'Public Sphere' where alert citizens could assemble in one space to create, exchange, and process new thoughts and democratic policies.
3. The nationalist press directly awakened the people, meaning the media acted as the primary determinant in changing a colonised society into an independent, forward-thinking nation.
4. Media communicated Western philosophy, the cultural renaissance, and norms of democratic political behaviour to Indian society, channelising opinions to reform and direct the newly emerging nation.

144. "Very often we come across cases where instead of printing news, views are expressed by journalists who have not done sufficient research and lack experience and maturity."

— Critique of contemporary journalism

Explore any four negative impacts of commercialisation and lack of maturity in modern mass media.

Ans :

Market-driven media faces severe limitations that can damage societal values and democratic integrity.
1. The enormous power possessed by the press can actively destroy the foundational values of society if media houses utilize it purely for their own commercial interests.
2. Inexperienced and immature journalists often express subjective views rather than objective news, leading to the spread of unverified information that misinforms the public.
3. The growing trends of commercialisation, politicisation, and internal corruption within media organizations create a dangerous situation where the neutrality of mass media is heavily compromised.
4. In movements, media may unnecessarily dramatise events stereotypically, redirecting global concern away from the actual socio-economic struggles of locals towards the media's preferred narrative.

145. "Now, radio is open to private platform holders as well, though the role of state in channelising major information has not been completely overtaken."

— Media landscape in India

Discuss four ways in which radio acts as a medium for social change and awareness in India.

Ans :

Radio has historically served as an accessible tool for mass communication and cultural development.
1. As the prime media channel initially under state control, All India Radio (Akashvani) kept the vast population informed about government policies and nation-building initiatives from its inception.
2. Community radios introduced in remote and underdeveloped regions ensure that rural populations have updated awareness levels, allowing them to engage with mainstream socio-cultural realities.
3. Beyond broadcasting news, government-guided radio actively promotes drama, talks, and entertainment programmes designed to express and spread vital social information and awareness.
4. The privatization of radio platforms has allowed a wider range of voices to enter the broadcast space, creating new entertainment sectors that contribute to changes in Indian culture.

146. "Scholars viewed globalisation as a new period in which people consider their existence and identity in terms of economic opportunities."

— Academic debates on the global economy

(i) Explain the view of scholars who see human groups as economic units.
(ii) Explain the view of Hirst and Thompson regarding regional trading blocs.

Ans :

(i) Scholars like Olimae view globalization as a period where human existence is defined by economic opportunities. Here, human groups are categorized strictly as economic units rather than states or nations, which were the accepted identities in previous historical eras.
(ii) Hirst and Thompson believe that exploitation and power rivalry define globalization. They conceive the world as segmented into three major regional trading blocs (Europe, Asia-Pacific, North America), where disguised national governments still guide and control the process.

NODIA

(ii) Many critical issues like women's health and societal position are linked to slow processes rather than sudden events. The media prefers reporting sensational events like rape and dowry deaths, leaving process-based issues to traditional sources like NGOs and government courts.

156. Rahul's software firm in Bangalore works daily with clients in Europe and North America. Due to this cross-boundary access, his employees frequently travel abroad, share technological innovations, and adopt foreign corporate governance models, while the foreign clients invest heavily in Rahul's local economy.

(i) Identify the sociological concept describing this worldwide interconnectedness.

(ii) Explain its three aspects as a determinant, instrument, and force.

Ans :

(i) The concept identified is 'Globalisation'. It represents the widening, deepening, and speeding up of worldwide interconnectedness, increasing economic openness, growing inter-dependence, and integrating economies, cultures, and technologies across borders.

(ii) Globalisation acts as a determinant of modern socio-economic identity by shaping how people view opportunities. It is an instrument in the hands of international economic realities, and a force transforming society toward a predominantly economic, market-driven direction.

157. Sunita and her husband both work long hours in an automobile factory. Unlike in their ancestral village where grandparents taught children societal norms, Sunita drops her daughter at a formal crèche and later a structured school to learn how to behave and adapt to the modern world.

(i) Identify the specific function of education in an industrial society depicted here.

(ii) Explain how this process is maintained in modern times.

Ans :

(i) The function depicted is 'Education as a means of socialisation'. In an industrial society, families are no longer relied upon to transmit cultural heritage, necessitating specialized institutional setups.

(ii) This process is maintained through institutions like crèches, schools, colleges, and vocational centres. They present a specific prescribed curriculum to the next generation, equipping them with the knowledge required to enter the doors of their real-life situations.

158. Vikram, a factory assembly worker, could not afford formal schooling and struggles to express his full potential. His manager, however, bought an expensive education that trained him to perfectly fit the corporate hierarchy. Both men, despite their differences, are ultimately molded to suit the factory's demands.

(i) Identify the function of education illustrated by this gap.

(ii) Explain how the fixed role model affects individual development in this context.

Ans :

(i) The function illustrated is 'Education as an aid to personality development'. It highlights the gap between the privileged who buy education and the non-privileged masses who fail to get the opportunity to express themselves.

(ii) The fixed role model of an industrial man motivates everyone, even those with specialized training, to nurture their qualities solely to adjust to industrial requirements, ensuring their personality develops only into a perfect professional fitted for the system.

159. Aarti, born into a marginalized background, faced severe economic constraints. Through sheer competitive merit, she accessed higher education, which enriched her knowledge and skill. She eventually crossed her ascribed social limits, began questioning her community's oppressive traditions, and initiated reforms for future generations.

(i) Identify the sociological role of education portrayed in Aarti's life.

(ii) Explain how this force inspires a post-industrial order.

Ans :

(i) The role portrayed is 'Education as an agent of social mobility'. Education develops an individual's personality, enriches them with skills, and turns them into a 'total' person capable of crossing societal limits.

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in India, which emerged when the CPI (Marxist-Leninist) supported a local peasant uprising in Naxalbari, North Bengal.

(ii) Inspired by Mao Zedong, their strategy was to selectively target rich peasants or 'kulaks' in the countryside and bourgeois representatives of the state, aiming to mobilize the mass and eventually seize state power.

169. After witnessing ten innocent civilians shot dead at a bus stop by paramilitary forces in her valley town, a young woman immediately stopped eating and drinking. She demanded the total removal of the emergency military law causing violence in her state.

(i) Identify the historical incident and the activist depicted in this scenario.

(ii) What was the immediate legal consequence of her strike?

Ans :

(i) The incident is the 'Malom massacre' in Manipur (November 2000), and the activist depicted is Irom Chanu Sharmila, also known as the 'Iron Lady', who protested against the AFSPA.

(ii) Three days after she began her fast, she was arrested by the police and charged with an attempt to commit suicide, which is unlawful under the Indian Penal Code, and was forced into nasogastric intubation.

170. A television journalist broadcasts a sensational story about a local community dispute without verifying the facts or speaking to the affected parties. Driven purely by channel ratings, this immature reporting causes severe panic and deepens the divide in the town.

(i) Identify the issue in mass media highlighted by this event.

(ii) According to the chapter, what trends can lead to such dangerous situations?

Ans :

(i) The issue highlighted is the lack of proper research, experience, and maturity among journalists who express subjective views instead of printing verified news, damaging societal values.

(ii) The dangerous situations in modern media are driven by the worldwide trends of extreme commercialisation, politicisation, and internal corruption within media houses, making it impossible for media to play a neutral role.

NODIA

171. A grassroots group fighting for tribal rights desperately needs television coverage to spread its message. However, the TV network only broadcasts their protests to generate sensational studio debates and increase commercial viewership, rather than truly supporting the tribal cause.

(i) Identify the relationship concept researched by Gamson and Wolfsfeld here.

(ii) Explain the strategic relationship developed between the two actors.

Ans :

(i) Gamson and Wolfsfeld researched the 'media-movement relationship', noting that there is an unequal dependence between social movements and mass media.

(ii) Movements need media involvement to spread their objectives and reach a wider spectrum. Conversely, media uses the movement to channelise debates, popularising their own existence to earn commercial benefits, forming a strategic, interdependent relationship.

172. During a massive protest against a massive river valley dam project, national newspapers extensively quoted the charismatic urban activists. However, they completely ignored the voices of the local village representatives who were actually losing their ancestral lands to the rising waters.

(i) Identify the specific movement where this media bias was prominent.

(ii) Explain the battle of representation that media plays in such contexts.

Ans :

(i) This media bias was prominent in the 'Narmada Bachao Andolan'. The mainstream national media promoted the cause of the urban leaders while somewhat overlooking the contributions of the local community representatives.

(ii) The role of media is an ongoing battle over under-representation, mis-representation, and true representation. How media interprets and projects the movement motivates and mobilizes public opinion regarding the changes taking place in society.

pathways, he deeply feels a loss of emotional bonds, noticing that people around him show limited sharing of feelings and less tolerance.

(i) Identify the societal process causing this lifestyle change.

(ii) Mention any two negative implications (dark sides) of this process.

Ans :

(i) The societal process identified is 'Urbanization' (or the urban explosion). It involves accommodating city-based development where specialized economic and civic activities are continuously concentrated.

(ii) The dark sides include a devastating loss of connection with nature and people, leading to a fall in cultural continuity. It also fosters a mechanised society with broken emotional bonds, rootless relationships, and a lack of humane tolerance.

165. A local community group is protesting against the state administration. However, they do not wish to completely overthrow the traditional village panchayat structure; instead, they want to blend new democratic values with the old system, acting as a bridge between the two.

(i) Whose sociological theory of social movements reflects this potentiality of confluence?

(ii) What are the three typologies of movements suggested by him?

Ans :

(i) T.K. Oommen's theory reflects this. He believes movements neither completely root out existing systems nor entirely succumb to traditional structures, but essentially provide a stage for confluence between old and new values.

(ii) According to T.K. Oommen, movements are typologised into three categories based on the process of movement crystallisation and life style: charismatic, ideological, and organisational.

166. In a remote Bihar village in the late 1960s, agricultural labourers occupying the lowest rung of the social hierarchy formed an association. They violently took back land from high-caste landlords and demanded an increase in their daily wages to escape their oppressed conditions.

(i) Identify the specific type of social movement these labourers engaged in.

(ii) Name two voluntary organizations that mobilized such rural poor.

Ans :

(i) This is an extension of the 'Dalit Movement', specifically class-based land grab movements where Harijan agricultural labourers participated to fight economic and caste-based oppression.

(ii) Voluntary organisations that mobilised such agricultural labourers included the Rural Community Development Association in Tamil Nadu, the Harijan Labourer's Association, and the Association of rural poor in West Bengal.

167. A highly articulate leader successfully organizes tribal people against a local mining project. While the leader gains immense political capital and media attention globally, the actual everyday economic distress and displacement of the tribal people remain completely unresolved.

(i) Identify the sociological problem regarding leadership highlighted here.

(ii) Why is this classification of people problematic yet attractive?

Ans :

(i) The problem highlighted is the formal gap caused by 'charismatic leadership'. Charisma alone is often inadequate to relate the leaders to the actual participants, causing the agenda of the truly distressed Adivasis to remain unmet.

(ii) Sociologically, classifying them as 'indigenous people' in the Indian context is problematic due to cultural complexities, but it serves as attractive political capital for Adivasi leaders seeking the articulation of their interests.

168. In a Himalayan foothill village in 1967, poor peasants, inspired by foreign revolutionary writings, initiated a localized uprising. They began violently targeting the rich farmers in the countryside to shake the seats of power in large cities and eventually seize total control.

(i) Identify the specific political movement originating from this uprising.

(ii) Describe the initial strategy and target of these revolutionaries.

Ans :

(i) This scenario identifies the origin of the 'Maoist movement' (or Naxalite movement)

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(i) Mention any two local issues against which the Andhra Conference launched village-level struggles.
(ii) Describe the incident of July 1946 that sparked the Telangana resurrection.

Ans :

(i) Local branches of the Andhra Conference (Sanghams) launched struggles for better wages for labourers, and vehemently fought against vetti (forced) labour, illegal encroachments, evictions, and the newly imposed grain levy.
(ii) In July 1946, landlords fired at a procession of armed peasants, killing the village sangham leader Doddi Komarayya. The angry crowd attempted to burn the landlord's house, and Komarayya's martyrdom sparked off the widespread militant Telangana resurrection.

152. "The communists took the opportunity to get involved in Telengana uprising to establish a role in newly growing nation."
— Communist Party strategy document
(i) Explain any two ways the communists established a parallel administration during the Telangana uprising.
(ii) How did the Indian state end this insurrection?

Ans :

(i) The communists set up village Republics or Soviets and formed groups of volunteers to offer support to the oppressed peasants, successfully establishing a parallel administration across approximately 4000 villages during the uprising.
(ii) After independence, the Indian state advanced its military forces to root out the insurrection. Army action successfully liberated Hyderabad state, arresting nearly 25,000 communists by 1949 and fulfilling the political aspirations of the people by ending the Nizam's reign.

153. "The response to the censorship was completely different from that of the British period. This time the press almost succumbed to the policy of censorship..."
— Analysis of post-independence media
(i) Explain the role of the Indian press during the 1975 internal emergency.
(ii) Mention any two features of journalism in the post-emergency period.

Ans :

(i) During the 1975 emergency, the critical role expected from the press was largely absent. Except for a few brave publications, the media succumbed to censorship and acted as silent, non-critical spectators, failing to challenge the state's imposition.
(ii) The post-emergency period witnessed a vigorous, investigative style of journalism. The press began intellectually patronising nation-wide social movements related to women's rights, environmental protection, and legal reforms.

154. "Some of them even felt that the movement could not reach its objective mostly due to the stereotypical role of the media."
— Media critique on environmental reporting
(i) What was the original socio-economic goal of the local people in the Chipko movement?
(ii) How did the media unnecessarily dramatise and redirect the thrust of this movement?

Ans :

(i) The local people originally initiated the movement to preserve their economic rights and existence by demanding the right to use the local forest resources in their own traditional ways, rather than fighting solely for the environment.
(ii) The media unnecessarily dramatised the events, redirecting the global concern strictly toward environment protection. This shifted the movement's thrust from a local struggle for resource control into a nationalist movement with a purely conservationist bearing.

155. "The studies on this media coverage on women's issues presented that the role of the media was more or less pro-women and based on constitutional principle of equality."
— Feminist media study
(i) In what two ways did media play a positive role for women's movements post-emergency?
(ii) Why do many important issues related to women run the risk of not getting reported?

Ans :

(i) The media aroused awareness about accommodating women's needs in the democratic system and effectively mobilized the state authority to initiate reforms and legalise relevant protective provisions.

NODIA

173. A private training academy treats its students merely as resources to be molded and sold to the highest-paying corporate firms. The syllabus entirely ignores universal humanism and personal happiness, focusing only on sustaining basic survival through market competition.
(i) Which group of thinkers holds this critical view of the educational system?
(ii) How do they describe the condition of people trained under this system?

Ans :

(i) Marxist thinkers hold this highly critical view. They are against any structured, syllabus-oriented educational system that aligns purely with capitalist market demands.
(ii) They describe the system as a continuous attempt to transform people into mere commodities. People are trained only to sell themselves in the market, sustaining survival entirely at the expense of their true abilities or expectations.

174. A rural school headmaster strictly ensures that the exact required number of teachers is maintained to avoid urban-rural imbalances. He also enforces a strict ban on any teacher physically punishing or mentally harassing the village children.
(i) Under which historic Act are these specific educational norms mandated?
(ii) Mention two other prohibitions related to admissions or fees under this Act.

Ans :

(i) These norms are mandated under the Right of Children to Free and Compulsory Education (RTE) Act, implemented in 2009, which ensures rational deployment of teachers and child-friendly learning.
(ii) The RTE Act strictly prohibits any screening procedure for the admission of children, and completely bans the charging of capitation fees or any other expenses that prevent elementary education completion.

175. Neha notices that the youth in her town have rapidly switched to wearing imported denim, listening to foreign music, and using smartphones. However, the core family structures, religious rituals, and caste interactions in the town remain entirely unchanged.
(i) Identify the sociological concept that people might misinterpret this rapid shift as.
(ii) Explain why this phenomenon should not be considered true societal transformation.

Ans :

(i) People often misinterpret this rapid shift in fashion and gadgets as 'social change', when it is merely a superficial change in 'lifestyle'.
(ii) True social change involves the transformation of culture and social institutions over time. Changes in dressing or technology depend on other factors and can be surrendered easily; they do not alter the fundamental structural norms of society.

176. Examine the image provided below and explain the methods of resistance and the evolution of the objectives of the movement depicted.

Local communities and environmentalists engage in a non-violent water-based protest against displacement caused by a large-scale public sector undertaking.
Examine the image provided below and explain the methods of resistance and the evolution of the objectives of the movement depicted.

Ans :

The Narmada Bachao Andolan evolved significantly in its methods and objectives during its resistance against the state's development policies.
1. The methods of resistance adopted by the activists included traditional forms of non-cooperation such as 'Dharmas' (sit-ins), Satyagrahas (struggle for truth), fasts, and long marches, which had already been tested during the Indian freedom struggle.
2. The activists also innovated new tools of resistance such as 'jal samarpan' or death by drowning, alongside the technique of deifying the river as a mother or a goddess to showcase the inseparable bond between the people and the river.

NODIA

Ans :

The diagram illustrates the profound social transformations driven by the parallel processes of industrialization and urbanization.

1. Industrialization drives a gradual shift from subsistence farming to commercialized production and monetary exchange, causing a massive transfer of the labour force from food production to manufacturing and services.
2. Consequently, large numbers of workers are forced out of their large, close-knit rural kinship organizations and resettled in urban setups amidst completely unknown neighbourhoods, fundamentally altering traditional socio-cultural relationships.
3. This urban explosion leads to a devastating loss of connection with nature and people, resulting in the fall of cultural continuity, social cohesion, and the breaking of deep emotional bonds among individuals.
4. Ultimately, a new mechanized society emerges that is largely based on material exchange, commercial interests, formal organizations, and neutrally designed entertainments, leading to rootless relationships and a less humane society characterized by a severe conflict of interests and limited tolerance.

EIGHT MARKS QUESTIONS

181. Discuss any eight provisions of the Right of Children to Free and Compulsory Education (RTE) Act implemented in 2009.

Ans :

The Right to Education Act is a landmark national provision in Indian education that ensures the following provisions:

1. The Act mandates the fundamental right of children to receive free and compulsory education until they successfully complete their elementary education, specifically requiring their enrollment in an accessible neighbourhood school.
2. It clarifies that compulsory education remains the strict obligation of the appropriate government to provide free elementary education to every child falling within the designated six to fourteen age group.
3. The provision defines 'free' to mean that no child shall be required to pay any kind of fee, charge, or expense that might prevent them from pursuing and completing their elementary education.
4. The legislation makes special provisions for any non-admitted child, ensuring that such children are properly admitted to a class that is appropriate for their specific age and developmental level.
5. It strictly specifies the respective duties and responsibilities of appropriate governments, local authorities, and parents regarding the sharing of financial and administrative responsibilities between central and state governments.
6. The Act lays down definitive norms and standards relating inter alia to mandatory pupil-teacher ratios, necessary building infrastructures, minimum school-working days, and required teacher-working hours for all institutions.
7. It ensures the rational deployment of teachers by maintaining specified pupil-teacher ratios per school, preventing urban-rural imbalances, and prohibiting teacher deployment for non-educational work barring specific national duties like elections.
8. The legislation strictly prohibits physical punishment, mental harassment, arbitrary screening procedures for the admission of children, capitation fees, private tuition by school teachers, and the running of schools without proper recognition.

182. How does education operate in a modern industrial society? Discuss with reference to its primary functions.

Ans :

In a modern industrial society, education performs crucial functions linked with material need satisfaction and capability building:

1. Education acts as a primary means of socialisation, as industrial societies depend on specialised institutional setups like schools and universities, rather than families, to transmit knowledge and cultural heritage to the next generation.
2. It serves as a powerful means of social control, where political and economic institutions heavily influence education to ensure people are socially controlled by falling into specific, predetermined life-styles

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2. In response, Sharmila began a hunger strike taking neither food nor water for 14 long years, leading the state to arrest her for attempted suicide and force nasogastric intubation to keep her alive.
3. Her central and absolute demand was the complete abolition of the Armed Forces Special Powers Act (AFSPA), a draconian law that grants police and armed forces effective immunity from prosecution and empowers them to shoot suspects at sight.
4. The most significant contribution of her movement was arousing profound questions in the common people's minds regarding how human rights can be severely violated in a modern democratic state and challenging the gross injustices prevalent under emergency laws.

179. Examine the news clipping given below and answer the questions that follow.

The Dispatch

JAN 12, 1971

[JAN. 12, 1971]

Price: 10 Cents City Edition

PANTHERS REJECT DOMINANT CULTURE.

New Alternative Socio-Cultural Identity Demanded by Oppressed Classes; Elaborate Literature Developed for the Crusade.

A news extract reporting on the ideological shift and emergence of a radical offshoot within the broader struggle for the rights of the backward castes in the 1970s.

From the news clipping given above, answer the following questions:

(a) Identify the specific movement referenced in the headline and outline its primary ideological stance.

(b) How did this movement differ from the earlier anti-untouchability efforts led by Dr. Ambedkar?

Ans :

(a) The news headline explicitly refers to the Dalit Panther Movement, which was launched by the Dalits of Maharashtra in the early 1970s.

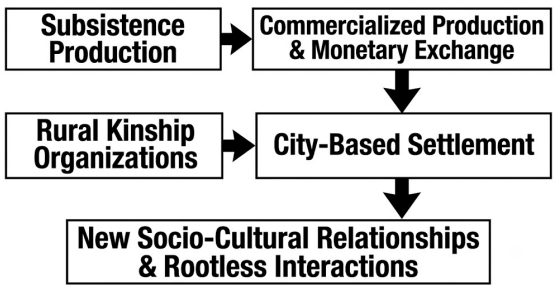
1. The primary ideological stance of the Panthers was to outrightly condemn and discard the dominant culture that oppressed them.
2. They actively attempted to build a radical alternative socio-cultural identity for the oppressed classes, developing an elaborate protest literature designed almost on the layout of the traditional Hindu social movements they were crusading against.

(b) The Dalit Panther Movement's radical rejection of culture contrasted sharply with the earlier anti-untouchability efforts led by Dr. B.R. Ambedkar.

1. Dr. Ambedkar's programmes were primarily intended to integrate the untouchables into mainstream Indian society using modern, rather than traditional, ways.
2. Unlike the Panthers' cultural crusade, Ambedkar focused on achieving social and economic equality through the use of political means, utilizing modern methods based on formal education, the exercise of legal and political rights, and mass organisational unity.

NODIA

180. Analyze the flowchart provided below and demonstrate the sociological consequences of industrialization and urbanization on social relationships and community life as explained in the chapter.



A sociological flowchart illustrating the structural transitions that occur within a society as it shifts its economic base and geographical centers of population.

Analyze the flowchart provided below and demonstrate the sociological consequences of industrialization and urbanization on social relationships and community life as explained in the chapter.

focuses on dramatized events like violence rather than providing consistent coverage of the underlying processes affecting women's societal positions.

188. "Society is a becoming, not a being; a process, not a product. Society is never a static and monolithic body rather it exists in its continuity. Social change is the process of transformation of culture and social institutions over time."
Elaborate on the characteristic features of social change based on sociological perspectives.

Ans :

Social change is a continuous and complex phenomenon characterized by several distinct sociological features:

1. Social change is a continuous, unstoppable process that constantly alters our societal realities, even changing foundational thoughts about death as medical science advancements have significantly increased human life expectancy over recent decades.
2. Although change is continuous and obvious, the pace and objective of this change vary drastically from society to society, occurring very slowly in hunter-gatherer tribes while happening extremely rapidly in industrial societies.
3. Within every society, cultural elements change at different speeds; William Ogburn's theory of cultural lag explains that material elements, like building techniques, change much faster than non-material elements like ethical ideas and attitudes.
4. Social change may be deliberately initiated when scientists innovate new technological gadgets, or when social reformers consciously question age-old customs to introduce progressive norms like women's education to set new societal goals.
5. Conversely, changes sometimes occur completely spontaneously without any direct, guided input, such as the invention of automobiles, which profoundly but unexpectedly altered global mobility, scattered family members, and radically reshaped urban environments.
6. Social change always brings both positive and negative consequences, sparking controversy; for instance, capitalists enthusiastically welcomed the Industrial Revolution for its increased productivity and immense profits derived from new technological advancements.
7. However, this same change caused massive negative disruptions, as traditional workers feared the new machinery would make their manual skills completely obsolete, leading them to strongly resist the overarching push toward industrial progress.
8. Often, social change is incorrectly misinterpreted as mere changes in lifestyle or fashion; while dressing styles may shift rapidly, true social change involves long-term, pervasive transformations like those caused by the Information Revolution.

189. "In the sphere of social organization the most important single 'external' manifestation of these changes has been the process of urbanization. The city provides a social milieu in which economic success may be achieved with less regard for activities which are not primarily economic in nature."
Give an account of the impacts of urbanization on individuals and community structures.

Ans :

Urbanization profoundly restructures human existence, bringing both progressive opportunities and severe social and environmental consequences:

1. Urbanization creates a growing conglomeration of populations in urban centres, leading to the high concentration and continuous expansion of highly specialized economic, professional, and civic activities that dictate daily human existence.
2. The city acts as an intense centre of open interactions, creating a confusing environment where people must constantly use their own thought processes to rapidly accept newness and accommodate fluctuating socio-economic circumstances.
3. Cities attract massive workforces from rural villages, exposing these individuals to a diverse variety of cultures and social situations, thereby offering vast possibilities to explore and mix with varied cross-sections of society.
4. Urban settings motivate individuals to attain higher education, provide advanced technology to handle daily tasks, create scope for modern health facilities, and organize citizens politically, fostering a very strong trend of social mobility.
5. In stark contrast to close-knit village folk communities, urbanization completely

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and professional boundaries.
3. The level of education formally determines an individual's social role and status, where people choose their professions based on educational qualifications, which subsequently define their life boundaries and socioeconomic standing.
4. Through a hidden curriculum, education encourages people to conform to the basic norms and values of the capitalist society, performing a thought-controlling function that maintains social order more powerfully than sanctions.
5. Education functions as an aid to personality development, though in industrial societies, it is fundamentally geared towards nurturing an individual's qualities purely to adjust and fit into fixed professional role models.
6. It acts as an integrative force by imparting life-skills and mental development, countering the social isolation caused by intense professional specialization through the introduction of co-curricular activities and broader worldview awareness.
7. Education operates as a crucial agent of social mobility by enriching individuals with specialized knowledge and skills, ultimately transforming them into complete individuals who strive to improve and advance their societal standing.
8. It continuously inspires human minds to cross existing limits, allowing educated individuals to critically question the usefulness of static norms and attempt to reform social customs for a progressive, post-industrial future.

183. Assess the effects of industrialization on socio-cultural relationships and societal structures.

Ans :

Industrialization is a profound process of change based on machine introduction that creates the following effects on society:
1. Industrialization initiates a gradual but definitive shift from traditional subsistence production to advanced commercialized production, fundamentally altering consumption patterns and market dynamics within the wider societal structure.
2. It requires and subsequently develops complex commercial and financial organizations, alongside establishing an extensive, integrated network of transportation and communication necessary for sustaining a modern commercial-industrial system.
3. The process leads to the widespread establishment of monetary exchange systems, replacing older exchange methods, and relies heavily on rational secular orientations and impersonal markets to function efficiently.
4. It necessitates the continuous technification and rational organization of agriculture, ensuring that natural resource utilization is maximized to meet the growing demands of expanding industrial populations and market requirements.
5. A massive transfer of the labour force occurs, shifting workers away from traditional food production and agricultural sectors into emerging manufacturing industries and service sectors located in urban areas.
6. Large numbers of people are forced out of their expansive kinship organizations and rural infrastructures, resulting in their resettlement within urban setups surrounded by completely unknown and diverse neighbourhoods.
7. This massive rural-to-urban migration implies profound changes in socio-cultural relationships, breaking down traditional community bonds and leading to the creation of new social norms governing human interaction and existence.
8. Industrialization ultimately leads to the bureaucratization of the labour force and occupational structures, fostering the development of an entirely new society that is based predominantly on universal values and scientific education.

NODIA

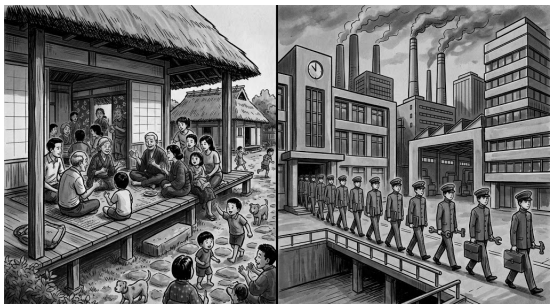
184. Discuss four crucial roles played by teachers in imparting education and four constraints they face in performing these roles.

Ans :

Teachers play an instrumental role in shaping the learning process, though they face several structural challenges:
1. The teacher actively transmits the intellectual and ethical heritage of humanity by relating particular subjects to the wider scope of society, ensuring education goes beyond mere information-giving to encompass cultural preservation.
2. The teacher teaches vital skills and adds knowledge to the human brain through a dynamic two-way process, continually increasing knowledge while actively receiving

3. Initially, the movement began merely by questioning the displacement and inadequate resettlement of the local people ousted by the Sardar Sarovar dam construction.
4. Over time, the Andolan's evolution led it to question the entire course of development pursued by the state, linking with international NGOs and other social movements to make the state more responsive, and demanding transparency in state functioning.

177. Study the illustration given below carefully and answer the questions that follow.



A sketch illustrating the changing dynamics of how human behaviour is guided and regulated as societies transition from traditional setups to complex capitalist arrangements.

From the illustration given above, answer the following questions:

(a) Identify the specific sociological function of education in a modern industrial society that is illustrated here.

(b) Explain how this educational function operates to regulate individuals according to the text.

Ans :

(a) The illustration clearly depicts the sociological function of education as a vital means of social control in a modern industrial society.
   1. In traditional setups, the family, neighbourhood, relatives, and peer groups possessed strong direct influences over people's behaviour, acting as the primary mechanisms of everyday social control.
   2. However, in an industrial society, the pressure of the modern workplace and the all-pervasive existence of the state reduce the role of such groups, allowing education to formally reflect political and economic needs and act as a primary means of social control.

(b) The educational institution operates to regulate and control individuals through several highly structured mechanisms in capitalist societies.
   1. People are compelled to choose their professions strictly on the basis of their formal educational qualifications, and this chosen profession subsequently determines their specific life-style, social role, status, and rigid social boundaries.
   2. The system utilizes a hidden curriculum that teaches the virtues of individualistic and competitive values, legitimising capitalist social arrangements and subtly encouraging the masses to conform to the basic norms of the existing society.

178. Observe the poster below and discuss the key events, the central demand of the activist depicted, and the societal impact of this prolonged civil rights movement as described in the chapter.

A social awareness poster highlighting a long-standing, non-violent civil rights struggle against extraordinary military legislation in an Indian state.

Observe the poster below and discuss the key events, the central demand of the activist depicted, and the societal impact of this prolonged civil rights movement as described in the chapter.

Ans :

The symbolic graphic represents the civil rights movement led by Irom Chanu Sharmila, often termed the 'Iron Lady', in the state of Manipur.

1. The movement was triggered by the 'Malom massacre' on November 2, 2000, where ten civilians were allegedly shot and killed by the Assam Rifles while waiting at a bus stop in the Imphal valley.

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indicators.

2. Political scientists analyse modernization through the perspective of increased political participation among citizens, observing systemic institutional alterations, democratic structural shifts, and the management of various political upheavals within the state.
3. Social analysts generally consider modernization as the definitive societal change transitioning from old traditions to modernity, moving away from historical conventions toward trendy, contemporary lifestyles and evolving behavioral norms.
4. Modernization is often problematically understood by fixing a standard that considers the West as inherently modern and the East as traditional, inaccurately identifying Western culture as the absolute pinnacle of modernity.
5. Economic modernization is practically identified when traditional farming is supplemented with improved methods and techniques, converting old subsistence farming into large-scale commercialization driven strictly by modern monetary transactions and market principles.
6. Socially, modernization causes widespread shifts towards secularism and increased educational expenses, replacing mutual cooperation and deep emotional bonds with pragmatic, need-based small families and highly structured contractual obligations and relationships.
7. In the post-industrial phase, modernization challenges its own existence, as Alvin Toffler identifies an electronic revolution where technological advancements shift the civilization's focus entirely toward the production of critical information and services.
8. Convergent theories of modernization believe in actively breaking geographical and cultural boundaries, ultimately leading to the emergence of a highly integrated, cross-cultural, and multi-layered society in the next phase of human civilization.

187. "Media not only holds up the mirror to society and interpret the world but is one of the potent instruments for changing the world, for changing society, its values and tastes, and influencing the minds of people."
Analyse the role of mass media in creating social change and shaping public opinion.

NODIA

Ans :

Mass media serves as a foundational pillar in contemporary society, profoundly shaping public consciousness and social movements:

1. Media acts as a primary tool for individuals to collect global information, critically interpret societal events, understand complex policy issues affecting them, and actively make informed decisions regarding their social relationships.
2. Under traditional liberal theory, the media functions essentially as a vigilant check upon the state, providing observation and criticism so that democratic governments run freely without descending into despotic, unilinear control.
3. During India's freedom struggle, vernacular newspapers created a 'Public Sphere,' as described by Jurgen Habermas, providing an essential democratic space for alert citizens to exchange opinions and critically debate political policies.
4. Post-independence media eventually broke away from passive censorship after the 1975 emergency, evolving a vigorous, investigative style of journalism that intellectually patronised movements related to environmental protection, women's rights, and legislation.
5. Following liberal policies in the 1990s, the media accepted foreign investments and commercialization, leading to the rapid development of a massive entertainment industry encompassing internet, broadcasting, and publishing that transformed cultural norms.
6. The enormous power possessed by the press carries risks, as unchecked commercialisation, politicisation, and corruption can lead to journalists publishing unresearched views that actively destroy the foundational values of democratic society.
7. Media plays a formidable role in social movements by helping activists reach wider spectrums, communicate with followers, neutralize opponents, and articulate alternative identities, though media and movements share an unequal dependence.
8. Media positively arouses awareness regarding constitutional equality and women's rights, but often problematically

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thought represented by the speakers in the passage.

(iii) Elaborate on the aspects of the identified concept that integrate various spheres of contemporary social life.

Ans :

(i) The overarching sociological concept being debated by the panel in the passage is Globalisation.

(ii) 1. Professor Sharma represents the 'hyper globalisers' who view the era as a new period where human groups define their existence and identity purely in terms of global economic opportunities rather than traditional nation-states.

2. Dr. Iyer represents the 'skeptics' who believe the concept is defined by exploitation and power rivalry, viewing the world as segmented regional trading blocs where national governments act as disguised controllers of the process.

3. The third speaker represents the 'transformationalists' who consider this concept as the central, primary driving force behind the rapid social, political, and economic changes that are completely reshaping modern societies and the global order.

(iii) 1. This concept integrates society through the widening, deepening, and speeding up of world-wide interconnectedness in all aspects of contemporary social life, ranging from the cultural and financial to the criminal and spiritual domains.

2. It involves a continuous process of increasing economic openness, growing socio-economic inter-dependence, and deepening economic integration between various countries, compelling nations to accept external interventions within their own domestic economies.

3. It facilitates the massive cross-boundary movement of people, skilled labour, advanced knowledge, and modern technology across international borders, implying open, global accessibility to every remote corner of the contemporary world.

4. Ultimately, it operates simultaneously as a determinant of modern socio-economic identity, an instrument wielded by international economic realities, and a powerful force transforming society towards a definite, predominantly economic direction.

192. Read the passage given below and answer the questions that follow.

Ramu and his fellow villagers were deeply distressed when government mandates required them to vacate their ancestral lands along the riverbank to make way for a large-scale public irrigation project. Refusing to leave the river they revered as a mother, the villagers collaborated with local activists and environmentalists. They organised peaceful sit-ins, fasts, and marches, demanding proper resettlement. The agitation soon garnered international attention, compelling global financial institutions to review the project's environmental and social impact on the displaced community.

(i) Identify the specific social movement that aligns with the events described, and name two prominent leaders associated with it.

(ii) Assess the methods of resistance, the role of NGOs, and the ultimate outcomes of this movement.

Ans :

(i) 1. The specific social movement that aligns with the events described in the passage is the Narmada Bachao Andolan.

2. The two prominent leaders who successfully guided and organized this movement were Baba Amte and Medha Patkar.

(ii) 1. The activists utilized highly tested traditional methods of non-cooperation from the freedom struggle, including peaceful Dharmas (sit-ins), Satyagrahas (struggles for truth), fasts, and extensive marches to manifest their dissent against the state.

2. The movement innovated powerful new psychological and physical tools of resistance, specifically deifying the river as a goddess or mother, and threatening 'jal samarpan', which translates to deliberate death by drowning in the river.

3. The leadership successfully pulled the attention of international NGOs based in the USA, who strategically exerted massive external pressure on the World Bank to critically review the allegedly

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separates family life from economic behavior, allowing individuals to pursue personal economic success without needing to consider familial or religious implications.
6. The dark side of this urban explosion is the severe loss of connection with nature and community, leading to a tragic fall in cultural continuity, social cohesion, and the breaking of emotional bonds.
7. Environmentally, urbanization overemphasizes high-rise buildings, extensive covered sewage systems, and sprawling concrete pathways, which collectively rob the earth of natural resources and lead to a devastating future for natural, sustainable life.
8. Ultimately, extreme urbanization builds a highly mechanised society based purely on material exchange, commercial interests, and neutrally designed entertainments, creating a rootless, inhumane environment characterized by conflict of interests and limited tolerance.

190. "The educational system is a part of the total social system. It creates, maintains, reforms and indicates new directions for the society. Its object is to awaken and develop in the child those physical, intellectual and moral states which are required of him both by his society as a whole." Reflect on the varying sociological perspectives regarding education as a form of social thinking.

Ans :

The sociological understanding of education is divided between functionalist perspectives and critical Marxist interpretations:
1. From Durkheim's functionalist perspective, education is fundamentally viewed as a conservative institution that deliberately imitates and reproduces the existing society to maintain the social structure in its formally accepted, traditional form.
2. This approach projects education as a calculated means to achieve socially predetermined goals, functioning primarily to strengthen and meticulously maintain the established social values required by the broader community for systemic stability.
3. Functionalists argue that education systematically imparts necessary training for the attainment of information and knowledge, meticulously selecting individuals for a multiplicity of occupations based on their differing skills and varied levels of responsibility.
4. Furthermore, this perspective asserts that education actively unites and combines diverse social forces, ensuring that individuals feel safe, secured, and properly integrated within their previously known and clearly defined social boundaries.
5. Conversely, Marxist thinkers critically view the educational system from a radically different angle, arguing that structured education makes a continuous, oppressive attempt to transform free human beings into mere marketable commodities.
6. Marxists strongly feel that the educational system trains people purely to sell themselves in the capitalist market, forcing them to sustain their basic survival entirely at the devastating expense of their natural talent.
7. Due to this exploitative commodification, Marxist scholars stand firmly against any rigidly structured, syllabus-oriented educational system that serves capitalist interests rather than fostering genuine intellectual emancipation and true human development.
8. Modern humanistic researchers, including Rousseau and Rabindranath, support a non-formal approach, emphasizing that education should not have set goals but should instead focus on happiness, universal goodness, and giving minds the wings to grow.

191. Read the passage given below and answer the questions that follow.

A panel of sociologists and economists debated the changing global landscape at a university seminar. Professor Sharma argued that human groups are now merely economic units, embracing new cross-border opportunities and moving away from traditional national identities. In contrast, Dr. Iyer asserted that the world is actually divided into segmented regional trading blocs secretly controlled by disguised national governments, leading to intense power rivalry and systemic exploitation. Meanwhile, a third speaker insisted this modern force is fundamentally a central driver that is rapidly reshaping political, economic, and social orders worldwide.

(i) Identify the overarching sociological concept being debated in the passage.

(ii) Identify and explain the three schools of

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and adapting to the responses of their students.
3. The teacher develops the personality of students by inculcating discipline, mixing with them amicably, understanding their personal backgrounds, and sympathetically helping them cope with various adjustment problems based on their abilities.
4. The teacher arouses the quest for knowledge by training students to ask critical questions, extending their mental horizons to search for new meanings of life rather than just scoring lucrative career marks.
5. A major constraint is that teachers are constantly expected to carry an ideal image and live with exceptional moral integrity, which is incredibly difficult to maintain perfectly in their personal daily lives.
6. Teachers face significant constraints due to the widespread absence of consciousness among the general public regarding the true meaning and profound societal importance of genuine education and the teaching profession.
7. Another major obstacle is the insufficient financial remuneration provided to teachers, which, combined with the heavy related pressures upon them, forces many to view teaching merely as a means of earning.
8. The role of the teacher is severely hindered by inadequate academic infrastructure within institutions and a general apathy and indifference from authoritative and administrative bodies toward the teacher's vital societal contributions.

185. Evaluate the role of Dr. B.R. Ambedkar and the Dalit Panther Movement in the struggle for social equality. Elaborate with suitable examples.

Ans :

Dr. Ambedkar and the Dalit Panther Movement played pioneering roles in awakening and mobilizing the oppressed classes:
1. Dr. Ambedkar's extensive programmes were specifically intended to integrate untouchables into mainstream Indian society using modern methods based strictly on formal education and the rigorous exercise of legal and political rights.
2. He actively sought to awaken an acute awareness among untouchables regarding their debased societal condition and common interests, promoting the critical unity needed to develop effective mass organizations and collective action.
3. Ambedkar launched a major anti-untouchability movement in Maharashtra during the 1920s, successfully organizing Satyagrahas where he utilized political means to achieve comprehensive social and economic equality with the highest classes.
4. He structurally organized the Independent Labour Party on secular lines and later formed the Scheduled Caste Federation to fight elections, establishing political positions and securing job reservations for backward caste people.
5. Consequent to the denial of a separate electorate, Ambedkar led a mass movement where entire groups were attracted to Buddhism, converting to ensure the spiritual and social equality previously denied to them.
6. Taking this legacy forward, the Dalits of Maharashtra launched the militant Dalit Panther Movement in the early 1970s, which rapidly spread from urban Maharashtra to Gujarat, Karnataka, and Andhra Pradesh.
7. The Dalit Panthers aggressively condemned and discarded the dominant mainstream culture, actively attempting to build a strong, alternative socio-cultural identity designed specifically to empower and unite the historically oppressed classes.
8. They developed an elaborate and powerful literature for the movement, ironically designing it almost on the traditional layout of the Hindu social movements against which they were actually launching their crusade.

186. "A post-industrial society is based on services. Life becomes a game between persons. What counts is raw muscle power, or energy; what counts is information."
Examine the concept of modernization and its varying interpretations in the context of socio-economic changes.

Ans :

Modernization is a multi-faceted process of change that can be interpreted through various sociological and economic lenses:
1. An economic interpretation of modernization explains it primarily in terms of progressive growth models, heavily utilizing measurable indices such as standard of living, per capita income, and broad macro-economic

NODIA

environmentally unfriendly resettlement proposals.

4. As a direct result of this international pressure, an Independent Review was conducted which validated the local-level apprehensions regarding poor settlement, subsequently causing the World Bank to completely revoke the financing for the dam.
5. Evolving beyond displacement, the movement eventually widened its core objectives to link with other social struggles, demanding that the Indian State become generally more responsive, focusing heavily on the struggle for administrative information and transparency.
6. Despite a heavy blow in October 2001 when the Supreme Court allowed construction to proceed, the movement successfully served as a pioneering attempt that heavily correlated environmental issues with sociological realities, inspiring subsequent nationwide anti-dam resistance.

193. Read the passage given below and answer the questions that follow.

In a densely forested region of central India, the local tribal population lived in severe poverty, almost completely isolated from mainstream democratic developments. Feeling systematically neglected, many villagers began supporting armed rebel groups who promised to fight for higher minimum wages and fair prices for forest products like Tendu leaves. In response to this rising insurgency, the state heavily deployed paramilitary forces to reclaim control, leading to frequent violent clashes, severe human rights concerns, and a chaotic state of shared sovereignty in the region.

(i) Identify the social movement described in the passage and the geographical 'corridor' it is concentrated in.

(ii) Explain the origins of this movement in India.

(iii) Assess the impact of state interventions and counter-insurgency initiatives on this movement.

Ans :

(i) 1. The social movement described in the passage is the Maoist movement, which is highly active in the Eastern and Central regions of India.

2. This movement is heavily concentrated in the 'Red corridor', an area running from the Nepalese border through states like Bihar, Jharkhand, West Bengal, Orissa, Chhattisgarh, and Andhra Pradesh.

(ii) 1. The movement originated from revolutionary Marxism in India in 1967 when the CPI (Marxist-Leninist) actively supported a massive local peasant uprising in the village of Naxalbari in the Himalayan foothills of North Bengal.

2. Heavily inspired by the revolutionary writings of Mao Zedong, the early activists selectively targeted rich peasants or 'kulaks' and bourgeois state representatives, attempting to mobilize the rural masses for the eventual seizure of power.

(iii) 1. The state launched a brutal counter-insurgency, heavily deploying Central Paramilitary troops through Operation Green Hunt, which led to widespread, gross human rights violations that tragically turned fence-sitting adivasis into committed rebel cadres.

2. Due to the frequent detention, torture, and state-sponsored violence against suspected rebels, the local common people began to suffer immensely, gradually losing their initial faith in the rebels' ability to solve their real-life problems.

3. To counter the insurgency socially, the state devised new development schemes and special aid packages specifically designed to pacify the region and wean distressed adivasis and dalits away from the movement's influence.

4. Ultimately, these aggressive counter-insurgency initiatives placed severe restrictions on rebel operations, compelling the once ambitious revolutionary movement to face internal fragmentation and exist merely as a localized entity alongside the state and NGOs.

194. Read the passage given below and answer the questions that follow.

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Post-World War II, poor tenant farmers and landless labourers in a southern princely state faced immense hardship due to exploitative practices imposed by wealthy landlords. Led by local village committees, the peasants armed themselves with rudimentary weapons to resist the exploitation. The situation escalated into a massive agrarian uprising after a local leader was killed by landlord militias. The peasants successfully established parallel village administrations before the national army eventually intervened to liberate the state.

(i) Identify the peasant uprising described in the passage and explain three primary causes that provoked the peasants to revolt.

(ii) Evaluate the course of the struggle and its ultimate consequences for the agrarian structure.

Ans :

(i) 1. The massive peasant uprising described in the passage is historically identified as the Telangana Movement, which occurred in the adjoining districts of the Andhra delta.

2. A primary cause of the revolt was the imposition of 'vetti' (forced unpaid labour) by the powerful landlords and deshmukhs, alongside demands for better wages by the heavily exploited agricultural labourers.

3. The peasants were deeply provoked by the sudden imposition of a newly introduced grain levy and various other illegal taxes extracted aggressively by the deeply entrenched, oppressive feudal authorities.

4. Another major triggering factor was the widespread illegal encroachments and the harsh, forcible evictions of local lambadi tribal tenant cultivators from the lands they had traditionally tilled for generations.

(ii) 1. The struggle escalated rapidly in July 1946 when the tragic martyrdom of village sangham leader Doddi Komarayya transformed a spontaneous local procession into an angry, militant conflagration that marked the insurrection's true beginning.

2. The Communists utilized this agrarian unrest for mass mobilization, setting up parallel village Republics or Soviets in approximately four thousand villages to offer administrative support and resources to the profoundly oppressed peasant population.

3. The strong alliance eventually fractured post-independence when wealthy peasants, having gained sufficiently from the struggle, lost interest and actively deserted the poorer agricultural labourers and untouchable tenants who had sustained the initial revolt.

4. Ultimately, the national army intervened to crush the insurrection, successfully liberating the Hyderabad state, ending the anachronistic reign of the Nizam, and paving the way for the state's political integration into India.

NODIA

195. Read the passage given below and answer the questions that follow.

A farming community in Punjab noticed that their crop yields were declining and the soil quality was deteriorating despite the heavy use of artificial fertilizers. Worried about the future, the village council decided to completely shift their practices. They revived traditional farming methods, adopted crop rotation, implemented rainwater harvesting, and began using wind and solar power for their daily energy needs. They aimed to ensure that they met their present needs without depleting the natural ecosystem for their children.

(i) Identify the concept practiced by the village council and explain three of its primary strategies as outlined in the chapter.

(ii) Mention two reasons for the environmental crisis related to land and agriculture that necessitated this shift.

(iii) State two examples of international initiatives or technologies that support this concept.

Ans :

(i) 1. The sociological and environmental concept being practiced by the forward-thinking village council is Sustainable Development.

2. One primary strategy involves shifting towards eco-friendly agriculture by heavily utilizing organic manure, adopting better crop rotation, and nurturing indigenous crops using traditional, indigenous methods managed directly by local people.

3. A second crucial strategy focuses on comprehensive water conservation through the strict implementation of watershed management and adopting a 'more crop per drop' approach based on highly efficient, modern irrigation techniques.
4. A third major strategy is the transition to cheaper, environment-friendly, and reusable renewable energy sources, specifically maximizing the utilization of wind and solar power to ensure safe energy consumption while minimizing greenhouse gases.

(ii) 1. A major reason for the crisis is that the global consumption of almost similar food crops and the repeated, aggressive use of artificial fertilizers completely spoils the natural quality and fertility of the soil.
2. Furthermore, humanity is practicing the worst kind of deficit spending, where the enormous amount of biomatter extracted from the earth annually vastly exceeds what the small planet can naturally replenish within a year.

(iii) 1. Internationally, Denmark provides an excellent supporting example as it has successfully developed an advanced system of generating electricity directly from wind power and continuously works to increase its daily usage amounts.
2. Brazil showcases another strong initiative by heavily utilizing sugarcane-based ethanol, successfully using it to power over forty percent of its automotive sector, with plans to gradually increase this eco-friendly reliance further.

196. Study the front page of the newspaper provided below and answer the questions that follow.

The National Chronicle

VOL. XVII NO. 342 WEDNESDAY, NOVEMBER 8, 2000 NEW DELHI Rs. 3.50

INSIDE

Hijack drama ends; 88 passengers safe PAGE 9

WORLD Bush, Gore locked in a tight U.S. election race PAGE 10

SPORT Tendulkar scored a magnificent 186 PAGE 14

THE IRON LADY FASTS: MANIPUR DEMANDS REPEAL OF AFSPA

Malom Massacre Sparks Indefinite Hunger Strike by Irom Chanu Sharmila

By Our Special Correspondent

IMPHAL, Nov. 7

In a powerful and unprecedented act of protest, Irom Chanu Sharmila, a 28-year-old poet and social activist from Manipur, began an indefinite hunger strike here today demanding the repeal of the Armed Forces (Special Powers) Act, 1958.

Her fast, which commenced at Kiwaijamband Keithel near Imphal, is in response to the killing of 10 civilians in Malom on November 2 in what is widely reported to be a firing by security forces.

Continued on Page 6

Irom Chanu Sharmila begins her indefinite fast at Imphal demanding repeal of AFSPA. —Chronicle Photo

AFSPA: A LAW UNDER FIRE

- Grants sweeping powers to armed forces in 'disturbed areas'
- Allows arrest without warrant, and use of force even to the causing of death
- Imposed in Manipur since 1980
- Human rights groups call it "a license to kill"

"I am not against anyone. But I cannot remain silent while innocent people are killed. Repeal AFSPA." — Irom Chanu Sharmila

Curfew, Protests Grip Valley

By Our Correspondent

IMPHAL, Nov 7: Normal life came to a halt in the Imphal valley today as protesters took to the streets in support of Irom Chanu Sharmila's fast. Markets, schools and offices remained closed.

Markets, schools and offices remained closed. Security has been tightened across the state.

Continued on Page 6

Rights Groups Rally Behind Sharmila

By Our Correspondent

NEW DELHI, Nov. 7: Several human rights organisations and civil liberties groups have extended their support to Irom Sharmila's indefinite fast, calling for the immediate repeal of AFSPA and a judicial inquiry into the Malom killings.

Continued on Page 6

Who is Irom Chanu Sharmila?

By Special Correspondent

A self-taught poet, trained in classical dance, and a former student of Jawaharlal Nehru Manipur Dance Academy, Sharmila has emerged as the face of a people's movement against what many in the state call institutionalised violence.

Continued on Page 6

Centre Stands by Act, Rules Out Repeal

By Our Political Bureau

NEW DELHI, Nov 7: The Union Home Ministry today defended the Armed Forces (Special Powers) Act, saying it is "essential" for the maintenance of security in disturbed areas. "There is no proposal to repeal AFSPA at this stage," an official said.

Continued on Page 6

THE EDIT PAGE

Listening to the Silent Protest

PAGE 8

Malom Massacre: Eyewitnesses Speak

By Our Special Correspondent

IMPHAL, Nov. 7: Eyewitness accounts of the November 2 shooting in Malom continue to emerge, contradicting the official version.

"We were not informed about any operation. They came, fired, and left. There was blood everywhere."

— Survivor

IN BRIEF

- India's fiscal deficit widens to 5.4% of GDP in April-October period. PAGE 11
- Unseasonal rains damage crops in Maharashtra. PAGE 15

A local protest transforms into a global symbol of civil rights struggle against state militarization.

(a) Identify the activist and the main objective of her movement.
(b) Examine the context of the incident and the state's initial response to her protest.
(c) Discuss the nature of the Act being protested against and its broader impact on the society in that region as per the chapter.

Ans :

(a) The image depicts the movement led by civil rights activist Irom Chanu Sharmila, widely termed the 'Iron Lady', whose primary objective was demanding the absolute abolition of the Armed Forces Special Powers Act (AFSPA) which caused severe violence in Manipur.

(b) 1. Her silent protest was triggered by the tragic 'Malom massacre' on November 2, 2000, where ten innocent civilians, including a national child bravery award winner, were allegedly shot and killed by the Assam Rifles while waiting at a bus stop.
2. Three days after she began her silent hunger strike taking neither food nor water, the state police arrested her, charging her with an attempt to commit suicide, which is considered an unlawful act under the Indian Penal Code.
3. Following her arrest, she was transferred to judicial custody where her health deteriorated rapidly, leading the

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agriculture with organic manure, preserving rainforests, and promoting afforestation to establish a new society that initiates norms of coping with the environment as an inseparable social process.

198. Refer to the image given below and answer the questions that follow.

Caption: Displacement of local communities by large public sector undertakings often transforms a local grievance into a wider movement questioning the state's developmental trajectory.

(a) Identify the movement depicted and the main leaders who spearheaded it.

(b) Discuss the traditional and innovative methods of resistance adopted by the activists during this struggle.

(c) Analyze the broader outcomes and sociological implications of this movement regarding state development.

Ans :

(a) 1. The image portrays the Narmada Bachao Andolan, a major social movement that emerged from the discontent surrounding the state's takeover of lands and the displacement of people for the construction of the massive Sardar Sarovar dam project.

2. This organized dissent against the state in Madhya Pradesh was prominently spearheaded by charismatic leaders Baba Amte and Medha Patkar, who successfully mobilized local activists, tribal groups, and environmentalists to question the state's rehabilitation and resettlement claims.

(b) 1. The activists utilized several traditional forms of non-cooperation that had been previously tested during the Indian freedom struggle, including peaceful 'Dharmas' (sit-ins), organized marches, fasting, and Satyagrahas which translates to a persistent struggle for the ultimate truth.

2. They also adopted the culturally significant and formerly tested technique of deifying the river Narmada as a mother or a goddess, arguing that the people's lives were inextricably tied to this sacred bond with the flowing river.

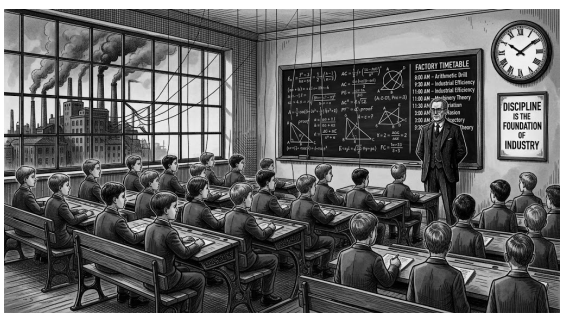
3. Furthermore, the movement innovated highly dramatic and extreme new tools of resistance to forcefully capture attention, most notably 'jal samarpan', which involved protesters threatening death by drowning in the rising waters of the river to stop the dam.

4. To counter the state's uncompromising stand, leaders successfully pulled the attention of international NGOs, utilizing their leverage to exert immense pressure on the World Bank to formally review the environmentally unfriendly resettlement proposals of the dam project.

(c) 1. The movement's evolution eventually broadened its scope to profoundly question the very course of development pursued by the Indian State, actively seeking to make the government far more transparent and responsive to the genuine needs of impoverished and displaced tribal people.

2. Although the Supreme Court eventually allowed construction to proceed, it served as a pioneering attempt that correlated environmental concerns with sociological issues, forging alliances with like-minded struggles globally and making marginalized communities acutely aware of their democratic demands.

199. Examine the hand-drawn illustration provided below and explore the sociological concept in full detail.



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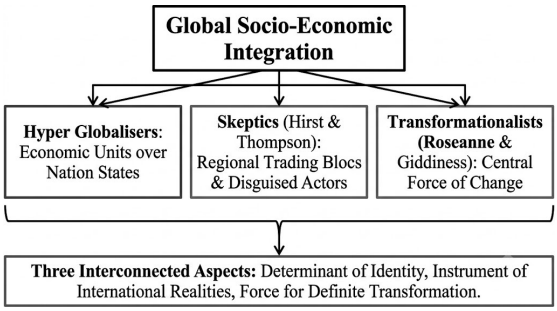
Beyond mere knowledge transmission, formal institutions shape the growing generation to conform to the competitive values and rational arrangements of the capitalist system.
Examine the hand-drawn illustration provided below and explore how education functions as a mechanism of social control and socialization in a modern industrial society.

Ans :

The illustration depicts the structured role of education in an industrial society.

1. In an industrial society, living is essentially linked with material need satisfaction and market expansion, meaning education is deliberately imparted by existing authorities who fix the objectives and processes to reflect the specific demands of the capitalist system.
2. Education functions as a primary means of socialization because a modern industrial society cannot rely on family or peer groups to transmit the immense volume of knowledge and cultural heritage required for the next generation's real-life situations.
3. This complex socialization process is maintained through specialized institutional setups like schools, colleges, and technical institutions, which present a specific prescribed curriculum to seamlessly guide the younger generation into the heavily structured doors of the industrial workforce.
4. Furthermore, education acts as a powerful means of social control, as the intense pressure of the workplace and the all-pervasive existence of the state have significantly reduced the traditional controlling influences of family, neighbourhood, and various peer groups.
5. People are socially controlled because their chosen educational qualifications strictly fix their boundaries; this specific educational module determines their profession, which subsequently dictates their lifestyle, social role, status, and everyday interactions within the rigid industrial and capitalist class structure.
6. Within these institutions, children are methodically taught the virtues of individualistic and competitive values, subtly convincing them of the justness and legitimacy of capitalist social arrangements, emphasizing that those at the top rightfully deserve their acquired power.
7. This is largely achieved through a pervasive 'hidden curriculum' that efficiently encourages people to conform to the basic norms, rules, and existing values of the society without questioning the underlying hierarchy or the rigidly prescribed industrial societal expectations.
8. This thought-controlling function of education goes a long way in maintaining overall social order and stability; it is a subtle but far more powerful tool than the direct imposition of sanctions, practically utilizing indoctrination in a negative sense.

200. Analyze the schematic diagram given below and answer the following questions.


Global Socio-Economic Integration
Hyper Globalisers: Economic Units over Nation States
Skeptics (Hirst & Thompson): Regional Trading Blocs & Disguised Actors
Transformationalists (Roseanne & Giddiness): Central Force of Change
Three Interconnected Aspects: Determinant of Identity, Instrument of International Realities, Force for Definite Transformation.

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The widening, deepening, and speeding up of worldwide interconnectedness has generated contradicting understandings colored by various scholarly opinions.

(a) Name the all-pervasive process represented in the diagram and state its basic definition as per the chapter.
(b) Explain the views of the 'Skeptics' and the 'Transformationalists' as outlined in the schematic diagram.
(c) Discuss the three different aspects through which this process can be understood in the modern context.

Ans :

(a) 1. The schematic flowchart represents the all-pervasive process of globalization, which is essentially the widening, deepening, and speeding up of worldwide interconnectedness across all aspects of contemporary social life, from the cultural to the criminal and spiritual.
2. It is defined as a process of increasing economic openness, growing economic inter-dependence, and deepening

economic integration between countries of the world, where nations spread towards a greater economic area while accepting other countries' economic interventions.

(b) 1. According to the skeptics, such as Hirst and Thompson, questions of deep-seated exploitation and power rivalry can best define globalization, fundamentally questioning the idea that it is a completely open, equal, and mutually beneficial global economic system.

2. The skeptics conceive the modern world as a combination of three major segmented regional trading blocs Europe, Asia-Pacific, and North America where national governments actually guide and control the entire process as disguised actors protecting their own interests.

3. On the other hand, transformationalists like Roseanne and Giddiness view globalization as the primary central driving force behind the rapid and unprecedented social, political, and economic changes that are fundamentally reshaping modern societies and the entire world order.

(c) 1. Firstly, from the sociological discussion, globalization is understood as a fundamental determinant of modern socio-economic identity, heavily influencing how individuals and human groups perceive their existence and opportunities within the newly emerging and highly competitive global structures.

2. Secondly, it acts as a powerful instrument in the hands of international economic realities, dictating the movement of people, labor, specialized knowledge, and advanced technology across international borders, thereby providing cross-boundary access to every corner of the globe.

3. Thirdly, globalization functions as an undeniable force to transform society towards a definite direction which is predominantly economic, ensuring that even developing countries must rapidly accommodate its impact or face the immediate threat of severe marginalization and exclusion.

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state authorities to force nasogastric intubation on her in order to keep her alive while she remained under continuous and strict arrest.

(c) 1. AFSPA is a draconian piece of legislation that empowers the non-commissioned officers of the armed forces to arrest without warrant, destroy structures, and shoot even to the causing of death without any verification, based merely on suspicion.

2. The legislation gives armed police effective immunity from prosecution, creating a dangerous environment of gross impunity where human rights violations are committed routinely, generating further insurgency rather than controlling the heavily militarized and disturbed situation in Manipur state.

3. Consequently, the people in the state are constantly caught in a deadly crossfire between the heavily militarized armed forces on one side and more than forty active insurgent groups demanding absolute autonomy on the other side of the conflict.

4. As state violence against ordinary citizens has grown exponentially over the decades under the cover of this law, there has been a corresponding rise in retaliatory violence on the part of the insurgents, causing immense damage to society.

197. Observe the picture below carefully and elaborate on the sociological dimensions it represents.

Balancing human needs with environmental capacity is essential to prevent a deficit spending of the worst kind.

Observe the picture below carefully and elaborate on the principles and strategies of sustainable development as discussed in the text.

Ans :

The image illustrates the vital concept and application of sustainable development.

1. Sustainable development implies that the social process must include the fundamental goal of balancing the requirements of human life with the environmental capacity to satisfy them, ensuring that natural resources are properly preserved and maintained for future use.
2. Society has long exploited available resources for human convenience while overlooking environmental loss, meaning we now extract more biomatter from the earth each year than the planet can naturally replace, resulting in a dangerous biological deficit spending.
3. A core principle is to reverse this deficit by expanding the resource base and adjusting our consumption so that mankind is living off biological interest without ever touching or depleting the principal environmental capital of our fragile planet.
4. Agricultural sustainability requires prioritizing better crop rotation, efficient irrigation techniques, and the nurturing of indigenous crops using indigenous methods taken care of by local people, rather than relying on artificial fertilizers that severely spoil the soil quality.
5. To address severe water scarcity, the United Nations advocates a 'more crop per drop' approach based on efficient irrigation, rain water conservation, and watershed management, which are critical sustainable development principles to be learned and strictly followed.
6. The overreliance on fossil fuels like oil and coal causes immense greenhouse gas damage; therefore, sustainable development mandates the utilization of cheaper, environment-friendly, and reusable renewable resources like wind and solar power for safe and continuous energy consumption.
7. Sustainable models are gaining ground globally, as seen in Denmark generating electricity from wind, Brazil utilizing sugarcane-based ethanol for automobiles, and Japan innovating vacuum-sealed refrigerators that consume only a fraction of the electricity used by older models.
8. Ultimately, the programme requires the integration of indigenous technology, grassroots participation, eco-friendly

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